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T H E
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O R, A N
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O F
ENGLISH AND FOREIGN
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FOR THE YEAR M,DCC,LXXXVI.

V O L U M E VII.



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M,DCC,LXXXVI.

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T H E

ENGLISH REVIEW,

For JANUARY, 1786.

ART I. *Memoirs of the Literary and Philosophical Society of Manchester.* Vols. I. II. 8vo. 12s. bds. Cadell, 1785.

MANCHESTER, like other young towns in the northern parts of England, has for many years been justly celebrated for the ardour, ingenuity, and success with which it pursued different branches of manufacture, and extended the sphere of its commerce. Unrestrained by the shackles of corporations, and the vices and avocations with which these are allied, the people of Manchester have trodden the paths of industry, and opened by their invention new avenues of mechanical and mercantile exertions to their countrymen. And now, agreeably to the natural progress of human views and passions, they apply themselves with equal alacrity to literature and philosophy. A society is formed among a number of gentlemen of that place and its neighbourhood, which has for its object the union of the mechanical with the liberal arts; which combines practice with speculation, and unites with the culture of the sciences the improvement of the arts; and which aims to foster rising genius; to incite a spirit of emulation; and to give energy to the powers of the mind, by calling them forth into early exertion. But the object of their institution is thus set forth in the preface to the first volume of their memoirs.

Men, however great their learning, often become indolent and unambitious to improve in knowledge, for want of associating with others of similar talents and acquirements: having few opportunities of communicating their ideas, they are not very solicitous to collect or arrange those they have acquired, and are still less anxious about the further cultivation of their minds.—But science, like fire, is put in motion by collision.—Where a number of such men have frequent opportunities of meeting and conversing together, thought begets thought, thought begets thought, thought begets thought.

Enc. Rev. Vol. VI. Jan. 1786.

2 *Memoirs of the Literary and Philosophical Society of Manchester.*

thought, and every hint is turned to advantage. A spirit of inquiry glows in every breast. Every new discovery relative to the natural, intellectual, or moral world, leads to further investigation; and each man is zealous to distinguish himself in the interesting pursuit.

Such have been the considerations that have led to the institution of the Literary and Philosophical Society of Manchester. — Many years since, a few gentlemen, inhabitants of the town, who were inspired with a taste for Literature and Philosophy, formed themselves into a kind of weekly club, for the purpose of conversing on subjects of that nature. These meetings were continued, with some interruption, for several years; and many respectable persons being desirous of becoming members, the numbers were increased so far, as to induce the founders of this society to think of extending their original design. Presidents, and other officers were elected, a code of laws formed, and a regular society constituted, and denominated, *The Literary and Philosophical Society of Manchester.*

This society now presents the first fruits of its institution to the public: and they inform us that from the assiduity of the members, and the correspondence of others, there is reason to presume that a volume may be regularly sent to the press every second or third year.

Upon these volumes of Memoirs we observe in general, that they contain a great variety and extent of learning, with several new experiments and facts; display great boldness of fancy and conjecture, and an eager thirst after knowledge. Of each of these papers we shall give a very general account, with some occasional observations; our limits admit not of more. The first paper with which we are presented, is intitled, "Some Remarks on the Opinion that the Animal Body possesses the Power of generating Cold. By George Bell, M. D. Read May 16, 1781." Dr. Fordyce and other gentlemen, at different times went into a room, the air of which was heated to a degree far above that of the human blood; and though they remained there, sometimes for the space of half an hour, yet the heat of their bodies was not increased by more than three hundred and four degrees. From hence they concluded that the living body possesses a peculiar power of generating cold by some occult operation. Dr. Bell denies that this conclusion is justly drawn, and accounts to our satisfaction for the phenomenon in question, from the rarefaction of the air with which Dr. Fordyce and his companions were surrounded; the evaporation made from the surface of the body, and the successive afflux of blood to the surface of a temperature inferior to that of the surrounding air.

"On the Advantages of Literature and Philosophy in general, and especially on the Consistency of Literary and Philosophical, with Commercial, Pursuits. By Thomas Henry, F. R. S. Read October 3, 1781." Mr. Henry expatiates on the

the entertainment and improvement to be derived from the pursuits of literature and philosophy, and on this subject produces abundance of quotations from the Spectator, Pope, Horace, and Hayley. He also shews the connection between some of the liberal sciences, and some of the mechanical arts.—The manner, or the means by which letters humanize the mind, Mr. Henry has not so much as touched, although it is a very interesting and curious subject of inquiry, and as yet almost ground untrod. A philosopher, in a discourse addressed to a Philosophical Society, ought not to content himself with telling them that appearances whether in the moral or physical world exist, but also, if possible, *why*, and *how* they exist.

*Doctrina sed vim prominet insitam
Relique cultus pectora roborant—
—Dididisse fideliter artes
Emollit mores nec finit esse feros.*

These, with numberless other testimonies in favour of polite literature, are in every body's mouth.—But to trace the *chain* between literature and humanity, is the province of a philosopher. Is it by wearing off those antipathies, whether of animosity or interest; by strengthening a disposition to view things in their causes, and consequently human frailties and injuries in the weaknesses and passions that give them birth? Is it by elevating the mind above the common objects of contention, and nourishing a candour and sympathy with our fellow men; or in what way is it that the arts humanize the manners of men, and will not suffer them to remain rude and ferocious? This is the question that we should have expected Mr. Henry to discuss.

Mr. Henry sets himself to combat an opinion that philosophical pursuits are incompatible with those of business. He thinks that both might be carried on by a proper arrangement of time. We are of opinion that, without a degree of enthusiasm, there can be no delight in any pursuit, nor yet any success. And two different kinds of enthusiasm, not to say opposite kinds, cannot co-exist in the same breast. A war would be commenced between the philosopher and the tradesman, and one of them would destroy the other.

“On Crystallization. By Alexander Eason, M.D. Read Nov. 14, 1781.” Dr. Eason, from analogy, and several facts; makes it probable that all precious stones, with many other mineral bodies, have been originally in a state of fusion, by means of heat, from which they have been formed by the law of crystallization.

“On the Preservation of Sea-Water from Putrefaction by Means of Quicklime. By Thomas Henry, F.R.S. To

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which is added, an Account of a newly invented Machine for Impregnating Water, or other Fluids, with Fixed Air, &c. Communicated to Mr. Henry by J. Haygarth, M. B. F. R. S. Read Nov. 21, 1782." Mr. Henry shews the manner in which he preserved sea-water from putrefaction by means of quicklime.

' On the Nature and Essential Character of Poetry, as distinguished from Prose. By Thomas Barnes, D. D. Read Dec. 5, 1781.' Dr. Barnes shews that there are different orders and degrees too of poetry. In this there is not any great discovery. The doctor, however, exhibits a very just and lively relish of poetry.

' On the Affinity subsisting between the Arts, with a Plan for promoting and extending Manufactures, by encouraging those Arts on which Manufacturers principally depend. By Thomas Barnes, D. D. Read January 9, 1782.' Dr. Barnes, having with equal ingenuity, truth, and learning, shewn that it is not desirable that a man of learning should devote himself to one particular object, and that the interests of science are best promoted by a more general and extended application to different studies, observes,

* That, in the present state of Arts, capital improvements are not to be, in general, expected from those, who would, at first sight, appear most likely to make them; I mean, the workmen in different branches of mechanism. Turn your eyes to any of our numerous manufactures. You find every division of mechanical labour executed by a separate set of workmen. Dr. Smith, in his *Wealth of Nations*, tells us "that a Pin goes through *eighteen* several distinct operations," each of which, probably, in a large concern, is performed by a different operator, who, it may be presumed, would feel himself very awkward and unready, it obliged to change employment with any other of his fellow workmen. How many hands concur in the formation of a Watch, but very few of whom are so well acquainted with the whole mechanism, as to be able to put the Watch together, or to calculate the different wheels, of which it is composed.

' I imagine it to be owing to this circumstance, that improvements, upon a larger scale, such as the invention of great and complicated machines, &c. have generally been made by persons not originally educated to the profession of those arts in which they have made such astonishing discoveries. Whilst the regular artists have had their attention fixed upon the little points and ramifications of art, in which indeed they have become astonishingly perfect, the others, standing more at a distance, have had a wider field, a nobler object in their view, at once. Hence, their minds have been extended to a complex whole, the first faint outline of which they have, by slow degrees of patient labour, finished into form and beauty. Hence, almost all our late machines have been invented, in a part of the country, where the state of the Arts is not greatly improved, and where

where original genius is not minced down to the shreds and atoms of a long established and widely extended manufacture.'

But if random genius has made astonishing discoveries and improvements without any aid, but that of native sagacity, how many minds, Dr. Barnes asks, capable, with assistance and encouragement, of producing the happiest inventions, have, for want of them, pined in obscurity, been lost to the world, and incapable of any great achievement? After these and other observations, Dr. Barnes proceeds to chalk out the outlines of a plan, the sole object and principle of which is, the improvement of our manufactures, by the improvement of those arts on which they depend.

'The first object of this scheme, says he, is,—To provide a public repository among us for chemical and mechanic knowledge.

"In order to this, I could wish models to be procured, of all such machines, in the various arts, as seem to bear the most distant relation to our own manufactures. All the processes in those of Silk, of Woollen, of Linen, and of Cotton, should be here delineated. These would make the most necessary and important parts of this collection. But to these might, with great advantage, be added, the astonishing effects of Mechanic Genius in other branches, which have not so apparent an affinity with our own.

"In this repository, let there be likewise provided, an assortment of the several ingredients used in dying, printing, &c. for the purpose of experiments.

"A superintendant will be necessary, to arrange, and to apply this collection to its proper use. He should be a man well versed in chemical and mechanic knowledge. And let his province be, at certain seasons, and under certain regulations, to give lectures, advice, and assistance, to those who wish to obtain a better knowledge of these arts.

"Lastly; let the expence, necessary to open, and to support the scheme, be defrayed by a subscription; and let every subscriber have the power of nominating one, or more, to receive the advantages of this institution."

'I mean only to draw the rudest outline of the plan, and would leave it to the ensuing conversation to be filled up, with colouring, or shade. By this scheme, properly methodized and conducted, I should hope for some of the following advantages.

'This mechanic school would properly finish the education of a young Tradesman, or Manufacturer. It would succeed, in its natural order, to the school for writing, and arithmetic. It would serve as a proper step of transition, from thence to the warehouse; and, perhaps, it might become a regular part of a young Gentleman's preparation for business. How desirable a part it would be I will not here say. Other gentlemen present are much better qualified to decide upon the question.

'But the principal advantage I should propose from this scheme, is this. Here would be a kind of general oracle, which those might consult,

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consult, who were engaged in mechanical improvements, and who might here, at once, gain that information, which it might cost them months and years to obtain, by their own unassisted efforts.

‘ It would be very easy to enlarge, in theory, upon the possible, and probable benefits of this institution. But I check myself, hoping to hear, from Gentlemen more conversant with manufactures, their sense of this, it may be, visionary scheme.

‘ Remarks on the different Successes, with Respect to Health, of some Attempts to pass the Winter in high Northern Latitudes. By John Aikin, M. D. Read January 16, 1782.’ Dr. Aikin, after much observation on the circumstances, manner of living, and fate of voyagers to high northern latitudes, concludes that water, exercise, and fresh provisions, are efficacious against the scurvy.

‘ An Essay on the Pleasures which the Mind receives from the Exercise of its Faculties, and that of Taste in particular. By Charles de Polier, Esq. Read February 27, 1782.’ Mr. Polier appears to have possessed a very happy talent for metaphysical disquisition; he unites profoundness of sentiment with distinctness of arrangement and perspicuity of expression. He shews that, independently of any other incentive, there is a pleasure inherent in whatever exercises the mind without fatiguing it. The cause of this he does not attempt to explain; but gives a kind of *approfondissement* to the fact, by observing, that,

‘ This principle does not hold good of the mind only, but is equally applicable to every other component part of our being. There is an agreeable sensation annexed to whatever exercises the organs of the body without weakening them; and in the sentiments or emotions of the heart, whatever keeps clear of the tumult of the passions, is attended with a degree of pleasure. Proofs of these positions might be brought innumerable, but would probably be unnecessary. Most of the ancient philosophers have laid them down as the foundation of their ideas of human perfection; and there are few persons, I believe, of any reflection and experience, who have not felt the truth of them in themselves, or observed it in others.’

Mr. Polier proceeds to make several ingenious remarks on such works of art as give exercise to the mind, and come chiefly under that faculty of the understanding, known by the name of taste; and what he says on the subject of *rhyme*, among various observations, not more refined than just, appears to us particularly striking.

‘ On Œconomical Registers. By J. Wimpey. Read March 13, 1782.’ Mr. Wimpey thinks that Œconomical Registers, a plan for which he lays down, would serve to discover thieves, and also to make us acquainted with the state of population, and the quantity of corn annually produced in these

these kingdoms. The author will not be displeased when he is informed that the Czarina of Russia, who, in general, follows the wisest and most liberal counsels, has lately carried such a plan, as he recommends, into execution.

‘ On the Pleasure which the Mind, in many Cases, receives, from contemplating Scenes of Distress. By T. Barnes, D.D. Read April 3, 1782.’ Dr. Barnes ascribes the gratification, which the mind feels from the survey of many scenes of sorrow, to curiosity, to sympathy, to mental exertion, to the idea of our own security, and to the strong feelings occasioned by viewing the actions and passions of mankind in interesting situations. We would ask the worthy doctor, whether those “ strong feelings occasioned by viewing the actions and passions of mankind, in interesting situations,” imply any emotion different from such as are implied in sympathy and mental exertion ?

‘ The final cause of this constitution of the human mind is probably, that by means of this strong sensation the soul may be preserved in continual and vigorous motion—that its feelings may be kept lively and tender—that it may learn to practise the virtues it admires—and to assist those to whom its sympathy can reach—and that it may thus be led, by these social exercises of the heart, to soften with compassion—to expand with benevolence—and generously to assist in every case, in which assistance can be given. An end this sufficient

----- “ To assert eternal Providence,
And justify the ways of God to man ”

These sentiments are worthy of a Philosophical Theologian.

‘ Observations on Blindness, and on the Employment of the other Senses to supply the Loss of Sight. By Mr. Bew. Read April 17, 1782.’ Mr. Bew shews in a very pleasing manner, and by an interesting enumeration of facts, accompanied with pertinent remarks, that, ‘ notwithstanding the great and comprehensive powers of sight, there is little of the actual knowledge acquired by this faculty, that may not, by attentive and patient perseverance, be communicated to the man who has been doomed to darkness from his birth.’

‘ A Treatise on Salt-Petre. By James Massey, Esq.’ Mr. Massey has made such discoveries as, he thinks, may render the business of making salt-petre no less easy and familiar to his countrymen, than it has long been to our neighbours on the continent.

‘ An Attempt to shew, that a Taste for the Beauties of Nature and the fine Arts has no Influence favourable to Morals. By the Rev. Samuel Hall, A.M. Read May 15, 1782.’ That taste can ill supply the want of moral discipline, that the

prevailing manners, not only of individuals, but of whole nations may be brought in proof, as Mr. Hall observes, that literature and the fine arts are not able to eradicate from the human breast the seeds and the propensities of vice, are truths which will be readily admitted: and yet literature and the fine arts may be, as in our opinion they are, favourable to virtue. Even the preaching of the gospel is not able, at least it has not yet been able, to overturn the kingdom of Satan; yet Mr. Hall will not contend that sermons and prayers are useless. In pleading against the fine arts, and arraigning the effeminacy and selfishness of learned and refined ages, Mr. Hall mistakes collateral effects for causes.—This essay appears to be an humble imitation of what Rousseau has written on the same subject.—Although literary education and habits cannot be said to furnish directly any principles or motives of moral action, yet they do certainly humanize and fortify the mind in heroic, as they melt it down into the softness of amiable virtue.

‘Observations on the Use of Acids in bleaching of Linen, By Dr. Eason. Read August 7, 1782.’ Dr. Eason is fully persuaded, after considering the nature of muriatic acids, that they will answer better in the bleaching of cloth than the vitriolic; and as the muriatic acid is considerably cheaper, he thinks it should have a fair trial.

‘Conjectural Remarks on the Symbols of Characters, employed by Astronomers, to represent the several Planets, and by the Chemists, to express the several Metals; in a Letter to Thomas Percival, M. D. F. R. S. &c. By Martin Wall, M. D. Prelector of Chemistry in the University of Oxford. Read October 9, 1782.’ The subject of this paper is curious, and, though not very important in itself, is connected, by means of that chain which unites together all the arts and sciences, into several profound and interesting topics of speculation.

‘Whoever engages, says Dr. Wall, in the study of Chemistry, cannot but remark, with some degree of curiosity, how extensively the use of symbols or characters has prevailed in this science; and is naturally led to enquire, from whence this practice originated, and whether the characters used are merely arbitrary, or have any relation, real or imaginary, to the substances which they are employed to represent. That many of them are entirely arbitrary, is commonly supposed by those, whose knowledge of chemical authors is only slight and superficial; but the enthusiasm of a few, whose reading has been more extensive, suggests a different idea. Every character is, by these, conceived to convey an accurate description of the qualities of the substance which it represents. It is hardly necessary to observe, that this opinion is not indirectly supported

ported by Boerhaave, and his commentator Shaw * : and Dr. Price † in his account of his extraordinary experiments on mercury, silver and gold, asserts, that the ancient chemists either knew or believed, that the imperfect metals had a saline principle, which they denoted by a cross attached to their characters. It is impossible, perhaps, to advance very far in our inquiries into this subject ; yet some little light may be thrown upon it, by a due attention to those characters which are above alluded to, those by which the metals are represented. And first, it cannot but appear very striking, that the symbols employed to represent the seven metals, which alone were known in the earlier ages, are the same as those which were applied by the first astronomers to denote the seven planets. The chemists have, in general, arrogated to themselves the prior right to these characters, upon the pretence, that they point out most accurately the various qualities of the metals ; whereas, to the planets they have no kind of relation. Yet, notwithstanding the plausibility of their arguments, I am inclined to entertain a contrary opinion, and to believe that the pretensions of the astronomers have a better foundation.'

After entering deeply, though concisely, into the ancient, and particularly the Egyptian mythology, Dr. Wall shews the fancied connections between the planets and the metals represented by the symbols in question.

' Remarks on the Knowledge of the Ancients. By William Falconer, M. D. F. R. S. Communicated by Dr. Percival. Read October 16, 1782.' Dr. Falconer, at the same time that he acknowledges the superiority of the moderns over the ancients, in most branches of natural philosophy, is inclined to think, that the ignorance of the ancients has been over-rated, and that several things were known to them, at least as facts, and matters of observation. This he proves by a variety of important instances.

' An Inquiry concerning the Influence of the Scenery of a Country on the Manners of its inhabitants. By William Falconer, M. D. F. R. S. Read October 23, 1782.' It is the object of this very ingenious essay, to shew that external objects not only influence our actions and conduct, but even direct our speculative sentiments.

' Animated beings, and, far above the rest, the human species, are the most powerful in producing these effects. We are naturally led to adopt the passions, and, to a certain degree, to imitate the character of those, to whose company and conversation we are daily habituated ; and this disposition is so potent, that even error and prejudice are often introduced, and almost voluntarily entertained, by those,

* Shaw's Boerhaave, Vol. I. p. 68.

† Price's Experiments on Mercury, &c. Preface, p. 11.

circumstances and manner of life. He thinks, that, in order to furnish materials for a future history of longevity, the bills of mortality throughout the kingdom ought to be revised, and put on a better footing, agreeably to a plan pointed out by Dr. Percival, and of which Manchester and Chester have already given a specimen highly worthy of imitation. The plan, however, Dr. Fothergill justly observes, might be further improved with very little trouble, by adding a particular account of the diet and regimen of every person who dies at eighty years of age, or upwards.—The doctor proceeds to give advice concerning the circumstances most essentially necessary to life: air and climate, meat and drink, motion and rest, the secretions and excretions, sleep and watching, affections of the mind.

‘On the Influence of the Imagination and the Passions upon the Understanding. By the Rev. Thomas Barnes, D. D. Read Feb. 12, 1783.’ In this discourse Dr. Barnes shews, with great eloquence, that, in many cases, the vigour of imagination will give correspondent vigour to the judgment; and that a degree of warmth and sensibility will be greatly favourable to the clearness, as well as to the celerity, of the perceptions of the understanding. In supporting this hypothesis, he gives a description of the human mind, which we think just, and which is conformable to sentiments we have hazarded on the same subject, in the course of our review of Dr. Reid’s philosophy.

‘It does not appear to me philosophically just, to describe the soul, as consisting of several distinct and discordant faculties, of which, some are commissioned perpetually to oppose and contradict the others. The proper idea of human nature seems to be, “That it is ONE UNCOMPOUNDED ESSENCE, continually in motion, and receiving different denominations, according to the different *modes* and circumstances of its movement.” Instead of considering the understanding, memory, passions, and will, as *distinct* and *opposite powers*, or, as unconnected tenants under the same roof, would it not be more just, to consider them all as *modes* of the MIND ITSELF, and as each of them bearing the common nature and character of the whole united spirit? We should then consider, the *mind itself* as understanding, the *mind itself* as judging, remembering, feeling, willing. And this idea would be exactly consonant to many facts, and phenomena of human nature, which will be hereafter mentioned.’

In addition to what Dr. Barnes has advanced on this subject, it may be observed, that the operation of the imagination is of the same kind with that of the judgment or understanding. The imagination, it is commonly said, by different association unites, and the intellect discriminates objects. But
discrim-

discrimination, difference, dissimilitude, have a reference to similitude and sameness: and therefore the process of the imagination, and that of the understanding, are *ejusdem generis*.—Dr. Barnes supposes the case of a mind that could only remember. He justly observes, that such a mind would fall at once into the tract marked out by others, and would never employ its own powers by reasoning and determining for itself. But he adds, “accordingly we find, that persons of the strongest memory have generally the weakest judgments.” This, though a common remark, is by no means just. On the contrary, persons of the liveliest imaginations and soundest understandings, have, in fact, also the strongest memories, if we are to judge of the strength of memory by the extent of its comprehension, by the variety, the number, and the importance of the ideas with which it is furnished. That a lively imagination is connected with a lively sensibility of temper, is allowed. This sensibility melts down, as it were, the mind into a state of fusion, fitted for the reception of impressions. Without such sensibility, the mind would not take any interest, would not be impressed, and would not, therefore, retain impressions. A quick sensibility receives innumerable impressions that cannot be received by a dull mind. And though old impressions are, in such a temper, superseded by new ones; yet a vigour of imagination recalls them again, by a thousand connections or associations.

The more a man knows, the more he will remember. Suppose a number of strangers in the gallery of the House of Commons. If the subject of debate be the quality and price of grain, and the best methods of encouraging its growth:—here the farmer and corn merchant would remember more of the matter than the shopkeeper. Suppose the debate turns on naval affairs; the seaman would remember most. Suppose it to turn on trade, the merchant; or on campaigns, marches, and battles; the soldier. The like may be affirmed of every other profession. The general scholar alone could enter into, and report the speeches of Lord Loughborough and Mr. Burke. It is evident, therefore, that *previous knowledge* is necessary to the treasuring up and multiplying the stores of the memory: and that Dr. Barnes might have confirmed his hypothesis, by maintaining, that strength of memory is naturally conjoined with soundness of judgment, extent of knowledge, sensibility and vigour of imagination; here we might mention the names of the admirable CRICHTON, of GROTIUS, of Bishop BERKELEY, with many other names justly celebrated for strength of memory, as well as vigour of fancy and understanding.—It is true, that dull and superficial men, who are incapable of abstraction

abstraction and generalization, attach themselves to solitary and separate facts, and exhaust on them what little power of perception and retention they are endowed with. Such facts draw not the attention of genius, and therefore they cannot be remembered.—It is in this manner that we may account for the origin of the false proverb, “ That great wits have short memories.”

‘ An Essay on the Ascent of Vapour. By A. Eason, M. D. Read Nov. 27, 1782.’—Dr. Eason resolves both the ascent and descent of vapour into heat and electricity.

‘ On the comparative Merit of the Ancients and Moderns, with respect to the Imitative Arts. By Mr. Thomas Kirshaw. Read Feb. 19, 1783.’ Mr. Kirshaw points out the excellencies of the ancients in the imitative arts; at the same time shews, that the moderns have made not only some improvements, but also inventions, of which the ancients were entirely ignorant.

‘ On the Impropriety of allowing a Bounty to encourage the Exportation of Corn. By Joseph Wimpey.’ Mr. Wimpey thinks that there are projects which it may be very proper to encourage at first; but that if they do not answer at last, without encouragement, they should be abandoned.—If the exportation of corn is to be propped by bounties, let it be given up, and let the capitals and industry of the farmers be diverted into other channels. This is certainly common-sense.

‘ On the Natural History of the Cow, so far as it relates to its giving Milk, particularly for the Use of Man. By C. White, Esq. F. R. S. Read March 12, 1783.’ Mr. White, from the number of the cow’s teats, compared with that of its young, from the abundance and facility with which it furnishes that excellent aliment, milk, and other circumstances, concludes that the cow was, by the omniscient Author of Nature, intended to give milk, particularly for the use of man.

‘ On the Natural History and Origin of Magnesian Earth, particularly as connected with those of Sea-salt, and of Nitre: with Observations on some of the Chemical Properties of that Earth, which have been, hitherto, either unknown or undetermined. By Thomas Henry, F. R. S.’ Mr. Henry is of opinion, that the sea was created salt, and that there is an analogy between the production of sea-salt and nitre.

[To be continued.]

ART.

ART. II. *A philosophical, historical, and moral Essay on Old Maids*
By a Friend to the Sisterhood. Small 8vo. 3 vols. 9s. boards.
Cadell. London, 1785.

THE fair sex are, in all ages, objects of curiosity and importance to men. Their natural attractions captivate the fancy and the heart; and give rise to a variety of emotions, that are easier felt than described. Barbarous nations, as well as polite, pay homage to their charms; philosophers, who describe the progress of society, mark the gradual improvement of women; and few poets have failed to Delphi without touching at Cythera.

But of late years women have acquired a new consequence, by becoming members of the literary world. They prefer their invisible or unseen attractions to those which are visible, and neglect the material part of their frame to cultivate the beauties of the mind. While the Amazons of antiquity unsheathed the sword, and contended for pre-eminence with their masculine rivals in the field of battle, the gentler heroines of modern times wield a less formidable weapon, the pen, and are satisfied to vie with the other sex in literature and the fine arts. Hence in poetry, painting, history, philosophy, criticism, and even divinity, they have made such strides to rival the men, that if the breeches are still worn by the one sex, we may be allowed to add, that they are occasionally used by the other.

The literary honours acquired by a few, have, no doubt, reflected a lustre on the whole sex. The prominence of their character, and the plenitude of their fame, interest the world at large. Hence systems have been framed, and volumes written, to illustrate their qualities, and trace their progress through the successive stages of civil society. Still, however, there was a desideratum in their history, the ANNALS OF ANTIQUATED VIRGINITY, which is now happily supplied by the author of the *Philosophical, historical, and moral Essay on Old Maids*. In handling this delicate subject, which has been left untouched by others, he discovers much ingenuity; he sets it in different positions, and views it in various lights; and, from the penetration and depth of his researches, appears to have carefully followed the rule of Horace:

Nocturnâ versate manu, versate diurnâ.

When subjects of literature have been so much exhausted, and common topics supply the place of invention, the opening of a new field in literature promises the same pleasure to the public, which doubtless was felt by the author.

Juvat integros accedere fontes.

The contents of this work will shew the reader what entertainment he is to expect.

• Part I. On the particular Failings of Old Maids.—Chap. 1. On the Situation and Treatment of Old Maids in general. Chap. 2. On the Curiosity of Old Maids. Chap. 3. On the Credulity of Old Maids. Chap. 4. On the Affectation of Old Maids. Chap. 5. On the Envy and Ill-nature of Old Maids.—Part II. On the particular good Qualities of Old Maids. Chap. 1. On the Ingenuity of Old Maids. Chap. 2. On the Patience of Old Maids. Chap. 3. On the Charity of Old Maids.—Part III. On Old Maids in ancient History. Chap. 1. Conjectures concerning the Existence of Old Maids before the Deluge. Chap. 2. Conjectures concerning Old Maids among the Jews, Egyptians, and some other Nations of Antiquity. Chap. 3. On the Old Maids of Greece. Chap. 4. On the Vestals, and other Old Maids of Rome, before the Christian Æra.—Part IV. On Old Maids, after the Christian Æra. Chap. 1. On the infinite Increase of Old Maids after the Christian Æra. Chap. 2. On some of the most early Christian Authors, who have touched on Virginity—Tertullian—St. Cyprian.—On the Canonical Virgins. Chap. 3. On Methodius, Bishop of Olympus, and his Banquet of Virgins. Chap. 4. On the Saints who have written Panegyrics on Virginity—St. Athanasius, &c. Chap. 5. On St. Basil, and his Panegyric on Virginity. Chap. 6. On St. Gregory Nazianzen, and his Poem in Praise of Virginity.—On some Latin Poets of the dark Ages, who have written on the same Subject.—Part V. On Christian and other modern Old Maids. Chap. 1. On St. Gregory of Nyssa, and his Panegyric on Virginity. Chap. 2. On St. Ambrose, and his several Compositions in Praise of Virginity. Chap. 3. On St. Chrysostom, and his Panegyric on Virginity. Chap. 4. On St. Jerom, and his various Compositions in Praise of Virginity. Chap. 5. On some Miracles ascribed to Monastic Virgins. Chap. 6. On the Decline and Fall of Monastic Virginity. Chap. 7. On some Monastic Old Maids distinguished by Literary Talent. Chap. 8. On some Old Maids of the new World. Chap. 9. On the Reverence paid to Old Maids, by our Northern Ancestors.—Part VI. Containing Miscellaneous Matter. Chap. 1. On certain Passages in English Poets concerning Virginity.—On the Medical Influence ascribed to it.—On various Devices supposed to ascertain it, &c. Chap. 2. Containing the Discussion of a very delicate and important Question. Chap. 3. Containing a Sermon to Old Maids, delivered in a Dream.

The first volume, which treats of the virtues and vices of old maids, contains many characters happily drawn, some of which may serve as an example, others as a pattern, to the sisterhood. The following observations concerning censoriousness, shew that our author has cast an acute eye on female nature.

• The censorial spirit, that I now speak of, is entirely distinct from envy and ill nature, which are to form the subjects of my following chapter. I cannot more clearly explain the peculiarities of this affectation,

festation, than by a little description of Altamira, as she is the most striking example of the foible that ever came within the scope of my observation. Altamira is a tall virgin of forty-two, of a lank and pale visage, and with a neck as long and meagre as that of Cicero, whom she also resembles, not indeed in the force and elegance, but in the length and volubility, of her orations; for, unluckily, having a barrister for her cousin, she has learnt to harangue on the real and imaginary failings of her acquaintance, with all the formality, and with all the assurance, of a lawyer. She is frequently observed, in a large circle, stretching forth all her length of neck, to question some distant lady concerning the minute circumstances of a suspected intrigue, or to inveigh against the irregularities of some person, who is accidentally mentioned, and of whose character she has no real knowledge. It is hardly possible to behold her in this position, without comparing her to a poor goose upon a common, who hisses at every passenger without any provocation, without any design to wound, and apparently without any purpose, but that of shewing the awkwardness of its figure, and the dissonance of its voice.

Envy and malevolence are such active principles, that we are never surprised, when persons under their influence indulge themselves in descanting on the frailties of their acquaintance: but Altamira is neither envious nor malignant; she is uncommonly tall, and, as she luckily thinks that a tall woman is the finest female production of Nature, she feels nothing to envy in the persons of the little women around her, and looks down upon the comparative pigmies with a kind of complacent contempt. The peculiar elevation of her own figure misleads her into a mistaken estimate of her own sex; but the superior elevation of her mind renders her perfectly just towards ours. She does not appear to think, that the graces and talents of man are at all dependent on his size or stature; and, so far from despising any of her male acquaintance, because he is shorter than herself, she has the good-nature and condescension to stoop, for a salute, to the most diminutive of men.

"I was once inclined to impute her offensive affectation of censorial dignity to the mere habit of haranguing, which she accidentally caught from her cousin at the bar; or to a nobler motive, namely, that ardent admiration of virtue, which frequently leads its possessor into spirited, though injudicious invectives against the supposed adherents of vice: but my friend Sophronius, who loves to investigate every nice discrimination of character, and is very shrewd in his remarks upon the sex, corrected my mistake. In our discourse concerning the foible of Altamira, "You have surely attended little to human nature," said my friend, "if you can seriously believe that Altamira's incessant invectives against dissipation and incontinence, proceed from that purity and rectitude of mind, which feels and delights in contemplating both the beauty and the beneficence of all the temperate virtues. If you study her character more attentively, you will discover, that the reverse of your idea is much nearer the truth. She perpetually declaims against the intrigues of incontinence, because, under the mask of such declamation, she acquires the privilege of treating her own fancy with those licentious images, on which

it loves to dwell; and, believe me, there are many preachers of her order in the same predicament."

The character of Orniphila merits the attention of every female reader, and shews the unhappy effects with which the affectation of superlative sensibility, and nervous weakness, is frequently attended.

Orniphila is a lady who entertains her acquaintance with the most sumptuous display of this foible; for she is unfuckily possessed of such opulence, as enables her to indulge her most extravagant caprice. Orniphila was extremely handsome in her youth, and, as she inherited both fortune and beauty, she would probably have settled happily in marriage, had not the affectation of superlative sensibility rendered her more an object of ridicule than of desire. She had the misfortune to fancy, that true delicacy consists in an apparent debility of nerves, and she therefore, with the figure of an amazon, affected the timidity of a fairy. No ghost could start with greater trepidation at the crowing of a cock. On the sudden beat of a drum, she would throw herself into a kind of convulsion; and she has frequently wished, that Heaven had made her the inhabitant of some more tranquil globe, on which the air is never wounded by any sound more powerful than the notes of a nightingale. This gentleness of disposition did not, as the lady might possibly wish, induce any sympathetic swain to amuse her with the soothing whispers of love. She became an Old Maid; and, as she approached the age of forty, perceiving that she wanted something to care for, she began to provide herself with a train of animals, which she has enlarged to such a degree, that her house is a kind of little ark; though I believe it tends rather to destroy, than to preserve, the life of the various creatures it admits. Whether she is offended by that neglect which she has experienced from mankind, or whether a passion for animals annihilates our regard towards our own species, may admit of dispute; but it is certain, that her attachment to birds, dogs, and monkeys, which has grown, perhaps, from an affected tenderness into a real passion, appears to have rendered Orniphila utterly insensible to the merit of human nature. She professes to have an aversion to children, because she is distracted by their noise; yet, so inconsistent is affectation, she has chosen for her constant companion, and even for her bedfellow, a great surly Pomeranian dog, whose incessant barking is more offensively loud, than the most noisy infant that ever squalled in a cradle! She has many nephews and nieces, to whom little presents of money would be very acceptable; but Orniphila will not bestow even a crown to treat one of these children with a play; yet she will frequently throw away a guinea to purchase a little fruit from a hot-house, as a delicious indulgence to her old talking parrot. — Our foibles, like our vices, are very fruitful sources of vexation and distress; and I happened to be an ocular witness of a very heavy punishment, which accident inflicted on the unamiable weakness of Orniphila. As she does me the honour to rank me among her distant relations, and as she thinks I have some knowledge of natural history, she lately sent me a very pressing invitation to tea, that she might consult me on a new foreign bird just presented to her by one of her dependents. I

was pleased to find two of her nieces, and their brother, admitted to her tea table. The girls, who are almost women, were going from school to their parents in the country. The boy, a lively lad of thirteen, was just arrived from Eton, to escort his sisters, and appeared to divert himself not a little with the oddities of his aunt. She is always seen, like Circe, surrounded with animals. A few tame little birds, who fly unconfined about her chamber, are generally perched on her shoulder or her cap; the fat Pomeranian, when he is not growling, reposes at her feet; and a large squirrel occasionally peeps from her pocket, as he is indulged with a kind of banquetting-house under her hoop: but of all the creatures who usually reside in her room, the most striking is a very large and magnificent, but ill-tempered mackaw. The two girls had contemplated the fine plumage of this bird with great admiration, which he appeared to return; for, allured perhaps by an ornament of flowers which she wore in her cap, he hopped, on a sudden, from his stand upon the head of the eldest. The poor girl was exceedingly alarmed, and her brother hastened, with infinite good-humour, to her relief. He, at first, endeavoured to remove the bird very gently; but the mackaw did not chuse to relinquish his prize, and, in a scuffle which ensued, tore off the thumb-nail of his opponent. In the keen resentment, which this violent anguish produced, the young Etonian exerted all his strength, and wrung off the neck of his antagonist, without a single reflection on the feelings of his aunt. Orniphila, who was utterly unaffected by the wound of her nephew, fell into extreme agonies on beholding the mangled body of her favourite bird; and, leaving all her guests to take such care as they could of themselves, she summoned her servants to convey her instantly to bed, for the calamity rendered her unable to support her own frame. I have not seen her since, and nothing, I believe, will ever tempt me to visit her again, as I hear that, instead of atoning for her ill-behaviour, she sent for her lawyer the next morning, and made him erase from her will the name of the spirited youth, who had excited her implacable resentment by ridding the world of her mischievous mackaw. But if this little book engages her attention, as I intend it shall, I trust it may induce her to correct her injustice, and to double the legacy which she so hastily cancelled.

The first volume contains the moral part of the essay, and seems intended to form a code of laws for the sisterhood.

In the second volume our author takes a leap into the darkness of antedeluvian antiquity, and, as Nature abhors a vacuum, conjectures, that there was a single Old Maid before the deluge. Continuing to revel in the sweets of ancient lore, he attempts to give an account of the state of Old Maids in Egypt, Judea, Greece, and Rome, before the Christian æra. After that memorable period, the chaste community increased, and the honours of virginity were reckoned next to those of martyrdom. He assigns a reason for this rapid increase, which appears to have weight.

‘ But there was a second circumstance, peculiar to this early period, which had, perhaps, an effect equally powerful and extensive in augmenting this maiden community ; I mean a very extraordinary custom, which crept into the primitive church, to the scandal of the good, and the entertainment of the licentious, the custom, (condemned indeed by saints and councils, yet sometimes avowed and vindicated by its adherents) which permitted the canonical virgins to attach themselves to a favourite preceptor, and even to share his bed, without ceasing to make a public profession of their virginity.

‘ This fact is so singular, that the modern sceptical reader may incline, perhaps, to question the truth of it. Many witnesses concur in its support ; and, as the consideration of so strange a custom may instruct us in the state of ancient manners, I doubt not but the more discreet virgins of the present age will thank me for exhibiting to their view the very dangerous temerity of their primitive sisters.

‘ Among the epistles of St. Cyprian, there is one addressed to Pomponius, which shews us, in very explicit language, the good bishop’s opinion of these resolute, or rather rash virgins, who, confessing that they slept with men, still asserted their integrity *. The saint very forcibly condemns their conduct ; and justly observes, that, however innocent they may be, no one can long be safe, who approaches so near to danger. St. Cyprian proceeds to censure the boldness of those more determined virgins, who attempted to justify their perseverance in so perilous a practice :—“ Let not any one,” says the wary saint, “ consider herself as sufficiently excused or defended, by offering her person to the test of inspection, since the professional judges of virginity are frequently deceived †.” From these singular expressions, we may conceive how strenuously the canonical virgins contended for the maintenance of this tempting, though dangerous custom, which, to use the metaphor of Dodwell, “ had taken deep root in the church.”

This fiery trial of immaculate and incorruptible chastity, was not uncommon in the primitive periods of the church. We are informed, by William of Malmshury, that St. Adhelm, a celebrated bishop in England during the Saxon heptarchy, did not, like other priests, avoid the company of women, but often detained some virgin by his side, both sitting and lying ; and, while he held her in his embraces, repeated the 119th psalm, looking to heaven all the while, and defying the devil, the world, and the flesh. In the third volume he carries down the history of ancient maidenhood to the reformation, and concludes with a sermon to his hoary disci-

* Quæ se cum viris dormisse confessæ sint, asseverare se integras esse. — Sanct. Cyp. Epist. iv.

† Nec aliqua paret se hac excusatione defendi, quod inspicere et probari possit, an virgo sit ; cum et manus obstetricum et oculus sæpe fallatur. — Sanct. Cyp. Epist. iv.

ples, from the story of Jephtha's daughter bewailing her virginity upon the mountains.

The author of these volumes possesses talents for composition both in verse and in prose. He is not deficient in learning; but in wit, humour, or delicate raillery, he does not excel. The subject on which he writes is too dry and barren to admit of so long a commentary; though *a meditation on a broomstick* may amuse us for three pages, it will exhaust the most indefatigable attention, if extended to three volumes. Such a vast circumference of description, on a theme so narrow, puts us in mind of the old philosopher, who, after having entered into an Egyptian temple, and looked about for the idol of the place, at length discovered a little old black monkey sitting in the shrine.

ART. III. *The Book of the Seven Chapters. Containing a new System of National Policy. With a Postscript on Parliamentary Elocution, and an Utopian Scheme for the Consideration of the Rev. Mr. Wyvill.* London. Small 8vo. 3s. sewed. Baldwin.

THIS book is dedicated to Mr. Pitt, "not because he possesses talents superior to the present race of men; not because he is the son of the great William Pitt; not because he is the prime minister of a powerful kingdom; but because *he is the noblest work of God, AN HONEST MAN.*" After celebrating his hero for his "daring act of patriotism in snatching the reins from a mad Phæton in the midst of his career," and humbly proposing to "offer up Lord North as an expiatory sacrifice for the prosperity of the nation," he lays down his *new system*, which is nothing else but the old proverb, "that honesty is the best policy;" or, as it was early expressed by Plato, "that a nation never can be flourishing till power be vested in a philosophic prince or minister, who shall render virtue triumphant over vice." The political hemisphere, for some time past, has not corresponded to this sublime idea; for he tells us, (p. 73) that the public language of politicians and ministers has been "that undue influence and corruption were indeed great evils, but natural and unavoidable as convulsions or earthquakes; and that, without a bribed majority, no minister can possibly conduct the business of the state." This sentiment excites his just and warm indignation, and he boldly affirms, (p. 75) "that every member of parliament, who accepts of a place or a pension, is a traitor to his country; that neither man nor *devil* dare deny the following conclusions: that a bribing minister, and a bribed parliament, are the most wicked of all human beings; that a

form of government cannot be perfect which subsists by universal corruption, that is, by the constant assistance of Satan; and that it is infamous, as well as unconstitutional, in the members of either house to sell their bodies to the minister, and their souls to the devil." To remedy these alarming evils, and raise the phoenix of the constitution from its ashes, he requires only the following postulata: "That there shall be a *patriot king*, a *virtuous minister*, and an *uncorrupted people*." He proposes the following scheme to lessen the national debt, previous to the millenium: "That all enormous fortunes, unjustly acquired, whether at home, or in the east, or in the west, shall be restored to the public; and that every member, of either house, who supported the mad minister, (Lord North) shall be trebly taxed until the hundred millions, by them accumulated, be discharged." Notwithstanding the trite and beaten topics which this volume contains; the violent party-spirit with which it is written; and the Utopian, not to say ridiculous air which it sometimes assumes, it contains many just political reflections, illustrated from history, which we would particularly recommend to the younger class of readers. The following passage merits the attention of the public.

'The manufacturers at Norwich, Leeds, Hallifax, Sheffield, and Manchester, tell us, that their best hands constantly make Monday a holiday; and by those of Birmingham, I am assured, that the generality of their people seldom settle to work until Wednesday morning. Here then is a loss to the nation, and to the workmen themselves, of one third of what ought to be the entire produce of their labour. This loss to the nation amounts to a very large sum. But the loss to each individual workman is proportionably much greater; for, to the loss of two days wages in every week, we must add the money spent in liquor during these two idle days, which may be fairly estimated at the earnings of one day, at the very least; so that there remains, for the support of himself and family, exactly one half of what he would earn, if he could be satisfied with one day in seven for relaxation and amusement. But this habitual dissipation is productive of a still greater injury to the community; it impairs his strength, diminishes his years of utility, and brings him prematurely on the parish, without a single farthing in store for the support of his wife and children.

'Let us now suppose that every labouring manufacturer, in full employment, were compelled, by a general law, to leave, in the hands of his employer, the wages of one day in every week, to be appropriated to the maintenance of disabled or superannuated workmen and their families. Let these sums be paid weekly to a receiver-general of every parish. Would there be any thing inequitable or unjust in such a law? Would it not, on the contrary, relieve many of the inhabitants of manufacturing towns from a very heavy, and a very inequitable tax? Would it not, by easing these towns of enor-

uous poor-rates, enable them to lower the price of their goods? and would it not finally prolong the lives of many useful individuals, and render them much more valuable members of society?

‘Birmingham raises upwards of thirteen thousand pounds *per ann.* for the maintenance of the poor: a heavy tax on the industrious, for the support of improper objects of charity: a weight sufficient to turn the balance in favour of Ireland, where no such tax exists, if that country should ever rise to a competition with Britain in the articles of plating, japanning, &c. This consideration militates equally in favour of the sister kingdom, against Sheffield, Birmingham, Leeds, and other manufacturing towns. In answer to this observation, it will be said, that when the manufactures of Ireland increase, she will find it equally necessary to provide for the poor in a similar way. I am of a different opinion, for the following reasons. When the poor-rates were first established in this kingdom, their present incredible extent and oppressive influence were not foreseen. Ireland possesses the great advantage of beholding the fatal consequences of our excessive charity accomplished and realized. She has too much sagacity not to shun this rock.

‘Superficial readers will accuse me of inconsistency in thus reasoning against a tax for the maintenance of the poor, forgetful of what I have before written in opposition to the taxes by which they are oppressed. A moment’s reflection will evince the fallacy of this suggestion. The industrious poor cannot be too carefully and indulgently protected and supported by the legislature. The idle and profligate poor are the most worthless and ungrateful part of the creation, and therefore merit no attention: they are a burden to the community, and a disgrace to human nature; yet such are the objects generally relieved by parish officers.

‘The power of every state depends, not on the affluence, but on the oeconomy of her subjects. The republic of Holland affords a striking example of the truth of this axiom. The surest means of inducing a habit of oeconomy, is to tax every object of idle gratification. If this system had been adopted, administration would not have been perplexed with petitions from the trading part of the nation. The real burthen of taxation is to be estimated, not by the sum imposed, but by the articles taxed. If the taxes imposed on this country were judiciously transferred from the indigent to the wealthy, from the necessities to the luxuries of life, the burthen would hardly be felt, and the gratitude of the people, in unison with a patriot king, would support the minister against every attempt of venality and disappointment.’

Although this new system of policy contains little or nothing new, it is written with neatness, precision, and spirit.

ART. IV. *Miscellanies*, by Mr. Pratt. 8vo. Four Volumes, 12s. boards, Becket. London, 1785.

THE author, in his preface, informs us what we are to meet with in the volumes before us. “Of these pieces,” says he, “many are new, and many collected from fugitive papers, which

which the author, at different times, gave to periodical publications. They are now offered to the world in a revised, and, it is hoped, in an improved state, with a great variety of originals." It is ominous to stumble in the very threshold.—The reader will perceive, that the second sentence does not convey the idea intended to be expressed. Either *the latter* must be written instead of "*they*;" or, which is better, "*they*" may remain, and "*with a great variety of originals*" be expunged. As the sentence now stands, *they*, though the author does not intend it, must have a reference to the pieces, both *old* and *new*; and the reader must conclude that, besides the "*new pieces*," he is to be regaled "*with a great variety of originals*."

It is with regret that we withhold our approbation from those who endeavour to amuse or instruct the public: their labours are great, and scanty their rewards. But every consideration for the feelings of individuals, must give place to the situation in which we stand. We are willing to allow to the good intentions of Mr. Pratt the applause which they merit: his pen is dedicated to the cause of virtue. Nor are we averse from granting, that there are many passages in his works, where pathos, fancy, and poetic energy appear; and that he is *sometimes* natural and easy. But we are, at the same time, obliged to say that, upon the whole, he is feeble, incorrect, ungrammatical, frothy, meretricious, and affected. Like an inferior painter, unable to give beauty to his muse, he has decked her in all the glitter of tinsel. Instead of that "*fine frenzy*" which should possess her, she now raves like a beelamite, and now dies for a mere nothing, like an hysterical female. His prose, though there are strokes of nature, and good painting, in some of the tales, is congenial with his poetry. He appears solicitously to avoid the expression of nature, and to pursue, with avidity, all the tortuosities of affectation.

That degree of reputation enjoyed, in some circles, by our author, obliges us to pay more attention than would otherwise have been necessary, to this collection of his works. The underling corruptors of taste demand only a slight notice; they die, and are forgotten: but a writer who has acquired some popularity is more dangerous, and therefore claims a minuter examination. It would be our pride, could our best efforts contribute, in the smallest degree, to the restoration of that chastity of style, and classical sobriety, from which the writers of the age, especially the poets, are every day more and more departing. With these views we enter upon a more particular examination of the *Miscellanies* before us; and shall endeavour to establish the opinion we have formed, by extracts from the work; without observing any other arrangement,

ment, except the order of the pages in the different volumes.

‘Where water gushes, and where woods extend’—ver. 1. p. 25.

Addressing death, on the decease of Goldsmith, and other poets, the author makes Genius say,

‘Sore hast thou *thinn’d* each pleasing *art*.’—ib. p. 69.

boldly applying *thinned* to the art, instead of the *artist*.

He informs us that to *take the chair* is to *stand*:

‘Till Roscius came, and took the chair,

He *stood*, in attitude profound’—ib. p. 96.

‘How often have I *slew* the *lin*.’—p. 97.

We are told that a writer may return to his subject without having ever quitted it:

‘So to *return* e’re I digress.’—p. 126.

But perhaps it is only Mr. Pratt who can perform this achievement.

‘All load this bosom with a *fraught* so *fore*.’—179.

We can form no idea of a *fore* freight (not *fraught*); it offers no picture to the mind. But, however incongruous the epithet, it served as a rhyme to *before*.

‘Smit with the splendor of the shining ore,
The flame of fashion, and the awe of power,
The thund’ring title, the imperial sway,
The regal ornament, the venal lay;
Seldom the poet dares obey his heart,
But makes his fear a pander to his art;
Thou noble youth shoud’st spurn th’ harmonious strain,
Nor let a Briton strike the lyre in vain.’

How the Prince of Wales (the noble youth here addressed) should spurn the harmonious strain, and yet not let a Briton strike the lyre in vain, is not easy to be conceived. If we understand our author, his intention was to advise, that the princely ear should be shut to the strains of venality, and open only to the sounds of his immaculate lyre. If this be his intention, his words do not express his meaning; nor indeed have they any meaning at all.

‘A new *delusion* o’er the senses *play*.’—p. 225.

‘And each *brave impulse* of sublimer heart;
Ars oft subverted.’—ib.

Speaking of a certain species of females, he says, they.

—‘*languish* out their lives in *filken figbs*,

‘*Gay*, gaudy, *giddy* human butterflies.’—p. 226.

With what propriety the epithets *gay* and *giddy* are applied to beings who languish out their lives in *filken*, or any other kind of *figbs*, we leave the reader to judge.

The next fault we shall notice, is of a more flagrant kind: We had always imagined, that Providence *invariably* employed means in proportion to the end in view, and that its gifts were distributed with supreme wisdom, and consequently *never* with wild profusion. Mr. Pratt, by his "*when*" in the following passage, strongly insinuates the contrary:

'Heav'n, *when* it gives proportions to the end,
And without *wild profusion* proves a friend,
Liberal to all, to none a part denies,
Preserves, prevents, accommodates, supplies.'—227.

The author, however, we dare say, did not mean to arraign Providence: what ideas he wished to convey to his readers, is beyond our abilities to determine.

'With her I went, to where our Garrick *laid*.'—ver. 2. p. 16.

In his prize poem on the system of Pythagoras, he carries Mrs. Miller, and all the company, to elysium; he tells us the road was *underground*, and that they arrived there "at one deep dive." This is all very well; but when, two lines afterwards, elysium is changed into "heaven," we begin to ask how the devil he got there by a *subterraneous* passage, as it is a road that was never heard of before. Having arrived at this elysium, or heaven, he speaks of it as if they were some where else.

'I greet our safe arrival *there*.'—p. 27.

It must, however, be acknowledged, that *there* rhymes to "*air*," which purpose would not have been so well answered by *here*.

A laurel grove is next described; we present it as a novelty to our readers.

'Yet, let us not at random rove,
Our business lies in laurel grove;
And yonder see it, fair, unfold,
Burnished with variegated gold;
Or ting'd with a poetic hue,
Clearer than heav'n's ethereal blue,
All neatly scollop'd at the end,
While rosy ripe, the branches bend.'

A laurel grove, burnished with party-coloured gold, of a poetic hue too, (which, we are told, is clearer than the blue of heaven) and all neatly *scolloped* at the end, is certainly a most wonderful grove.

'The darkness visible of dawn,
Dimly proclaims the dubious *morn*.'—37.
'To thee belongs the dappled dawn,
To thee the many-coloured *morn*.'—68.

"The family of time," another of his prize poems, is dramatic,

matic, moral, pathetic, and, in some places, sublime. From this we shall give an extract, in proof of what we have before said, that Mr. Pratt will be found, not seldom, to rise above the general tone of his works.

‘ And first, all humid with her tears,
Behold a deeply injured fair,
The ghost of yesterday appears,
A weeping vision, thin as air.
The sick sigh from her bosom breaks,
And shivering in her shroud she stands,
Pale as the scroll within her hands,
And thus, in accents tremulous, she speaks :
“ At earliest peep of orient morn,
“ With fair Aurora was I born ;
“ I help’d Hyperion to his horse,
“ And ran with Sol his radiant course ;
“ Twelve fleeting hours I drew my breath,
“ Then sunk into the arms of death !
“ Soon as my light of life was fled,
“ A sister reigned in my stead ;
“ Time, with his glass, stood pensive by,
“ And gave me to Eternity.
“ ‘Twas then that to the sphere of day,
“ “ Day without night,” I bent my way ;
“ Th’ Immortal called me, and I stood
“ With those that fell before the flood,
“ The first-born of my scythe-crown’d Sire,
“ In pure and primitive attire ;
“ With the first sun-beam of the sky,
“ And ev’ry pendent orb on high :
“ With these, and all the race of light,
“ Fast by the throne I stood in fight,
“ My great progenitors I saw,
“ And felt a reverential awe :
“ The trumpet sounded — every knee
“ Was bent in solemn sanctity,
“ Strait YESTERDAY was call’d aloud ;
“ I fearful pass’d the shadowy croud,
“ Then bow’d before the heav’nly powers,
“ Attended by my kindred hours.
“ Unfold the scroll,” an angel cry’d :
I op’d the page — the angel sigh’d !
“ And is *that* all thou canst display,
“ Unhappy shade of YESTERDAY ?
“ What do I see ? (pale ghost !) a train
“ Of follies light, of fashions vain,
“ Of actions little, passions mean,
“ Of dealings dark, of deeds obscene,
“ Of havock, horror, lucre, lust,
“ Of fractur’d faith and broken trust,

" Of villainy in dark disguise,
 " Of widows groans, of orphans sighs;
 " Oh, what a register is here !"
 The angel dropt an angel's tear.*

Yet, even in this poem, some expressions, too familiar, and unsuitable to the solemnity of the piece, have escaped him.

' The clock goes—what ? *as I'm alive*,
 Its moral finger points to five."—
 ' But soft ! *on yonder side the table*,
 Comes the kind muse in suit of fable.'—

Having paid this tribute to the merits of our author as we go along, we resume our strictures, in confirmation of what we advanced with regard to his demerits.

' Forbear ! is *tenderness* an *elegy* ?—48.

No : it is neither an elegy, nor a tragedy, but it may be a *subject* for either. Piety is not a sermon, though an excellent topic for one.

——' like humble shrubs, he *trod* the vale.'—81.

We never heard of *walking* shrubs *.

' And love and fame their *glossy* garlands wove
 To decorate his *heart*.'—82.

A most singular decoration !

An extract from " The two Leeches, to Mrs. Chutterbuck," will exemplify some of the peculiarities of this writer.

' At length, t'unsluice rare beauty's crimson tide,
 Lovers of blood, two leeches were applied ;
 The happy creatures, conscious of the place,
 Sport round the regions of her charming face ;
 Now press the roses bleeding on her cheek,
 Now in the lilies of her beauteous neck ;
 Their jelly lips luxuriously they steep,
 And to the confines of her bosom creep,
 There, where the whole Sorbonne might wish to rest,
 They spot with blood the snow-drop on her breast :
 Thence to the fiery elements they rise,
 And madly dare the sun-beams of her eyes ;
 Presumptuous grown, near those they fix at last,
 But soon repent them of the rich repast.
 From Chlora's cheek the fatal nectar came,
 From Chlora's eyes shot forth the fatal flame ;
 Lovesick and blind at last they yield their breath,
 Drank deep, look'd long, and tasted certain death ;

* The author, we fancy, will not pretend that he alluded to the few plants which botanists have discovered to possess a certain degree of loco-motive powers.

Such streams, such fires, unable to endure,
 They fell by Chlora, yet were Chlora's cure ;
 Lovers beware, nor rashly come too nigh,
 Nor hope to live where sanguine leeches die.'

In this passage, by not following the dictates of taste, by endeavouring to grasp at something superlatively fine, the intended compliment becomes ridiculous. Why the author should wish to paint Mrs. Clutterbuck as a giantess, we do not know ; but the reader must conceive magnificent ideas of her immensity, when he is told of the "*regions* of her face ;" and "*the confines* of her bosom," of that bosom, "*where the whole* Sorbonne might wish to rest."

Redundancies are to be met with in almost every page of our author. Of the numerous examples that might be produced ; we shall only give the following repetition of the same ideas, which occurs in the short poem addressed "To an infant sleeping in the arms of its mother."

' And, Oh ! sweet cherub, happy is thy state,
 Beyond the strange reverse of future fate :
 Too soon, alas ! thy pleasures will be o'er,
 Too soon what pleases now, will please no more ;
 Nought equal to the present wilt thou know,
 For pains and miseries strengthen as we grow.
 Troubles on troubles croud each rising year,
 Heave the sad bosom, and extort the tear.'
 ' Sweet state of childhood, unallay'd by woe,
 The truest period of our bliss below :
 Nature presides the guardian of the scene,
 And all is gentle, genuine, and serene.
 Soon as we leave the soft maternal breast,
 'Tis a struggling warfare at the best :
 Farewel, a long farewell to peace of mind,
 For woes on woes unnumber'd croud behind.'

"The school for Vanity," a comedy, which was withdrawn after the first representation, has some good points ; and certainly merited a rehearing. Many inferior productions have been much better received.

Having finished the examination of our author's poetry, we now proceed to his works in prose, which are contained in the 3d and 4th volumes. They consist of moral tales, partly borrowed, and partly original ; and of essays on various subjects. In the tales he has imitated Marmontel, with now and then a dash of Sterne. The essays do not rise above the rank of common-place mediocrity : both, however, may be perused with advantage by a numerous class of readers. In the prose, as well as in the poetry, we meet with forcible expression,
 and

30 *Retrospective View of the Standing Army of Great-Britain.*

and spirited delineation. In addresses to the heart, the author is frequently successful, but, in pursuit of ornament, he too frequently loses the beautiful simplicity of nature. To be convinced of this, the reader has only to cast his eye on the affecting story of "the Dog of the Tombs:" he will perceive how much has been sacrificed to the ornamental passion. He will be struck too with applications of Scripture to this canine mourner, which are improper and irreverent. "He is a steady martyr to his fidelity, and knoweth not the shadow of changing." — "Thus doth he literally pass his days and nights in the darkness and shadow of death." — But his tender nature reckes not this — "Love endureth all things," &c.

We here conclude our review of this publication, in which marks of genius are to be discerned, that, with proper culture, would have produced something infinitely superior to what now appears.

We condole with the author on the incorrectness of the press: it is indeed extreme.

ART. V. *A Retrospective View of the increasing Number of the Standing Army of Great Britain, from its first Establishment in 1650, to the General Peace of 1784. To which is added, some Observations on Recruiting, on the present Method of Billeting the Army, on the Suppression of Smuggling, and on Quartering the Troops in Barracks.* 8vo. 1s. 6d. Walter, London, 1785.

THE author of this view traces the occasions, and marks the pretences on which the standing army of England was augmented from the Coldstream regiment of foot-guards, established in 1650, to the peace of 1784; when the standing army received an augmentation of

One regiment of light-horse.

Six regiments of foot.

Ten companies of invalids.

The amount of the whole army at this moment is,

Two troops of horse-grenadier-guards.

Three regiments of dragoon-guards.

Four regiments of horse.

Nineteen regiments of dragoons.

Eighty-four battalions of infantry.

Four battalions of royal artillery.

Thirty-six companies of invalids.

Corps of engineers.

After making this statement, he thus proceeds.

* Respecting a standing army, from the first institution of it, the principles of every minister, whatever they might have been in other respects,

suspects, were the same; an endeavour on all occasions to increase the power of the crown, still declaring that a standing army is unconstitutional, yet still persisting in augmenting its numbers. It is true that a continual opposition has been made to the keeping such a number of troops in full pay. But there are so many members in both houses, who are themselves, or who have relations interested in keeping on foot a large standing army, and the minister hath so many places to dispose of, and such a variety of means to engage the members of parliament in his interest, that he is scarcely ever under the apprehension of a negative being put on his wishes.'

It is certain that the greater part of European nations have lost their liberty by means of standing armies. The last instance of the soldiery being employed for the destruction of public freedom, we have in the late revolution in Sweden. We shall add to the simple details of our author, two observations which are essential in the consideration of his subject, but which he has omitted to make. Should a rupture happen between the crown, at the head of a great military force, and the nation, we should not contend with such advantage as our forefathers did: for the spirit of the nation is not so high as it was in former times. The times are more effeminate; nor is there any confidence in the parliament, or indeed in any individual, that might, by his authority and popularity, unite the people in a combination to defend their liberties.—The more that the masculine virtue of the nation declines, and it is certainly declining very fast, there is the greater danger from standing armies.

The author of this pamphlet proposes to free inn-keepers, on reasonable terms, from the burthen of quartering the soldiers; whom he would distribute in barracks, and in such a manner as to assist in the prevention of smuggling. He would reduce the army, particularly the horse, and entrust the safety of the nation to the militia.

There is nothing new in what our author has related or proposed; but a great deal of truth and good sense.

ART. VI. *The India Guide; or a Journal of a Voyage to the East-Indies, in the Year 1780, in a Poetical Epistle to her Mother, by Miss Emily Brittle.* Small 8vo. Printed by George Gordon, Calcutta, 1785.

MR. Anstie, like every other original, has given rise to many copies; of which *The India Guide* is not one of the worst. Miss Brittle has endeavoured to follow his steps in several epistles from on board the East-India-man in which she sailed from the Cape of Good-Hope, and from Madras. In these she paints her terrors and disagreeable situation at sea, the characters of the officers and passengers, the manners of

the Dutch at the Cape, and the peculiarities of her reception, and of society at Madras. There is novelty in this scenery, which, in the hands of a master, would have produced great effect, but the pencil of Miss Brittle is not masterly; it is deficient in strength, vivacity and correctness. The letters, however, deserve a perusal, as the mannerers they describe are uncommon, and therefore interest by their novelty; and as the production itself has some degree of merit.

As the work has not yet been reprinted in England, the following characters at a Dutch ball will serve as a specimen of the performance.

' Then heavily roll'd, with his wig and his hat,
 A spherical Dutchman, o'erwhelm'd by his fat;
 To what shall I like him? say ought, if I can?
 To a mountain I vow in the shape of a man!
 Recoil'd on his arm, with an asthma oppress'd,
 Hung a globular woman most flauntingly dress'd;
 To her figure gigantic, say what can compare?
 Why nought, but the *Heidelberg-tun*, I declare!
 Whilst, steaming with heat, both appear'd, I insist,
 Half veil'd from my sight as if plung'd in a mist!
 With a hump on his shoulder came captain Van-Sprack
 Like Atlas supporting the world on his back;
 Next, Madam Van-Fowzer came flirting away
 With a young Ciceseo quite tawdry and gay,
 With whom she but recently fled from the Hague
 To cornute an old husband—a terrible plague!
 Then Mynheer Smit-Howzen led Youf Vrouw Van-Slaughter,
 With a cub of a son, and a fright of a daughter;
 With Mynheer Van-Sprawken, came Mie-Vrouw Van-Trump,
 An aged old hag, who had on a cork rump;
 With Mynheer Van-Dondermans—Youf Vrouw Van-Spoke,
 Came daudling in with the Dutchess's poke.
 There were two Miss Hoof-Sneekens, who laughably ape
 English fashions, as, yearly they pass by the Cape;
 With the eldest, her beauty doth chiefly consist,
 In a vulgar red cheek, and a tub-thumping fist;
 Whilst the youngest displays a broad naked brown breast,
 With a pair of stout arms, fit a mop on to rest;
 And yet these two frights are the belles of the place!
 Lord! Dutch beaus are, at best, but a Hottentot race!
 With libations of gin, and tobacco's vile fumes,
 They drank, and they smoak'd, us away from the rooms;
 And if e'er I repair to their balls any more,
 May I choak, and be poison'd, a thousand times o'er!

The head of Miss Brittle, and a view of the Cape, shew that engraving has made some small progress at Calcutta: the paper on which this work is printed is excellent, and the letter-press does honour to the printer. The India Guide is dedicated to Mr. Anstie.

ART. VII. *Letters of Literature: by Robert Heron, Esq.* Octavo. 6s. Boards. Robinsons, London, 1785.

WHAT is the standard of taste, is an absurd question, which has often been asked, and to which answers as absurd have often been given. The question ought to run, by what standard are the works of genius to be tried? We answer, by taste; an original, internal sense of the mind, which, from a perception or feeling of beauty in the works of nature or of art, pronounces concerning them. The metaphor taken from an external sense, by which it is expressed in all languages, marks its origin from nature; but, without the assistance of cultivation and art, it never will attain to any high degree of perfection. The eye may discern the beauty of colours, and the ear delight in the harmony of sounds; but these, unless they are improved by practice and comparison, will not qualify their possessors to judge concerning painting or music. Taste, in all its directions, must be refined by education, and improved by an acquaintance with the various models of beauty in nature, and master-pieces of composition in different languages, before it can pronounce decisions by which the world will abide.

When this perception or feeling of beauty is vivid, it is attended with an enthusiasm, which leads men to communicate to others the pleasure which they feel. As the human mind, in different persons, attains to different degrees of perfection, many, who have but a faint or dubious perception of beauty themselves, are yet capable of relishing it when pointed out to them. Hence persons of the former description, when they blend the lights of reason and understanding with taste and sentiment, attain an ascendant in society, render their feelings predominant, and pronounce decisions which are confirmed by the verdict of mankind. Though few are found equal to the production of works of genius, the principles by which they are judged are in human nature; and the majority of mankind, when not biased by prejudice, or a reigning perverted taste, give their unanimous suffrages in favour of works of merit. Systems of philosophy flourish in one age and fall in another; but this by no means applies to the productions of genius in the fine arts. In philosophical theories, taste and feeling have no concern; observation and experience are the sole pillars by which they can be supported. No wonder then that, after mature investigation, the finest hypotheses sink at the touch of experiment, and vanish like the baseless fabric of a vision; affording, from one age to another, a melancholy proof how ineffectual and useless the brightest talents are when improperly directed. But in polite literature the case is dif-

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ferent: here the appeal is made to the taste and feelings of men; and as these, in all ages and countries, have been found nearly the same, it is manifest that those works which have received the general approbation, when private spleen and popular prejudice are worn away, must be formed of durable materials, and stand on a foundation which cannot be shaken. The philosophy of Aristotle and Cicero has vanished, but the poems of Homer and Virgil, which pleased at Athens and Rome so many centuries ago, are still admired at Paris and in London.

We have been led into this discussion by the strange author whom we are now reviewing; who, from a passion for singularity, or rather absurdity, hath declared war against the general taste of mankind, and lifted up a rude arm against one of the greatest poets of antiquity; who, surviving the ruins of his own language, and piercing through the darkness of many centuries, still shines with undiminished strength and splendour. Mark how he talks of the Roman authors and the divine Virgil (page 59). "Terence is only the translator of Menander; Sallust an imitator of Thucydides; Horace, is an imitator and almost a translator in all his odes; *Stile* has saved Virgil entirely, who has not the most distant pretence to any other attribute of a poet."

This attack against the celebrated Roman poet, he renews in the sixteenth letter.

'You wonder at my assertion on a former occasion, (Letter IX.) that Virgil has not the most distant pretence to any attribute of a poet, except that of a fine style. To vindicate my opinion from the charge of rashness, I now submit to you my reasons. It is indeed dangerous to attack the reputation of a good writer, as I allow Virgil to be, in any respect; for if your assault is not supported by a strong host of arguments, it will recoil upon yourself. But, as I know your liberality of sentiment too well, to fear your pronouncing hastily upon an opinion, morely because it controverts your ideas, or those of the world at large, I shall lay what I call my proofs before you without hesitation.

'It is agreed by all the critics, that genius, known by invention, as a cause from its effect, is the very first power and praise of a poet. I believe, however, the most sanguine admirer of Virgil will allow, that not one ray of invention appears through his whole works. His Eclogues, considered as works of invention, are beneath all contempt. Where he has not followed the tract of Theocritus, he has wandered into childish absurdity: witness the Pollio; in which, because some senator's wife was brought to bed of a chopping boy, he prophesies the golden age will return. I know some Christian writers have applied this prophetic eclogue to an higher event—but I see you smile in contempt;—and I pass the dreams of fanaticism. Witness the sixth Eclogue, into which a system of philosophy has crept by some
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strange back-door or other. A critic in the *Adventurer* has pronounced all the Pastorals of Virgil exceptionable, except the first and tenth: now, in these there is no invention, both of them, as that critic allows, deriving their superiority from their being founded on real events. I conclude, therefore, that Virgil is, in his pastorals, no poet, but merely an excellent versifier.

That poetry consists in the imitation of Nature, is a doctrine assented to by all critics, ancient and modern. But whether Nature be looked at with the naked eye, or through the spectacles of books, the merit of a poem may be the same, which depends on the form and order, the colouring or expression, more than the ground-work on which it is raised. Poets, in the early ages of society, have hardly an idea of fiction or invention. Homer rehearsed and embellished "the Tales of Troy," which were believed in his own times; and we know that all the plots of Shakespear were literally taken from history or novels. Your author denies the merit of invention to the first and tenth pastorals of Virgil, because they were founded on real events; for the same reason he must exclude Homer and Shakespear from the praise of originality. The name of poet conveys along with it the idea of creator; but creation, according to ancient as well as modern philosophers, does not consist in producing matter from non-existence, but in forming, from a pre-existing chaos, a beautiful and well-ordered world.

From the ancients our author makes a transition to the moderns. He questions if the French have any title to a legitimate poetry, (p. 126) "Their language, pretty and familiar, can never rise to the sublime, which their poets, of any class, have never yet attained, not excepting Corneille himself, whose vaunted *qu'il mourut*, is, to a British reader, a very trivial thought. We should deny the French any poetry at all, were it not for such writers as La Fontaine, &c." He afterwards tells us, that Racine is an empty declaimer; and says, concerning the French in general, "*qu'ils n'ont pas la tete poetique*." Dryden he despises, except in his ode, which, he says, raises him above Pindar; Addison he calls ignorant and superficial; and Pope, according to him, has no genius whatever. In short, the most celebrated names, of ancient or modern times, Aristotle, Cicero, Virgil, Longinus, Corneille, Racine, Warburton, Thomson, &c. are just called up to receive their sentence and their doom from this redoubtable Drawcansir. He attacks the living as well as the dead; neither Dr. Robertson, Dr. Blair, nor Dr. Stuart, escape the fury of his pen. It may amuse the public to read the poetical attempts of one who censures poets so freely. We have two

specimens in the 37th Letter, the one a translation from *Cassimir*, the other from *Gray*.

To his HARP.

‘ Sonorous daughter of the pliant boxen stem,
On the high poplar, O my harp, thou shalt depend ;
While laughs the sky, and the gale
Softly revives the listless leaves.
The western wind will solicit with gentlest breath
The music of thy charming strings ; I the mean while,
Lost in sweet ease, will recline
Along the green of this fair bank.
Alas ! what sudden clouds invade the sunny sky ?
What unexpected showers in sounding haste descend !
Let us be gone. Ah, how soon
Will happiness still pass away !’

‘ Oh thou, the stern religion of this severe place,
By whate’er name thou lovest to be call’d, (for sure
No mean deity must hold
These native streams, and ancient groves :
And more is seen the presence of some awful god
Amid those pathless rocks, and uplands wild,
Broken cliffs, and raging streams,
And horrors of the woody night :
Than beneath the citron roof, if pompously shrin’d,
In luxury of gold he shone, and Phidian art :)
All hail ! hear my rev’rent vows !
Indulge with rest my weary youth !
Oh ! if cruel fortune forbids me to enjoy,
‘Tho’ much I wish in vain, thy seats of calm delight,
And law of holy silence ;
Reforming me in violent waves.
At least, Oh father ! grant me, in some nook remote,
‘To wear away the free hours of my peaceful age ;
Secure from vulgar tumult
Conceal’d by thee, and human cares.

We venture to affirm, that *Virgil*, nor *Racine*, nor *Pope*, ever wrote such verses. If *Mr. Heron* thinks, like the *Tartars*, that he is to inherit the virtues of those he murders, he is prodigiously mistaken.

Our author’s proposal to improve the English tongue, and the specimen which he gives of the improved language, will entertain the reader.

SPECTATOR, No. 159.

‘ When I was at *Grand Cairo*, I picked up several oriental manuscripts, which I have still by me. Among others, I met with one entitled, *Thea Visiona of Mirza*, which I have read over with great pleasure. I intend to give it to the public, when I have no other entertain-

entertainmento fo them ; ando shall begin with the first vifion, whico I havé translaten wordo fo wordo az followeth.

‘ On the fifth day of the moon, whico, according to the customo of mya foréfathera, I alway keep holi, astero having washen myself, ando offeren up mya morninga devotiona, I ascended thea hilla of Bagdat, in ordero to pas the resto of the day in meditation ando prayero. Az I waz heré airing my self on thea topa of thea moun-taina, I fell into a profound contemplation on the vanité of human lifé ; ando passing fro oné thôte to anothero, Surely, said I, man iz but a shadow, ando fife a dreamo. While I waz thuso musing, I cast mina eyea towardo the summito of a roco, tha waz noto faro fro me, whéré I discovered oné in the habito of a shepherdo, with a litel musical instrumento in hiz hando. Az I looked upo him, he applied ito to hizo lipa, and began to play upo ito. The soundo of ito waz exceeding sweet, and wrôte into a varieté of tuna tha weré in-expressibly melodiouza, ando alto differenta fro any thing I had évé heard. They put me in mindo of thosé heavenlia aira tha aré playen to thea departen soula of good men, upo their first arrival in para-disé, to wear out thea impressiouna of theira lasta agonea, and qualifie them fo thea pleasurea of tha happi placé. My hearto melted away in secreta rapturea.’

Upon the whole, Robert Heron, Esq; is a man of some abilities, but totally void of taste and common-sense. A passion for novelty has driven him to the wildest absurdity. He is ostentatious of his acquaintance with authors who are uncommon or unknown, but is deficient in general learning and sound knowledge. He despises those works of genius which, by the consent of ages, are deemed the books of mankind, and endeavours to raise from obscurity paltry and contemptible performances, which have been consigned to dust and oblivion. He is bizarre rather than romantic, and wrong-headed without being ingenious. Even though he had possessed more respectable abilities, the self-conceit, arrogance, insolence, petulance, plebeian presumption, and contempt of mankind, which he discovers almost in every page, involve such moral demerit, as would have sullied the lustre of the brightest talents, and blasted the laurels of the highest literary fame.

We have been all along tempted to imagine, that Robert Heron is merely a fictitious name ; and that the real author of these letters is some disappointed, disgusted, and damned poetaster, who wishes to revenge his quarrel with the public, against those celebrated authors who have been their favourites in all ages. The weakest white wines make the sharpest vinegar ; the ugliest old maids are the most virulent vende s of scandal ; and the man who has deserved the gallows is the fittest person to fill the office of hangman.

ART. VIII. *A Discourse on Education, and on the Plans pursued in Charity-schools.* By S. Parr, L. L. D. Quarto, 2s. Cadell. London, 1785.

ON the subject of education, two modern philosophers, of considerable reputation, though not of equal powers, have adopted nearly the same conclusion from principles diametrically opposite. Mandeville, who conceived unfavourable ideas of human nature, describes man as a compound of contemptible and odious qualities, which are sometimes unknown to the world, sometimes unsuspected even by himself. Over these he supposes him prompted, by nature and custom, to throw a veil, in order to deceive the world, as well as to give a gloss to them, in order to deceive his own mind. He condemns charity-schools, lest, under the pretence of improving virtue, they should only refine vice; lest they should insinuate pride under the garb of humility; and, by enabling children to know their duty better, should ultimately lead them to practise it worse. Rousseau, on the other hand, who saw and felt heroic nature, maintains, that our original propensities point to what is excellent; that instruction, instead of extending, serves only to cramp the powers of the soul, and to produce artificial, rather than real worth. He therefore recommends to the whole species, that neglect of education which Mandeville would confine to the poor. He thinks it better for children to find the right way for themselves, than to be conducted into it by other men; that as the apprehension of danger leads them to provide for their own security, the fear or consciousness of guilt would determine them to the love of innocence, and the practice of virtue. These opinions our author endeavours to combat in this sermon, or rather treatise, on education; in which he proposes, 1st. To shew the truth of the assertion in the text, (Prov. xxii. 6.) that children will not, generally, depart from the right way in which they have been trained. 2dly. To mention some of the instances in which the greatest care is requisite to educate them virtuously. And, 3dly, To deliver his opinion on the general subject of charity-schools, and the particular one pursued at Norwich. In the first head, he justifies the assertion of the wise man, from the constitution of the human mind, and the power of habit. The moral powers of men are governed by laws analogous to those which govern the senses and the understanding. By the hand accustomed to industry, laborious tasks are executed with facility; by understandings invigorated with study, the most complex relations of ideas are soon unravelled; and in persons who have been trained up to the practice of

of their duty, sensibility anticipates the suggestions of reason, passion follows the dictates of conscience, and habit, by degrees, becomes a second nature. The conclusion of this head is beautiful, and contains an allusion to an admired passage of Cicero.

‘Of what importance is it then to comply with the precept of my text; and how just is the promise by which we are encouraged to perform it? To our boyhood it gives that sweet simplicity and innocence, which melts every serious beholder into affection, and relieves even the most savage heart with a momentary feeling of honest approbation. In our youth it inspires us with such a fine sense of decorum, as makes us shrink from folly with scorn, and from vice with loathing; and it animates us, at the same time, with that unwearied activity of mind, which struggles with every difficulty, and triumphs over every danger. Our manhood it distinguishes by that firmness and dignity of thinking, which exalts us from one degree of excellence to another; which causes us to start at the smallest deviation from rectitude, and impels us to recover from the shock, by the instantaneous and determined exertion of our whole strength. To old age, which is itself the fruit of a well spent life, it gives a serenity of mind, which the world can neither bestow nor take away—a deep and sincere love of virtue, which finds a pure and perpetual source of pleasure in the effects it has wrought on the tempers and the manners of our friends and our children—a comfortable remembrance of habitual well-doing, which can alone endear to us the days which are past, and will no more return, or enable us to look on to the approach of the unknown world, without solicitude, and without dismay.’

In the second head, our author mentions some instances in which the greatest care is necessary to educate children virtuously. These consist in the government of their passions, a sense of shame, a strict regard to truth, habits of diligence, and the love of God. The following hints merit the attention of parents and teachers.

‘The passion of anger, which, if it be once let loose from the restraint of reason, rages with the fiercest violence, and hurries us into the most atrocious crimes, is, beyond all others, capable of controul in its first emotions. One resolute effort of reflection, a little change made in the mere features of the countenance, nay, even a softer tone given to the voice, will stop the rising storm, which, if it be suffered to gather all its strength, bears down before it the authority of every law, both divine and human, and makes shipwreck, in a fatal moment, of our reputation, and of our tranquillity, for ever.

‘Another passion arising from the activity of the mind, and from the love of superiority, is cruelty. Now, of the most venerable court of judicature that ever existed in Greece, it is recorded, that a boy was once condemned by it to the loss of life for mischievously plucking out the eyes of a quail. Common sense and common humanity recoil at such extreme rigour: and yet the principle upon which punishment was appointed, is certainly reasonable. Practices of this

kind, though viewed by some persons without horror, and even encouraged by direct approbation, extinguish, by degrees, compassion, and cherish tyranny; that is, they destroy the noblest, and strengthen the most detestable part of the human character.—He that can look with rapture upon the agonies of an unoffending and unresisting animal, will soon learn to view the sufferings of a fellow-creature with indifference; and in time he will acquire the power of viewing them even with triumph, if that fellow-creature should become the victim of his resentment, be it just or unjust. But the minds of children are open to impressions of every sort; and indeed wonderful is the facility with which a judicious instructor may habituate them to tender emotions. I have therefore always considered mercy to beings of an inferior species, as a virtue which children are very capable of learning, but which is most difficult to be taught, if the heart has been once familiarized to spectacles of distress, and has been permitted either to behold the pangs of any living creature with cold insensibility, or to inflict them with wanton barbarity.'

No less just and useful are the following observations on the odious vice of lying, so prevalent among boys.

' Upon one very common, and very fatal species of encouragement, which parents lend to lying, I will set a mark of reprobation. Under the absurd and preposterous idea of giving scope to the lively and harmless prate of a boy, they suffer, and even invite him to tell tales. But the invariable and baleful consequences of such practices, are these: The boy will relate, not merely what is known to himself, but what is most agreeable to his hearers. To shape his story into more consistence, or to give it a higher zest, he will rack his invention to supply what has *dropped* out of his memory, or, perhaps, was *never* lodged in it. He then joins in the laugh which his petty artifice has raised, and instead of being condemned for his presumption, is applauded for his ingenuity. Now, the habit of lying, thus acquired, extends itself, by a hasty transition, to other subjects, and to other persons. While he gratifies the impertinence or the malice of those who are about him, he himself becomes impertinent almost without design, and malicious without provocation. Of the actions which he is forward to relate, he cannot certainly penetrate the motives, or arrange the circumstances—but it is impossible for him to relate them often, without sentiments of approbation or dislike, of reverence or contempt, toward the agents themselves. Whether, in this situation, the love of truth will be a sufficient curb upon the love of prattle, whether his judgments of characters will be impartial or unjust, whether his kind or his harsher affections be most likely to predominate, are questions on which I, without hesitation, answer on the unfavourable side. I will add, that such a boy is not only disposed to speak what is false, but even incapable of speaking what is true. Tainted by the prejudices of those with whom he converses, he will see with *their* eyes, he will hear with their ears, and wildly suppose the facts, which he has a pleasure in mentioning, really to exist. But when the illusions of a roving and undisciplined imagination thus co-operate with the suggestions of a mischievous and dis-

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tempered heart, what, I beseech you, are you to expect? I take upon myself to inform you what you are *not* to expect—the gay frankness of a boy, the sturdy magnanimity of a scholar, or the dignified liberality of a gentleman.’

We wish that instructions of this kind, which enter into life, and come home to “men’s business and bosoms,” were more frequently delivered from the pulpit. They certainly would be more useful, as well as acceptable, to an audience, than attempting to explain incomprehensible mysteries, or railing against heretics and infidels.

In the third article, which comprehends the greatest part of the discourse, Dr. Parr treats on the plans pursued in charity-schools. On this he expatiates at great length, and with much learning. It is well known that, among the free states of antiquity, education was an object of government. The concerns of private life were closely interwoven with those of public, and the instruction of children subjected not only to the authority of parents, but to the interposition of law-givers. In forming useful subjects of any government, some kind of instruction is necessary; but the interference of the legislature, in modern times, is a subject of nice discussion; and perhaps it is better to rest satisfied with protection, than to solicit assistance.

‘In the nobler branches of learning, and the higher classes of life, it seems, I confess, not only invidious, but dangerous, for the legislative powers to prescribe any system of study. But when I state the interposition of government as superfluous in the education of the poor, I would be understood to limit my position. I suppose the charitable contributions of individuals for bringing up these children “in the way they should go,” to continue, or even to increase. For, in a contrary state of things, I agree with the great philosophical writer on the Wealth of Nations, that “the education of the common people would require, in a civilized and commercial society, more attention from the public, than that of people of fortune and rank.” I think with him, that “the public should facilitate, encourage, and even impose, almost, upon the whole body of people, the necessity of acquiring the most essential parts of education;” and I, with very few exceptions, approve of the plan which he has laid down for acquiring them. Opposed then, as we are, by petulant wittings, or by chimerical theorists, we have the satisfaction, you see, to know, that the principle on which our charity-schools are founded is not without an advocate, in a person who stands in the first class of political writers, from his clear and extensive views, from his copious and exact information, from the soundness of his judgment, and from the liberality of his spirit.’

Afterwards our author adduces a variety of arguments in defence of charity-schools; confutes Mandeville and his followers with much learning and ingenuity; and concludes with a striking and affecting address.

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' I therefore appeal to your humanity this last time, for the sake of these innocent children, who now stand before you; and I make that appeal in the name of Jesus Christ, who has lived and died in order to save both you and them. I exhort you, upon every principle of social utility, and of religious obligation, "not to be weary in well doing." I pour forth my unfeigned thanks to Almighty God, for the charitable disposition with which he has hitherto inspired you, and for the numerous benefits which have already resulted from your pious endeavours. I conclude with my fervent prayers, that these children may "never depart from the way in which they should go;" and that their successors, who in future ages shall be trained up by the followers of your venerable example, may ever continue in habits of diligence in their callings, of peace and sobriety in their families, and of gratitude to their benefactors; or, to speak in other and better words, that they may live in a state of constant preparation for the tribunal of that Being, who once appeared upon earth "to preach his gospel to the poor," and who will assuredly exalt both them, and their protectors, to everlasting glory in the kingdom of his Father.'

In the notes which are subjoined to this discourse, much learning is displayed. The characters of Mandeville and Rousseau are drawn with a masterly pencil.

' Objections, in order to be forcible, should be evidently and completely just; and it is yet more the duty of an instructor, upon points of morality, than of a critic, upon subjects of literature, to commend the excellencies, as well as to point out the imperfections, of those whom he opposes.—He has a greater end in view, and therefore he ought to be more solicitous in the choice of fair and honourable means. In Mandeville there is but little room for praise: he has a shrewdness, and he has a vivacity; but his shrewdness degenerates into sophistry, and his vivacity into petulance. His eye is fixedly bent on the darker part of the human character; he seems to take a malignant pleasure in dragging to light what prudence and candour would induce us to conceal; and by the horrid features of exaggeration, in which he paints the vices of his species, he produces a sickness of temper, a secret and restless spirit of incredulity, when for a moment he twists our attention to the contemplation of their virtues. But in Rousseau there are brighter talents, and more amiable qualities: he was himself benevolent; and upon the minds of others he inculcated that benevolence which he loved. He admired virtue in some of her most noble forms, and has displayed her with a splendour which enraptures the imagination, and warms the heart. Dangerous as I think the tendency of his general system, I am not totally destitute of taste to discern, of sensibility to feel, and of justice to acknowledge, his moral and his intellectual excellencies. But these excellencies may stamp an unjust and fatal authority upon his errors: as an inquirer therefore after truth, and as a friend to religion, I cannot applaud the one, without lamenting the other.

' Fictitious representations of what is praise-worthy, are useful, I confess, for preparing the mind of man to act in real life. Yet
fiction

fiction itself has boundaries, which sound and sober sense has a right to prescribe, but which the acuteness of feeling, and the vigour of fancy, in men of genius, are apt to overleap. After repeated, after serious, I am sure, and, I hope, after impartial perusal of his celebrated work, I think the scenes romantic, and the tendency, upon the whole, very pernicious, in the mixed condition of the world, and amidst the mixed characters of those who form the mass of mankind. The readers who cannot discriminate, will assuredly be misled; and when admiration overpowers the judgment, in persons of a better class, the inclination and the power to discriminate are too often lost. Many of the circumstances, which he has supposed, will rarely exist; and in those which do exist, his representation of them will flatter the vain, misguide the unwary, and perplex even the virtuous.

The merit of originality is not to be expected in treatises of this nature. Our author discovers, however, an ingenuity and justness of thinking; a knowledge of human nature; and an acquaintance with ancient and modern philosophy. If he is sometimes ostentatious of his learning, he applies it to his subject; if he makes excursions from the field before him, to catch a glimpse of society in its various forms, it is to confirm theory by practice; and to assist the judgment, or amuse the fancy, of the reader, by collateral researches. The style is laboured and adorned, but often diffuse and redundant. It abounds with multiplications of phrases to express the same ideas; is too regularly divided into duads or triads; and sometimes grates the ear of the reader with those *sesquipedalia verba*, which, since the days of Johnson, have been confounded with fine writing.

ART. IX. *Scheme for Reducing, and finally Redeeming, the National Debt, and for gaining Half a Million of Revenue, by Extinguishing a Tax.* 8vo. 1s. Doddsley, London, 1784.

THERE can be no consideration more important in a political view, than that which forms the subject of this publication. Accordingly it is a field that has laid open to a thousand visionaries, and respecting which the projects are almost too many to be enumerated. That the attention which is given to this object should become hourly more and more general, is not to be wondered at. Benefit however may spring from this circumstance. "It seldom happens," says the late Dr. Johnson, "that the public think long of a subject, without coming to think rightly of it at last." By the collision of intellects, the reasoning of various minds, and the comparison of dissimilar ideas, it is not impossible that light, and truth, and redemption, may finally be produced.

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44 *Scheme for Reducing and finally Redeeming the National Debt.*

The system of our author has, for any thing we remember, every claim of originality to which it pretends. He states the land tax in the light of perpetuity: He observes, that it is taken into consideration in every purchase that is made; and that of consequence it is in reality no burthen upon the proprietor who came into possession, under the present regulation, and that it forms no part of his genuine property. Upon this reasoning he forms the idea of a general public sale of this tax, and concludes that it may reasonably be taken at twenty-five years purchase. In that case, and supposing the produce of the tax to be two millions, the produce of this sale would extinguish $83\frac{1}{3}$ millions of the national debt; and as the interest of the debt, thus annihilated, amounts to £2,500,000, the annual revenue gained by the sale, exclusive of the reduction, is to be taken at half a million.—We will present our readers, as a specimen of the performance before us, with the project of our author for preventing the gradual and extreme advance in the price of stock, which might be the consequence of adopting his proposal.

‘ If this or any other adequate scheme for reducing the National Debt was to be adopted, and a sufficient surplus for its final redemption in any given proper period could be obtained from the taxes, a gradual advance in the prices of stock, as the debt diminished, would be the certain consequence, which (without proper measures to prevent it) might effectually defeat the advantages proposed by the scheme; and, on the other hand, while the redemption of the debt remains unprovided for, it is probable, and even certain, that the prices of stock, instead of rising, must fall yet lower:—The difficulty is in devising such measures as may secure the stockholders, and establish the national faith.

‘ Though, as I have observed, the prices of stock might advance as the debt diminished, yet it is obvious that for many years, even presuming no untoward events to happen, they would not reach the prices paid by a very considerable number of the present stockholders for their stock; so that there is little probability that they could transfer their stock at the prices which they have given, and therefore must either sell out to disadvantage, or have their property bound in the funds; and those (perhaps the majority) who have purchased low, and are least intitled to the advantage, would be the only gainers.

‘ It is a principal of equity, (especially in cases which delicacy forbids me to mention) that the purchaser of a debt, at a lesser sum than its value, shall be intitled to recover only the price paid, with interest, since no consideration was paid for more; and there seems to be no reason why this principle should not be extended to the debts of the public at large.

‘ In order then to secure to every individual stockholder the repayment of the money actually given for their stock, and to prevent them from receiving more of the public, a period should at once be put to stock-

stock-jobbing, and the arts by which the funds are fluctuated; and to do this, it would require only, that in the same bill, which it would be necessary to introduce into parliament for effecting a sale of the land-tax, the preamble should declare the intended mode of reducing, and finally redeeming the national debt; and that for those purposes it would be expedient, that every subsequent transfer of stock, after the passing of the bill, should express the price or prices at which such stock was transferred or accepted at the last transfer or acceptance, immediately previous to it; and that those prices should be considered as the par of redemption by the public; and that, until such redemption, the holders should be paid the usual interest or dividends on the whole nominal stock; but that this regulation should not extend to future loans:—And be enacted accordingly.

‘ Thus the stocks, while they might be transferred as usual, would be kept stationary without any injury or inconvenience to the holders, or to public credit; every individual stockholder would be secured, the national faith would be established, and a considerable portion of the three per cent. stock, probably more than the produce of the sale of the land-tax would extend to pay, might be paid below the price stated in the scheme, and consequently effect an additional reduction of debt, as well as an increase of revenue.

‘ Nor would this be the only advantage which would attend the fixing of the funds in the manner stated; for admitting that the produce of the sale of the land-tax would discharge only $83\frac{1}{2}$ millions of the three per cent. stock, the remaining debt, taking the whole at 260 millions, funded and unfunded, would be reduced to $176\frac{1}{2}$ millions of nominal stock; and, this nominal stock, supposing it not greatly to exceed, on an average, the three per cent. 70, the four per cent. 80, and the five per cent. 92 per cent. (which is, I think, stating them high enough) would be reduced to little more than 130 millions sterling, being exactly one half of the whole nominal debt, the whole of which would in effect, by this means, without any further or other operations, be converted into a five per cent. fund, because the annual interest or dividends paid by the public for the whole nominal debt of 260 millions, after allowing for two millions of land-tax, which would be extinguished, and for half a million of revenue, which would be gained by the scheme, equals, or perhaps exceeds, the annual interest of 130 millions at five per cent.

‘ Hence it appears, that the proposed regulation of the stocks would, alone, and independently of the produce of the sale of the land-tax, reduce the nominal debt of the nation to 180 millions sterling, and effect a conversion of the whole nominal stock into a five per cent. fund, without any other operation of finance, and by that means facilitate a plan of redemption.

‘ The truth of what I have advanced, in regard to the advantages to be derived from this simple operation in the funds, will evidently appear, upon considering, that of 190 millions nearly, of three per cent. stock, and about 32 millions of four per cent. stock now funded, between 60 and 70 millions of the three per cents. and the whole nearly of the four per cents. have been funded since the commence-
ment

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ment of the late war, and much the greater part within the last four years, during which time, or longer, the three per cent. stock hath seldom I think ~~never~~ exceeded sixty, and the four per cent. stock eighty per cent. (excepting only for a few months about the time, and immediately after, the late peace but these stocks have been almost constantly, and still continue, considerably under those prices, and from present appearances are unlikely to rise above them: And if we take into this account the old stock transferred, it will, I think, appear no exaggeration to say, that at least one half, perhaps a greater portion, of the three per cents. and the whole nearly of the four per cents. have been ~~either~~ transferred or funded under the prices last stated'.

It is impossible that any scheme should be started for the accomplishment of that desirable object, which unites the wishes and the hearts of almost every Englishman, that shall not be attended with unpleasing effects. To dispose of the land-tax in perpetuity, and solemnly to deprive the nation for ever of recurring to so fair, so equal, and so natural a resource, is certainly a thing not to be resorted to upon a slight occasion. If possible, it would be still worse than this, by a fraudulent engagement to dispose of the resource for ever, and to revive it at pleasure. Leaving out of consideration the moral turpitude of this conduct, the consequences with which it is fraught would be ruinous and fatal. The public will be aware how possible it is, that a future minister, and a future parliament, should disavow the engagements of their predecessors; and, after every precaution that can be employed, this will inevitably reduce the price of the property in question. But supposing the tax to be actually revived in a few years, or even after the expiration of thirty or a still greater number, the enormity would be flagrant and pernicious. And yet this idea is started by our author in the project itself. An annuity for ever so long a term can never have the intrinsic value of a perpetuity. And to sell an annuity for thirty years, under the pretence of its being perpetual, is an imposition so shameful, that, if it were practised, the credit of Britain must never expect to rise higher than that of the most savage and arbitrary nation that ever existed.

"To taste the good without the gall to it," is not the lot of man. A real benefit is generally attended with a real, though perhaps an inferior mischief. And this must be expected to be true in proportion as the advantage is great and desirable.

We are not disposed peremptorily to decide against our author the question, which of all others is of the greatest importance to him, whether his scheme be or be not the best that can be proposed for the accomplishment of his purpose. At any rate we have been edified with the apparent sincerity and patriotism with which the phamplet is dictated. The scope of the

the project is stated with much precision and perspicuity. Many of the objections that may be brought against it are suggested by the force of his understanding, and many of them parried with considerable success. His manner is lively and forcible, and the solidity of his ideas only yield to their ingenuity. In a word, whether or not the plan deserves finally to be adopted by the legislature, the perusal of it at least will, in our opinion, be of use to every man who wishes to turn his efforts and abilities to the melioration of our finances.

ART. X. *A Proposal for the Liquidation of the National Debt; the Abolition of Tithes; and the Reform of the Church Revenue.* Third Edition. 8vo. 1s. 6d. Law, 1784.

ART. XI. *An Explanation of the Proposal for the Liquidation of the National Debt.* 8vo. 6d. Law, 1785.

IT were natural to suppose, when our observation suggests to us the many schemes that have been formed for the annihilation of the national incumbrances, that it were no very difficult thing, and that a wise and virtuous administration, if ever such an administration be placed at the helm of Britain, would have nothing to do but chuse among a variety of plans, all plausible, many effectual in their consequences, many gentle and mild in their operation. None of our political castle builders have certainly ever suggested a proposal more infallible and adequate to his object, than that which is here laid before the public. The project consists in a simple transfer of the debt, now chargeable against government, to private individuals, in parts according to their respective property. The interest of this debt is taken by our author at £9,600,000. But, as a considerable part of individual opulence is placed in government stock, he supposes, that real property will not be charged, upon his system, with the yearly payment of more than £.8,000,000; real property he estimates at £. 50,000,000 *per annum*. The incumbrance thus transferred is to be considered in the light of a mortgage, to the amount of four years income. The transfer is to stand in the stead of all our public taxes, except customs, and duties on salt and on stamps, for the support of the civil list and our peace establishment. Thus we have a resource of taxes, to the amount of £. 9,600,000, to be revived in cases of exigency and war. "We may consider," says our author, "these dormant taxes as a resource, certain and inexhaustible, in all possible cases; and, as such, it will operate to the absolute annihilation of that monster of the age, a national debt,"

debt, never more to rise in judgment against us."—The reasoning that is employed in favour of the system, may be exemplified as follows.

It is proposed in lieu of taxes to burden real property amounting to fifty millions per ann. with a yearly payment of eight millions; which payment is equal to a drawback on rents of three shillings and two pence halfpenny in the pound nearly.—It is further proposed, in time of war, when taxes will have a temporary revival, to levy the land-tax according to the present amount by an equal rate, affecting not only the land-holder, as now, but, in due proportion to their clear receipts, all other persons who are entitled to payments, secured upon land, or upon proprietors of land.—In other words—It is proposed, in time of war, to levy two millions in lieu of the present land-tax, by a rate affecting equally the whole property of this country, valued at sixty millions yearly.—Now—Two millions to be raised upon sixty millions, is eight pence in the pound exactly.

	s. d.
The sum therefore to be annually raised in every pound of fifty millions, in lieu of the present taxes, <i>viz.</i>	3 2½
And the further sum which in time of war only is to be raised on every pound of sixty millions, in lieu of the present land-tax, <i>viz.</i>	8
	—
Together make an aggregate of	3 10½

Which little sum, although it covers the whole interest of our present enormous incumbrance, and makes besides an annual allowance of expenditure in time of war of two millions, falls short of that rate which is now paid by many counties for land *alone*, three halfpence in the pound!

It is therefore clear to a demonstration, it is self-evidently clear, that it is more tolerable for such counties to be at war under the new regulation, than at peace under the old one.

Having thus fairly stated the war account with these gentlemen, I shall proceed next to contrast and lay before them the peace establishment.

Any person who will give himself the trouble to calculate the amount of the land and other taxes, will find at a moderate computation that they cannot be laid, in what he spends, at less than fifteen shillings in the pound, or seventy-five per cent. This then is the present contribution of such counties, to the state, in time of settled peace,

Let us now look back to the amount of that incumbrance, where-with the author proposes to saddle his countrymen.—It amounts to little more than three shillings in the pound.—instead of what?—instead of fifteen shillings—to sixteen pounds per cent, instead of seventy five.

So that those gentlemen who are either unavoidably, or through choice, as now-a-days is much the practice, in the habit of spending their incomes, saving thereby of what they spend in the proportion of fifteen

Eighteen shillings to three, or thereabouts, may live as well and fare as daintily, and yet lay by, if so they are disposed, for rainy days, or for their childrens use, four fifths of that which now is needlessly extorted from them.

The stile of the pamphlets before us is spirited, manly, and vigorous. It has in it no traces of elegance and polish, and few of ingenuity or penetration. We profess ourselves, however, pleased with it, as bearing the marks of genuine zeal, and honest patriotism. It affords us a good specimen of the spirit which has, in some measure, distinguished the county of York, and its neighbouring provinces, and would not be totally unworthy of a Pennsylvanian or a Virginian. In a word, if the inhabitants of Britain felt, in all respects, like our author, we should not despair, through the spirit of contagion, of seeing revived among us the more generous periods of Greece and Rome. But as it is, of all the projects for liquidation of the national debt, the present is least likely to be carried into execution. It contains in it too much of what is immediately repulsive and discouraging for us to expect that forty English counties will unite in recommending it. And no minister would dare, without this sanction, to patronise a system, which, the moment it was heard of from that quarter, would be considered as the most arbitrary, oppressive and tyrannical measure that was ever invented.

It is necessary to add, that the proposal before us is not to be considered like the majority of projects, as the mere suggestion of an individual, since it was publicly taken up, three several times, in the county of Northumberland, in the year 1783, but without success. Our author's scheme, for the reform of the church revenue, has nothing in it worthy of a distant notice, and coincides in most of its leading particulars with the celebrated plan of the bishop of Landaff.

ANNO. XII. *An Inquiry how to prevent the Small-Pox; and Proceedings of a Society for promoting General Inoculation, at stated Periods, and preventing the Natural Small-Pox; in Chester. By John Haygarth, M.D.* 8vo. 3s. boards. Johnson, 1784.

THIS is a most laudable and ingenious attempt to establish some propositions of the utmost importance, with respect to a disease which ought to be a greater object of attention in this country than any other, as it is the greatest scourge by which it is visited. We do not believe, however, that a persuasion of the atmosphere's being impregnated with infection, is either so general or so deep-rooted, as Dr. Haygarth imagines. Every man of reflection must have been led to doubt

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of this, by those observations on the plague which have been published by Swieten, and confirmed by the writers on the Russian plague of 1770, and the following years. Nay, this idea has been combated expressly by a physician of Mannheim, who published, 20 years ago, on the small-pox, under a fictitious name.

The propositions which the author endeavours to establish, are the following.

§ Sect. I. The small-pox is an infectious distemper. Sect. II. The small-pox was never known, since its original commencement, to be produced by any other cause than infection. Sect. III. The variolous poison is soluble in air. Sect. IV. If *two* persons be exposed, for the first time, to the variolous infection, they very rarely both escape catching the small-pox; and, if *three* persons be exposed together, they much more rarely all remain uninfected. Sect. V. The period between infection, and the commencement of the variolous fever, is generally from the 6th to the 14th day inclusive, after inoculation: and this period is not much longer in the natural small-pox. Sect. VI. Persons, liable to the small-pox, are infected by breathing the air, impregnated with variolous miasms: either, 1. very near a patient in the distemper, from about the time that the eruption has appeared, till the last scab is dropt off the body; or, 2. very near the variolous poison, in a recent state; or, 3. that has been close shut up, ever since it was recent. Sect. VII. Clothes, furniture, food, &c. exposed to the variolous miasms, never, or very rarely, become infectious. Sect. VIII. The air is rendered infectious, but to a little distance, from the variolous poison. Sect. IX. Consequently, the small-pox may be prevented, by keeping persons, liable to the distemper, from approaching within the infectious distance of the variolous poison, till it can be destroyed.

The third proposition, notwithstanding all that is said in its favour, appears to us to rest on very uncertain ground. The only argument, indeed, which is offered in its favour, is taken from the transparency of chemical solutions. But it is to be observed, that, as this poison is, at all times, hid from our senses, there is no reason why we should expect to see it, even though it were only diffused through the air, and not dissolved in it. When the author talks of his having "exposed the air impregnated with variolous miasms to a ray of sunshine, let into a dark chamber," and argues, that since they did not become visible, as some small and otherwise imperceptible bodies do, in these circumstances, they must have been in a state of solution, he appears little better than ridiculous. A contrary opinion might be founded on another chemical law, equally well established. A body, when it is made to enter into a chemical union, no longer retains those properties which it had when uncombined. The variolous virus produces its specific effects when undissolved in air; it will therefore probably lose

lose this power when dissolved in that fluid. And that this is really the case, appears, in some measure, from the present pamphlet. The sphere of infection, without contact, is very limited; that is, the poison is only active, either when it is just exhaled from the patient's body, or confined from the influence of the air, as soon as it is taken from the pustules. If, as the author imagines, it was first dissolved in the air, and then applied to the body, it would seem altogether impossible that the infection should be communicated at such small distances only; for surely the compound it forms with air, must come into contact, with persons subject to the disease, at a greater distance than a yard from the patient; nor does it seem probable, from analogy, that dilution would prevent its effects at all times.

We have thus particularly noticed this point, because Dr. Haygarth lays considerable stress upon it, and frequently speaks of air supersaturated with the variolous poison, &c.

As a more favourable specimen, we lay before our readers the following extract; and at the same time beg leave to assure them, that the whole work is well worthy of their attention.

Let us next inquire, if it can be determined by actual observation, whether variolous miasms adhering to clothes, &c. spread the small-pox. It has often been observed, that infection was caught from a person who had visited a patient in the distemper. So many instances of this kind are mentioned, and on such good authority, that the fact cannot fairly be disputed. The common explanation of this mode of spreading the small-pox, is, to suppose that the variolous miasms adhering to clothes convey the infection. But, if this were the cause, the infection must be much more frequently communicated by visitors: because the clothes of every visitor, in an infectious chamber, must be exposed to the variolous miasms. On the contrary, we have innumerable proofs that clothes, &c. exposed to the miasms of a small-pox chamber, and soon after approaching persons liable to the distemper, do not *always*, nor *generally*, communicate infection. Cases of this kind occur so very frequently, that it seems unnecessary to relate particular facts: I could, if required, produce numerous proofs to establish this point. Inoculators particularly have their clothes, &c. daily exposed to the variolous miasms, yet they do not convey the natural small-pox to others liable to it, though during the time of preparation they approach very near them, for days and weeks previous to inoculation. We know *certainly* that recent variolous matter, conveyed near to a person capable of having the distemper, is generally infectious: if it approach *three* within the infectious distance, it is probable that one of them will be attacked, in the proportion of several thousands to one. Now, a person, who has been in the small-pox chamber, may inadvertently convey the variolous matter either adhering to his clothes, hands, feet, &c. These considerations shew, to a high degree of probability, that the small-pox is always conveyed out of one house into another, not by miasms adhering to clothes,

clothes, but by variolous serum, pus, or scabs.—A caution may hence be suggested to medical and other visitors, never to sit down in the chamber of a small-pox patient.

A physician, justly celebrated for his professional knowledge, who honoured this inquiry with a perusal in manuscript, makes the following remark on this point, in answer to the 2d *Query* annexed to the Inquiry: “Do the rules of prevention comprehend every necessary restriction?”

“Ans. to Query 2. If the theory be true, that contagion cannot be carried out of an infected house by variolous *effluvia* absorbed in clothes, &c. of medical attendants, &c. no necessary restriction seems to be omitted. But I know many, whom no arguments will convince, that the small-pox was not brought into their families by surgeons, apothecaries, &c.”

To this objection, I reply, that medical attendants, it is well known, carry variolous matter in their pockets for the purpose of inoculation, sometimes perhaps not sufficiently closed from the external air; and it may also, now and then, accidentally stick to their clothes, hands, feet, &c.

It is of much greater importance than it may seem, to a superficial observer, to ascertain whether the variolous miasms are absorbed by clothes, &c. so as to become infectious. If this were the case, no person could possibly go into an infected chamber, either on duty or by accident, but his clothes, and every thing around him, would inevitably be rendered pestilential. Nothing less than a total separation of patients in the small-pox, and all their attendants, from those who are liable to the distemper, would be a sufficient security from infection. To effect this, regulations would be required that are absolutely impracticable in this free country. It may be imagined that a pest-house would answer the purpose. It has, in fact, been successfully used, for this end, in remote small towns, where the small-pox rarely occurs; where it infects but a few, and those generally grown persons. But in large towns, where the distemper is constantly present, almost all the poor natives are infected while children. If an infant be attacked, and carried to the pest-house, the feelings of a mother would not suffer it to go alone, even in the most arbitrary government. If she have other small children, they would perish at home without her assistance, and must therefore go into the pest-house along with her. Unsurmountable embarrassment would arise, if we suppose only *ten* such families to be admitted at the same time.

Let us further consider some of the innumerable difficulties of preventing the propagation of the small-pox, if clothes, exposed to the variolous miasms, were rendered infectious. The whole external surface of the clothes, and person, of every visitor, must be *always* contaminated, on returning out of the sick chamber, and would convey the distemper to all liable to it, who soon approach them after such contamination. It is not pretended that this pestilential quality can be discerned by any of our senses. The miasms adhering to clothes cannot be seen, nor even smelt, that I ever heard of. No practical restrictions could possibly be devised, much less executed, to prevent such secret, subtle, and unsuspecting danger. Under a ge-

neral

neral conviction of these supposed difficulties, the point is given up in despair. No attempt is made to destroy the poison. It is allowed to be carelessly scattered among mankind, though the well-known cause of a mortal malady; because, according to the opinion which has long and universally prevailed, other means, utterly beyond our power to prevent, are equally capable of producing the mischief.

But I argue, that the variolous poison, in the form of serum, pus, and scab, by impregnating the air near it, is the sole means of infection. If this opinion be well founded, the difficulty of prevention is less than on the former supposition, beyond all comparison. The poison, in this form, may be seen, and easily destroyed. One visitor in ten or twenty may possibly convey, out of an infectious room, some of the variolous matter capable of doing mischief. It may accidentally adhere to some part of his clothes or person. But cleanliness alone, which the instinct of nature suggests, and social habits improve, would be fully sufficient to prevent the communication of infection, except by personal intercourse with the patient. If this conclusion be admitted, may not the variolous poison be prevented from injuring mankind, with as much ease and certainty as arsenic, laurel, or any other poison?

ART. XIII. *Jacobi Dickson Fasciculus Plantarum Cryptogamicarum Britanniae: A Fasciculus of the Cryptogamous Plants of Great-Britain.* By James Dickson. Quarto, 4s. London, 1785.

THE author of this little work, who, in his knowledge of the obscurest vegetables, is equal to Dillenius or Hedwig, proposes to give the characters and descriptions of such plants of the 24th class, as are not defined by Hudson; Curtis, or Lightfoot; and to determine, more accurately, a few species, concerning which mistakes have been committed. He has likewise given the figures of such as have either not been delineated at all, or inaccurately. To the few readers, whose knowledge in botany renders them capable of relishing such a work, this may be recommended in the warmest manner. In the mean time, if we do not judge amiss of Mr. Dickson's skill, we think the public voice ought to call upon him for something better than mere nomenclature. To him, who has so often contemplated, with an observant eye, the perplexed tribes of Lickens and Fungi, Nature must have revealed some secrets concerning their changes, and œconomy: and he ought not to suffer us to envy him, much longer, the exclusive possession of these secrets.

ART. XIV. *Letters concerning Education: Addressed to a Gentleman entering at the University.* Octavo, 4s. boards, Rivington. London, 1785.

THESE letters, as we are told in the preface, “were, in reality, written from motives of friendship, and, from the same motives, are sent into the world, as the author wishes to be a friend to *every man living*.” But, in reality, we cannot accept of this apology for their publication, as they can be of little service to *any man living*, who is above twelve years of age. The study of the Greek and Latin languages, the revolutions of literature in ancient and modern times, poetry, history, logic, philosophy, theology, in short, the whole circle of the arts and sciences, are all treated of in 300 pages; and treated in such a common, superficial, slovenly manner, as to awaken no curiosity, and leave no impression. The author is even indebted to Dean Swift’s *Critical Essay on the Faculties of the Mind*; and retails many of the maxims, and quotes many of the quotations, which are ridiculed in that excellent treatise. Cui bono? is the question which every man ought to put to himself, before he writes, and much more before he publishes a book. If it can add nothing to the stock of knowledge, or elegant pleasure, by new information, happy arrangement, or the embellishments of style, let the author be satisfied with the praise of his friends, and with being considered as the Plato, or the Cato, of the village in which he resides. It has given us much pain, in our business of reviewing, to be compelled, from a regard to the public, to mark, with our disapprobation, the works of many industrious and *honest men*, who might have been useful in their generation, but who were totally unqualified for literary undertakings. The author, indeed, seems to *appreciate* his own merit; for he confesses, in the preface, “that he has served himself all he could by *reading*, and does not advise those to read or purchase his book, who can be pleased with nothing but wit or novelty, as, in the matter of this book, there is nothing witty, nothing new.” At the same time, we acknowledge that these letters have a good tendency, and that the author is generally in the right, except in his enthusiastic admiration of the Greek particles, and the ten categories of Aristotle; and his excessive panegyric on Lord Monboddo; and on the happy life of a country curate. To gratify the reader’s curiosity, we shall extract from the 26th letter.

‘Is it necessary to observe, that poetry is productive of most innocent, most constant, and the sublimest kind of delight? No man of common sense and common feeling has ever called this in question:

tion; and to go about proving it, would be much the same as to make a theorem of the plainest axiom of Euclid, and then proceed to shew the truth of it in a regular demonstration. Whatever has been said of learning in general, of its tendency to polish, to enliven, and recreate the mind, may perhaps be more particularly applied to all good poetry, the sort of poetry I here mean. How thankful, then, should we be to indulgent Nature—though she has ordained that truth shall be placed at some distance from us, but has given us withal an irresistible desire to inquire after it; which inquiry, at the same time, is to be attended with labour and much trouble:—yes, nevertheless, how thankful should we be to her for having kindly provided this, and the other *fine arts*, to relieve and amuse us, encouraging us in our pursuit, and rendering it less difficult, as well as less tedious!

‘ But this is not all. Good poetry tends also to improve us in virtue—to invigorate and confirm every liberal and manly notion.

‘ A just taste in the elegant arts has great affinity and connexion with the moral taste. Both of them discover what is right and what is wrong. Fashion, temper, and education, have an influence to vitiate both, or to preserve them pure and untainted; neither of them are arbitrary nor local, being implanted in human nature, and governed by principles common to all men *. Should it be said, that a correct and virtuous turn of mind is to be acquired rather, and improved, from studying the sciences, still it must be allowed that the liberal arts, and, above all others, that of poetry, assist very much in giving it that quickness, and all that elegance and delicacy, which enables it to exert itself, on every occasion, with becoming dignity and propriety.’

There are some verses interspersed through this collection; and it is but doing justice to our author to say, that his verse is equal to his prose. Writing is a noble art, but a very indifferent trade.

* * See Lord Kaimers's *Elements of Criticism—the Introduction.*

MONTHLY CATALOGUE.

[For JANUARY, 1786.]

MISCELLANEOUS.

Art. 15. *The Adventures of George Maitland, Esq.* 3 vols. 12mo. 9s. sewed. Murray. 1786.

THIS is a republication of a novel of considerable merit, which appeared about thirty years ago, under the title of *The Adventures of Janus Ramble*; and which, though it deserved a better fate, soon after its appearance was totally forgotten. The editor has much improved this work, by retouching the language throughout; and the public are obliged to him for thus presenting them with a more innocent and interesting amusement than they will find in nine-tenths of our modern novels.

In this work there is great variety of character; the author is not deficient in humour, and knows how to call forth the tear of sensibility. While he endeavours to excite surprise, or keep the attention awake, he never loses sight of nature and probability. To this we may add, that he instructs while he amuses, and through his various tale is a teacher of virtue.

Art. 26. *A Tour to Ermenonville; containing, besides an Account of the Palace, Gardens, and Curiosities of Chantilly, and of the Marquis de Girardin's beautiful Seat of Ermenonville, a particular Description of the Tomb of J. J. Rousseau: with Anecdotes, never before published, of that celebrated and singular Man.* 12mo. 2s. Becket 1785.

Whether or no the pamphlet before us was intended for a catch-penny, we are unable to decide. The author affects the air of a man of independence and ease. The evidence, however, of his title is in favour of the hypothesis we have stated. It has also an evidence much stronger to support it; the namby pamby, unmeaning stile of the composition. Those, in the mean time, whose curiosity is excited for the meanest and most trivial circumstance relative to Rousseau, will not neglect even the tour to Ermenonville. As a specimen of what they are to expect, we will select the instance of a pyramid, which Rousseau is said to have erected to the pastoral poets. And though this immortal genius had a very slender skill, either in the Greek or the English languages, we esteem the names to be happily selected. The pyramid is inscribed to Theocritus, Virgil, Geiner, and Thompson; and at the foot of the pyramid lies a stone sacred to the memory of Shenstone. Among a variety of other inscriptions in the gardens of Ermenonville, the following effusion of Rousseau, in consequence of the shelter he received from a sudden storm in a grove, is characteristic of the singularity of his disposition.

"Vois tu, passant, cette roche ecrafee ?

Elle merite ton respect :

Elle a servi, toute brute qu'elle est,

Pour arbitrer la vertu courante."

ART. 17. *An Essay on Agriculture, with a view to inform Gentlemen of Landed Property, whether their Estates are managed to the greatest Advantage* By Thomas Stone. 8vo. 6s. boards. Robertson, 1785.

The essayist informs us that his pretensions to a work of this importance are founded on many years experience in the management of large tracts of land, in different parts of England, both as a farmer and land-steward; and expatiates on the injury that may be done to land by injudicious, or by poor tenants, who are eager to make the most of it in a short time. A land surveyor or land steward who is a land surveyor, he observes, should be well skilled in agriculture; he should examine whether a mode of husbandry best suited to the soil be adopted; whether there are any advantages to be derived from the bowels of the earth, with respect to clay, marl, limestone, or chalk, &c. the covenant the tenant holds by, and how far it is in his power to impoverish the land; whether the stock of every kind on such farms is the best that might be had, and whether the liberty is sufficient, or too great. He then proceeds to deliver observations and rules concerning soils, ploughing, the cultivation of seeds, cattle and horses. He discourses on ancient and modern husbandry, the use and abuse of leases, building on farms, and the management of fen lands.

Many of our author's maxims appear to be solid, as being drawn from actual experience. But he would officiously encroach, in the character of land steward, on the liberty of the farmer.

ART. 18. *A Classical Dictionary of the Vulgar Tongue.* 8vo. 4s. boards. Hooper, 1785.

The compiler of this extraordinary performance professes to have employed much learning and industry to bring it to perfection. As we pretend not to be judges of his merits, and as we are willing, whenever it is possible, to suffer every man to plead his own cause at the bar of criticism, we will present our readers with some specimens of our author's performance.

"HOP-O-MY-THUMB, a diminutive person, man or woman; she was such a hop-o-my-thumb, that a pigeon, sitting on her shoulder, might pick a pea out of her a—e.

"MEDLAR, vulgarly called an open a—e, of which it is more truly than delicately said, that unless it is as rotten as a t—d, it is not worth a t—t.

"RUFFIN the devil; *may the ruffin nab the ruffin queer, and let the barmanbeck thrine with his kinchins about his colquarvon*; may the devil take the justice, and let the constable be hanged with his children about his neck.

"STOW, you have said enough; *stow your widds and plant 'em for the cows of the ten can cant 'em*; you have said enough, the man of the house understands you.

"BABES IN THE WOOD, rogues in the stocks or pillory.

"AIR AND EXERCISE, he has had air and exercise; i. e. he has been whipped at the cart's tail.

"P—s, he will p—s when he can't whistle, i. e. he will be hanged'. Gentle reader, if thou art minded to be a learned man, the volume before us, with proper application, will probably make thee complete master

master of that polite and harmonious language which, it seems, is sometimes called pedlars French, and sometimes St. Giles's Greek.

ART. 19. *The Case of Mr. Sutherland, late Judge of the Vice Admiralty Court of Minorca, stated in a Memorial to the King.* 4to. 1s. Kearsly, 1785.

It appears that Mr. Pitt has treated the author with an extreme neglect and insult, on the subject of matters in which the public is concerned. Mr. Sutherland retaliates with more spirit than prudence. His case is a hard one; but though his remonstrances may procure to him the sympathy of a few individuals, it is not probable that they will operate to his actual advantage.

ART. 20. *The Will which the Law makes; or how it disposes of a person's estate, in case he dies without will or testament. Shewing in a plain, easy, and comprehensive manner, how a man's family or relations will be intitled to his real and personal estate, and how the same is subject to the discharge of his debts: Likewise how the debts are to be paid by the Administrator, and to whom the surplus of the personal estate is to be distributed, pursuant to the stat. 22 & 23 Car. II. the 1. Jac. II. and the Customs of the City of London, and Province of York.* By Peter Lovelass of the Inner Temple, Gent. 8vo. 2s. 6d. Uriel, London, 1785.

This treatise is founded in utility, and the author appears to have been diligent in the fabrication of it. He is intitled, notwithstanding, to no literary praise. He is a laborious drudge, and neither a great lawyer, nor a man of letters.

ART. 21. *A Collection of Acts or Laws passed in the State of Massachusetts Bay, relative to the American Loyalists and their Property.* 8vo. Stockdale, London, 1785.

It is sufficient with regard to this publication to observe, that it has the appearance of being genuine.

ART. 22. *The Universal Calculator; or the Merchant's, Tradesman's and Family Assistant. Being an entire, new, and complete set of Tables adopted for dealers in every branch of trade, by wholesale or retail, and all families. Shewing, at one view, the amount or value of any number or quantity of goods or merchandise, from one to ten thousand, at all the various prices, from one farthing, in regular progression, to thirty shillings; in 280 different tables. Also, at the foot of each table is thrown the division of the pound, yard, &c. There are also added twenty-seven tables, shewing the exchange of bills, commission or brokerage on goods, &c. And tables, shewing the amount of any salary, income, expence, &c. by the day, week, month, or year. By John Thompson, Accountant in Edinburgh, Author of the tables of interest, and tables for calculating the price of all kinds of grain.* 8vo. 5s. Creech, Edinburgh. Dilly, London, 1785.

✓ This talkative title-page sufficiently explains the contents of the present performance: And we have to remark to its advantage, that it is printed with uncommon accuracy.

ART;

MONTHLY CATALOGUE. *Miscellan* 11.

ART. 23. *Love is a Village: A Novel, written by B. Walsyn.*
Author of the Errors of Nature. 2 vols. 12mo. 5s. sewed. Shepperton and Reynolds. London, 1785.

To encourage fidelity in love and the uniform exercise of benevolence are the intentions of this performance. It breathes a happy spirit of virtue; and may have its use in a dissolute age. It is above mediocrity, and is written in a tolerable style. We conceive, however, that the incidents are too few, and sometimes too romantic.

ART. 24. *The Quaker. A Novel, in a Series of Letters, by a Lady.*
 3 vols. 12mo. 7s. 6d. Sewed. Lane, London, 1785.

An insipid mediocrity characterizes these volumes. It is a task to read them. There are three personages without characters; incidents devoid of interest; and an endless hostility against taste and nature.

ART. 25. *A Pocket Vade-mecum through Monmouthshire, and part of South Wales; containing a particular description of the views, and an account of the antiquities, curiosities, &c. in the counties of Monmouth, Glamorgan, Carmarthen, and Brecknock, in the year 1785. By a Gentleman.* 12mo. 1s. 6d. Bew, London, 1785.

This gentleman is neither well informed nor entertaining. His narrative is flimsy throughout; and he cannot boast of the smallest degree of merit.

ART. 26. *A Letter to the Rev. S. Badcock, the Monthly Reviewer. In which his Uncharitableness, Ignorance, and Abuse of Dr. Priestley, are exposed. By Edward Harwood, D. D.* 8vo. 1s. Bent, 1785.
 The garrulity of a superannuated pedant.

ART. 27. *Abelard to Eloisa; an Epistle. With a new Account of their Lives, and references to their original correspondence.* 12mo.
 [No printer's name]

The account of Abelard and Eloisa, which is now before us, has little to recommend it. The author had no new materials from which to compile; and his style and manner are cold and unaffecting. His epistle from Abelard to Eloisa is superior to his narrative. It contains some expressive lines; but it deserves not to be considered as a finished or happy poem.

ART. 28. *The Beauties of the Brinsleiad: or, a Sketch of the Opposition: a Poem; interspersed with Notes. No. I.* 8vo. 1s. Stockdale, 1785.

If we were partial and prejudiced enough to decide upon the merit of administration and the opposition, by the literary productions of the respective parties, and particularly, as in the present instance, by the criticism on the Rolliad and the Beauties of Brinsleiad, we should say that the Foxites were intitled to honour and immortality, and that Mr. Pitt and his friends were the most ardent bunglers and pretenders, that ever imposed themselves upon the world for men of abilities and genius.

ART. 29. *The Romp: a musical Entertainment, in two Acts; altered from Love in the City; by Mr. Bickerstaff; as it has been acted at the Theatres Royal in Dublin and York, and now performed at the Theatre Royal in Drury Lane.* 8vo. 1s. Lowndes. London, 1786.

We

We can discover no merit in this musical entertainment. In point both of plot and composition it is truly despicable. We are willing to ascribe the run it has had, not so much to the bad taste of the town, as to the incomparable comic powers of Mrs. Jordan: it is to be wished, however, that they were employed on more respectable materials.

ART. 30. *The Power of Friendship, a poetical Epistle.* 8vo. 1s. Bew, London, 1785.

The author of this Epistle professes to entertain a *platonie* friendship for the beautiful Eliza. The *purity* of this attachment will appear from the *warmth* with which it is expressed.

'The goddess, pleas'd, with partial eye survey'd

The heart that early had her call obey'd:

'Twas then Eliza felt a *mutual flame*;

Her beautiful bosom throbb'd at friendship's name:

We met the goddess in the sacred grove—

The grove once sacred to Eliza's love.

Let her my *warmth* with *equal warmth* return;

With *equal transport*, *equal rapture*, burn:

Let her *pure eyes* display thy power *divine*,

Whene'er the pressure of her hand meets mine.'

Friendships with the *fair*, although they may begin in the *spirit*, generally end in the *flesh*.

DIVINITY.

ART. 31. *The Advantages of Sunday Schools, a Sermon, by the Rev. John Bennet.* Cadell, London.

The corruption and profligacy of the lower ranks in England have been long notorious, and are equally shocking to us as men and as Christians. That the want of instruction in the principles of religion and virtue is at the bottom of these disorders, cannot be called in question. The amiable Mr. Howard, the *friend of man*, has the following remark, 'There are few criminals or prisoners in Switzerland, because care is taken to give the children a *religious education*.' He makes the same observation on Scotland, and assigns the following reasons; 'partly the shame and disgrace annexed to imprisonment; partly the solemnity with which oaths are administered, and trials conducted; but chiefly the general sobriety of manners, produced by the care which parents and ministers take to instruct the rising generation.' To extend these advantages to England, Sunday schools have been instituted in various parts of the country, and attended with remarkable success. The Sermon before us, which recommends this institution, is sensible and spirited.

ART. 32. *An Exposition of Isaiah's Vision, Chap. VI. wherein is pointed out a strong similitude betwixt what is said in it, and of the Infliction of Punishments on the Papists, by the Witnesses.* Rev. XI. 6. By Robert Ingram, A. M. Vicar of Wormingford and Bosted in Essex. 8vo. 6d. Rivington, London, 1784.

It is not to be wondered at, considering how numerous are the clergy of this kingdom, that they should distribute themselves into

as many classes, and be occupied in as various pursuits, as the University of the city of London. Mr. Ingram is one of the nightmen of theology, and searches for gold where a plain and modest Christian would not presume to obtrude his inquiries. He has already published, in the same voluminous style, *An Explanation of the Seven Vials, and the Seven last Plagues, and Observations on the Two Witnesses clothed in sackcloth.* "So again," says our author, "by their shutting up the heavens that it rain not, is typified, their being debarred the use of the scriptures, so absolutely necessary for their growth and improvement in all Christian graces and virtues." After this specimen the reader will not doubt of our author's skill in developing what is obscure, and elucidating what is unintelligible.

ART. 33. *The Duties of the Parochial Clergy of the Church of England considered, in a Charge delivered to the Clergy of the Diocese of Bangor, at the primary Visitation, held in the Months of August and September, 1784. By John, Lord Bishop of Bangor. To which is added, an Appendix, containing Directions concerning the Instruments proper to be brought for obtaining Orders, &c. Together with some other Matters.* 4to. 2s. Davis, 1785.

A plain and useful discourse, worthy of its author.

ART. 34. *An Essay on the Rewards of Eternity.* 4to. 1s. Johnson, London, 1785.

This discourse gained the annual prize which Mr. Norris instituted in the University of Cambridge. We can say little more in its praise.

ART. 35. *The Divine Architect, a Sermon, by Dr. Addington.*

A wretched piece of human composition.

ART. 36. *The Dying Believer, a Funeral Sermon, by the same.*

The title-page of this Sermon is surrounded, as usual, by a large lugubrious margin; and contains seven-and-twenty lines, which are by much the best in the performance.

ART. 37. *Sermons, adapted to the Family and Closet. By the late Rev. J. Webb.* Buckland, London.

In the first of these sermons, which is called "Christ the Covenant of the People," our author tells us, that the covenant of grace was made in the council of peace, between the Father and the Son, from all eternity, and long before the creation of the world. As there was neither time nor place when this contract was made, its validity may be called in question. By making redemption not only prior to the fall of man, but also to the state of innocence, our author does not advert that he involves the Deity in the origin of moral evil, and makes him resemble a physician, who throws his patients into a fever, that he may have the honour of curing them. The third and fourth sermons are from this text "Believe in the lord Jesus Christ, and thou shalt be saved." After attempting to explain, in several pages, what faith is not, at last he informs us what it is, (p. 106). 'That it is relying on, trusting in, and believing in the lord Jesus Christ.' This doctrine of recumbency is well explained by the celebrated Dr Barrow. 'What would we think of a sovereign,' says that great divine, 'who, in issuing a declaration to his rebellious subjects, should tell them, that he would receive them to grace and

favour—not provided they would lay down their arms, and return to a sense of their duty—but provided they would come and roll, and lean, and tumble on his Son.’ The rest of the sermons are in the same strain. We are informed in the preface, ‘that the peculiar modesty of Mr. Webb prevented him publishing any thing during his life.’ We wish that he had bequeathed a small portion of that peculiar modesty to his friends.

P O E T R Y.

ART. 38. *Pictureque Poetry, consisting of Poems, Odes, and Elegies, on various Subjects. By the Rev. J. Tensdale, Minister of the English Chapel at Dundee.* 2s. 6d. Robinson, 1784.

The merit of these poems is much above the common. In many of them the author discovers a fertility of genius, rarely to be met with among the poets of the present day; and we will venture to say the whole will afford entertainment to the reader of taste and feeling. In our opinion, the elegiac poems are by far the best in the collection.

ART. 39. *The pious Incendiaries, or Fanaticism displayed; a Poem. By a Lady.* 8vo. 2s. 6s. Hooper, 1785.

The riots in June 1780, and the supposed author of them, are the subjects of this mock heroic poem; in which there is a pleasant vein of satire, and many good lines. We wish to see the same pen employed on a better subject, for it certainly is not by hudibrastics that the madness of the noted incendiary is to be cured. Amidst four or five hundred lines, it may be expected there are some very indifferent; but, considering this poem as a first attempt, which we understand it is, the authoress is intitled to much indulgence.

ART. 40. *A Narrative of Facts, supposed to throw Light on the History of the Bristol Stranger, known by the Name of the Maid of the Haystack. Translated from the French.* 8vo. 1s. 6d. Gardener, 1785.

We must leave this mysterious affair to the determination of some future period. There are some reasons, it is true, for supposing the Bristol stranger to be the foreign lady described, but there are equally convincing *negative* proofs that she is not. In the mean time, this pamphlet may be read with pleasure; and we are sure it will draw the tear of pity for the sufferings of the fair mourner, known by the name of the Maid of the Haystack.

M E D I C A L.

ART. 41. *An Account of the Epidemical Catarrhal Fever, commonly called the Influenza; as it appeared in the City and Environs of Durham, in the Month of June, 1782. To which is prefixed, a Discourse on the Improvement of Medical Knowledge. By P. D. Leslie, M. D. F. R. S. &c.* Crowder, 8vo. 2s.

In the preliminary discourse we discover nothing that is particularly worthy of observation. The account of the influenza is accurate, and may be useful. Added to it is a Letter, addressed to the author, on the influenza, as it appeared at Newcastle-upon-Tyne,

by John Clark, M. D. by which it appears that the varieties of the disorder were dependent on circumstances of situation so discrepant, that it is only from the united reports of physicians a proper knowledge of the disorder is to be obtained.

ART. 42. *An Inquiry into the Nature and Causes of Fevers; with a Review of the several Opinions concerning its proximate Cause, as advanced by several Authors; and particularly as delivered from the Practical Chair in the University of Edinburgh. Including some observations on the Existence of Putrefaction in the living Body, and the proper Method of Cure to be pursued in Fevers. By Caleb Dickinson, M. D. Elliot, Edinburgh; Robinson, London. 1785.*

Our author has collected the best opinions on the nature of fevers, and has digested them into a regular system, for the use of students; and to such this work may prove of great utility, previous to their entering on a course of inquiry for themselves. The doctrines of the Edinburgh school are principally adhered to, although, in some instances, Dr. Dickinson widely differs from Dr. Cullen, and points out several inaccuracies in the writings of the latter. On the whole, this Inquiry is pursued with spirit and judgment: and if not the best it is at least one of the best views of the prevailing system of Pathology in fevers.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

For JANUARY, 1786.

POLITICAL STATE OF EUROPE FOR THE YEAR 1785.

THE year 1785 is, perhaps, the most peaceable year the world has seen since the age of Augustus. The temple of Janus was shut; actual war had ceased among all civilized and great nations; warlike preparations were interrupted by negotiations for peace; ambition of conquest seemed lost in a thirst for pecuniary gain; and the ardour of mens minds have been diverted from military to commercial enterprize.

At what period of time, since the world was reduced under one monarchy by Cæsar, do we find such general tranquillity? Internal convulsions, occasioned by struggles for the purple, and the revolt of provinces; the attacks of barbarians on the Roman frontiers; and, beyond these, the fierce conflicts of barbarous nations with one another, agitated the world, in some quarter or other, with never-ceasing hostilities and alarms. Then followed inundations of unknown tribes inhabiting the vast, and, at that time, unknown regions beyond the Danube and the Rhine; those *destroyers of nations*; those *scourges of God*! To these succeeded all the barbarities and desolations of the middle

middle ages, in which, the common animosities that divide nations were embittered by religious zeal, and increased by religious pretensions. Not only were hostilities carried on between Christians and Mahomedans, on the score of religion, but, on the same score, between Christians with one another. The Greek church was animated with mortal hatred against the Latin, and the Latin church acted with equal fury against the Greek. The popes and the emperors divided the western empire under their hostile banners; while the successors of Constantine, in the east, were endeavouring to protract the final dissolution of their government, by stirring up the Saracens against the Turks. But, about the middle of the fifteenth century, the race of Othman obtained possession of the throne of Constantinople, and retaining, for many years, the spirit and the vigour of conquerors, harassed and alarmed the Christian princes with constant invasions, both by sea and land. And now the Christians were reduced, sometimes, to the necessity of laying aside animosities among themselves, and uniting in a confederacy against their common enemy.

In the mean time, a new cause of quarrel and contention sprang up among the Christian states and princes, in the envy with which they beheld the wealth and the prosperity of the republic of Venice. The league of Cambray was no sooner dissolved, than the policy, the good fortune, and the ambition of one of the principal confederates, laid a foundation for a new series of wars, which disturbed and afflicted Europe for the space of one hundred and thirty years. Ferdinand of Arragon acquired, by arms, the kingdom of Naples and Grenada, and, by marriage, Castile, and vast treasures and immense dominions in the new world. To all these acquisitions his successor, Charles V. added Austria and the Netherlands. The ambition of this prince was inflamed, not satiated, by so great an inheritance. His ambition and his quarrels were transmitted to his son Philip II. and from him to the ministers and generals, rather than to the mind of Philip III. In the mean time, the reformation spread the zeal of religious controversy over the face of Europe. The house of Austria patronized the ancient faith. The reformers threw themselves, from antipathy as well as for protection, into the arms of its opponents. And thus, from religious controversy, and from Austrian ambition, few nations, from the Euxine to the Baltic, were free from the calamities or alarms of war from the year 1520 to the conclusion of the peace of Munster in 1648. Other causes, besides these, provoked war between neighbouring princes, which furnished shelter and encouragement to all who chose to take up arms under their respective standards.

From the first Cæsars, to the famous era just mentioned, it will be difficult to find any single year so generally pacific as the one just elapsed; or the one on which we have entered promises to be. This year that one would fix on, who should be disposed to controvert this position, and to disprove it by an example, would probably be the year 1516, when an universal peace prevailed throughout Europe, on the close of that war which was excited and carried on by pope, Julius II. against France, immediately after the humiliation of the

the Venetian republic by the league of Cambray. But, not to mention the progress of the Spanish arms and massacres then in America, the Turks were, at that period, extending their conquests in Asia; and, in the year just mentioned, they accomplished, by their invincible arms, the reduction of Egypt.

The war between the Spaniards and the Seven United Provinces, previous to the general pacification of Munster, was, indeed, interrupted by a truce of twelve years, from 1609 to 1621. But still hostilities were carried on between these two nations beyond the Line. War also continued, during that interval, by the Austrians and Spaniards on the one side, and the Duke of Savoy, assisted by Venice and France, on the other. The Uscocchi too, a race of men that had been driven westward by the incumbent arms of the Turks, to the coasts of Istria, and who enjoyed the countenance and protection of the Austrians, carried on a predatory war against the Venetians. A famous war too, of thirty years, was kindled in Germany, by the pretensions of Frederic, Elector Palatine, supported by the protestant princes of the union, to the crown of Bohemia.

The peace of Munster did not compose martial ardour; for the inquietude and turbulency of the Poles continued to harass all their neighbours, until they were humbled at last, in 1657, when they were forced to cede Ducal Prussia to the Elector of Brandenburg, and to make other concessions to other princes. In 1652 a naval war commenced betwixt Cromwell and Holland. Cromwell also attacked the Spaniards, from whom he wrested the island of Jamaica. In 1654 war also broke out between Denmark and Sweden, which was continued to the death of Charles Gustavus in 1660. This was succeeded by a war between the Emperor Leopold on the one part, and France and the Turks on the other; which was scarcely begun, when a rupture took place between the Dutch and Charles II. of England: nor was this concluded, before the ambition of Lewis XIV. of France, for universal monarchy, plunged him, in 1672, in a war with almost all the princes of Europe, which lasted till the peace of Utrecht in 1713.

The emperor was glad to accede to this peace in 1714, that he might be at leisure to watch, and to oppose the progress of the Turks; in which business he was employed till the pacification of Passarowitz, in 1618. This peace was disgraceful to the Othmans; but it was necessary; that they might make resistance, if possible, to the prevailing power of Nadir-Shah, who, under the name of Thomas Kouli-Khan, had usurped, in 1732, the throne of Persia. Kouli Khan, having humbled the Turks, carried his victorious arms into India, where he made many conquests, and from whence he carried off, in 1739, immense treasures. Returning from Indostan, he conquered the Uibec Tartars; renewed hostilities against the Turks; nor was his fury against his neighbours, and even his own subjects, allayed, but by his death, which happened in 1747. Meanwhile, war had again commenced, after the death of Kouli Khan, between the Turks on one side, and the Imperialists and Russians on the other, which terminated in a peace very disadvantageous to the former.

In 1739 war broke out between Great Britain and Spain. In 1740, on the death of the Emperor Charles VI. the present King of Prussia conquered, with an irresistible army, various territories, which, he said, had been injuriously wrested from his family. At the same time the Elector of Bavaria and the King of Spain, supported by France, set up claims in opposition to the pragmatic sanction, by which the undivided sovereignty of the Austrian dominions was vested in the Queen of Hungary. This heroic Princess, mother to the reigning Emperor, was sustained in this unequal contest by the arms of George II. of England; and hostilities were at last concluded by the peace of Aix-la-Chapelle in 1748. By that treaty Silesia was guaranteed to the King of Prussia. But that penetrating prince, quickly discovered that the Empress Queen, the Empress of Russia, and the King of Poland, as Elector of Saxony, had formed a concert for dividing among themselves his dominions. A fresh war was kindled in Germany, which extended itself over the greatest part of Europe and America, and was continued until the peace of Versailles, 1763.

This peace was scarcely ratified when the eyes of the world were attracted by a new conflict, not so glaring as it was important; the brave Corsicans contending for liberty, under their general Paoli, first against their Genoese tyrants, and afterwards against the power of France. Great Britain, in the deep slumber of her first repose after a long and expensive war, beheld without emotion, at least without resistance, this gallant people, sold by a profligate republic, and brought under subjection by an ambitious monarchy. Rapacious princes were taught by this example that the great guardian of the liberties of Europe was asleep, and that they might commit injuries against weak states with impunity. Accordingly the reduction of Corsica by the French was followed, within a few years, by the partition of Poland among three royal robbers; and the subversion, in the same year, by an armed force, of the civil constitution of Sweden.

The unequal contest between the French and the Corsicans was not brought to a final issue, and the friends of liberty still entertained fond hopes that relief would be afforded to the latter from some quarter, when mutual inroads and depredations on the frontiers of Russia and Turkey, announced the approach of war between these empires. And this was, at last, very formally and emphatically declared by the imprisonment of the Russian ambassador at Constantinople in 1767: and hostilities were continued until the year 1774.

At this precise period, as if Providence had determined that the chain of successive wars should not yet be broken, the British colonists in America refuse to pay taxes, reject the authority of the British legislature, send deputies to *Philadelphia*, who assume the title of *the Congress of the Thirteen United Provinces*, with all the powers of government. The war that was thence kindled, was prolonged by Great Britain on the one side, against the Americans, France, Spain, and Holland, to the year 1783 in America and Europe; and in Asia till 1784.

Looking around us over so wide a range of vision, and turning our eyes to the scene of the present moment, we are struck with the ob-

servation

ervation with which we set out in this annual survey, and for confirming the truth of which we have made this deduction of facts:—At no period in the history of modern Europe do we find peace absolutely universal among all the leading nations, all those we mean that are independently powerful and great, previous to the year under review. The Indian tribes, with whom motion is more natural than rest, and revenge and rapine a chief pleasure, may threaten their civilized neighbours with the hatchet. The Algerines, Arabs, and Tartars, may carry on their usual trade of depredation; and the governors of provinces, in so debilitated an empire as Turkey, may occasionally defy the supreme authority; yet the general aspect of human affairs may be pacific. For such petty commotions are but like the undulations occasioned in the smooth deep, by the accumulation of pebbles, and bear no proportion, or resemblance, to those powerful and continued surges, which a strong gale blowing from any point of the compass, raises in the troubled ocean. The great winds from the four corners of the earth have ceased to blow. Some superior power, according to what the poets fable concerning Æolus, “presses them down in his spacious cavern, struggling to get free, and restrains them with strong chains, and the incumbent weight of mountains piled upon their gloomy prison. The winds, indignant at their confinement, marmur and howl round every outlet. But Æolus, enthroned on his rocky tower, wields over them his sceptre, soothes their spirits and moderates their rage. For, if he did not, in their fury they would tear up earth and seas, and toss them headlong in the empty air. But the Almighty Father of gods and men, from an apprehension of this, hath confined them in their dark cells, and given them a king who may, according to certain laws, repress, or, at the will of the Supreme, give a loose to their rage.”*

Whether the stormy passions, that usually agitate the face of the world, are restrained by force and fear, or soothed into gentler gales by HIM, in whose hands are the hearts of men, and who stilleth the noise of the seas, and the tumults of the people; it is certain, that in the period in contemplation there was, as now, more general and profound peace, than there ever was either in ancient or modern history, the calm which followed the triumph over the liberties of Rome, and the nations of the known world alone excepted.

The nations which are of importance, and which give, as it were, the tone to the temper and genius of the world, now united more than ever into one scene of affairs, may be divided into those that are in a state of progressive improvement, those that are in a state of declination, and those of whom it is difficult to pronounce whether they belong to one of these classes or the other.

In the first we rank the whole of North and South America. For the old Mexicans and Peruvians have died away, and their ashes feed, and are transformed into new bodies: Africa, except where it borders on the Red Sea and the Mediterranean, Russia, Germany, Switzerland, Sweden, Denmark, Poland, Ireland, and also the Tartars,

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whq,

who, although perhaps the most ancient of all nations, like land worn out that has lain long fallow, are now in a state that is susceptible of cultivation, and, if no powerful tribe fixes and forms a center of attraction to others, will follow the genius of Russia *. Among the nations that are in a state of declination, we rank the whole empires of China and Japan; those countries over-run with the Hindoo, the Persee, and the Mahomedan religions, from the coasts of China to the Straits of Gibraltar, with the Austrian Netherlands, and the two noblest Peninsulas in the world, Italy and Spain, with Portugal. The nations of whom we conceive it to be difficult to affirm whether they be in a state of progression or of declension, are those with which we are most concerned, the most wealthy, the most civilized and the furthest advanced in all the arts, whether liberal or mechanic; we mean Great Britain, France, and the Seven United Provinces.

When following this division, we take a survey of the world, and find all the nations at peace; we naturally entertain a curiosity of inquiring into the cause of a phenomenon so new and singular. And, if we were to apply our minds to the investigation, we would naturally examine into the different sources of hostility; and endeavour to trace any alterations in these that might be sufficient to account, either in whole or in part, for the appearance in question.

The springs of war among mankind are chiefly ambition, avarice, bigotry, and natural, or animal animosity. The ambition of states and princes is, no doubt, as great now as ever it was at any period of the world, and their avarice would seem to be increased: But both these passions, though not weakened, are more concealed. Men have been taught that power consists not in extended dominion, so much as in compact territories, rich and populous: nor do nations fight now, as in the earlier periods of society, for arms, rich vestments, cattle, other sorts of plunder, and great ransoms. Even contributions on reduced provinces and towns are not now very common in war amongst the most civilized nations. A more refined as well as humane policy is generally observed among conquerors: they judge it more prudent to conciliate the affections of the inhabitants, than levy a sum of money at the expence of rendering them inveterate and hostile. But princes and states indulge their ambition and avarice in a new way. They court wealth the sinews of war, and commerce the source of wealth. That wealth was the strength of war, and commerce the fountain of wealth, had indeed been long understood and acknowledged. But it was not till very lately that it was possible that the

* Tartary, which in its fullest extent is 4000 miles in length, and 2400 in breadth, borders on the Chinese, the Mogul, the Persian, and the Turkish, as well as on the Russian empire, and each of these, as well as the Russian, occasionally make war, and sometimes reduce some of the Tartarian tribes. But these empires are in a state of decay; the Russians or other conquerors will prevail against them, as well as the Tartars, if some new spring of fanaticism do not revive their lost energy.

the expences of military and naval preparations might exceed any advantages to be gained by them; and that even commerce might be bought too dear. Thus enlightened rapacity is better than blind rapacity, and the bad effects of avarice are remedied by its own calculations. May we hope, that in the progress of knowledge, nations will ever learn, what is well known to every sensible individual, that honesty is the best policy; that the ways of wisdom are ways of pleasantness, and that all her paths are peace.

But if the ambition and avarice of nations remain in full vigour, although better disguised than in former times, their bigotry and animal animosity are very considerably softened and abated. It is the great glory of literature that it wears off the rugged points of antipathy, which disunite mankind and engage them in mutual hostilities. This happy effect the study of the arts and sciences produces chiefly in two ways. First, the *litteræ humaniores*, as they are very happily termed by the Latin writers, or, in modern phraseology, polite literature, renders men humane, by exercising their sympathy with one another. For whence does poetry, history, romance, miscellaneous and novel writing of every kind, derive their great charm, but from this, that they exhibit affecting and instructing pictures of human nature, placed in various situations? Even the digressions that are to be found in these, from moral to physical nature, retain still somewhat of the colouring and warmth of moral painting; and as they are derived from, so they return, by easy transitions, and have all along, even when most eccentric, some reference to the nature and interests of men. Thus the fine arts are a school in which their votaries are trained up to social feelings, and delicacy of sentiment. Ferocity of manners is never found in conjunction with refinement in the arts.

Secondly, The study of the arts and sciences humanizes the mind by producing a habit of reflection, and habituating men to pass constantly from the effect to the cause, and to combine particular with general ideas. A kind of equilibrium is thus kept up in the mind, while, in the serene ocean of *universals*, the emotions and passions, whether of admiration, affection, resentment, &c. are, in some measure swallowed up and lost. How violent, ridiculous, and absurd, do the various points, on which bigotry and animosity urge men to the field of battle, appear to the philosophic eye, which traces the errors and the infirmities of human nature to their source, and loses sight of the effect in contemplating the cause? The present is the most enlightened age with which we are at all acquainted; and it is accordingly the most humane and tolerating. Mankind, at least in Europe, and the civilized parts of Asia and America, do not now cut one another's throats, because they do not exactly tread in the same paths with one another in those wild and interminable regions of metaphysical theology in which mankind may wander as long as they have one idea in their minds not yet compared with another: and if the combinations of the twenty-four letters of the alphabet are endless, the combinations of ideas are certainly endless also. Men begin to consider, that there is no reason why they should slay one another, because they live on opposite sides of a river or mountain; because they differ in complexion, and, perhaps, somewhat in features; or

even in language, customs, and manners. The natural antipathies that divide rude tribes and nations, and set them a quarrelling, have, in Europe, in the present age, melted away like the rude and inhospitable frost and snow before the genial sun of science, which has arisen with healing under his wings.

The pacific aspect which distinguishes the years 1785 and 1786 from every other æra in modern history, is indebted for its existence not only to the cultivation of the arts and sciences, but to the spirit of commerce, which, as well as the study of letters, humanizes the world, at least renders it coldly and cautiously civil. The love of gain, which is the soul of commerce, swallows up every other passion, and makes men smooth and tractable to each other. Merchants who meet together from different and distant shores neither quarrel nor ridicule each other on account of a difference in dress, looks, manners, or religious opinions. They have more important business to mind. They treat each other with decent civility, that the great points of trade may not be interrupted. The princes and states of Europe, and the new lords of America, are, at this moment, no more than royal merchants and shopkeepers; and, therefore, are very cautious in their proceedings, as a quarrel might interrupt their gains.

Thus we have taken a summary view of what appeared at the first glance most characteristical, or, peculiar to the year 1785. The causes of its pacific aspect are evidently to be traced to the progress of knowledge, art, and commerce, and to a kind of rage for traffic, which characterizes the present age, and which, like the predominant passion in individuals, absorbs, in its vortex, all other passions.—In former times, the nations of the earth, because they dwelt in darkness, dwelt also under the shadow of death. They broke suddenly upon their enemies, like thieves in the night. In the present times, a torch blazes, which discovers the secret transactions in the cabinets of princes; so that there is time to oppose preparation with preparation; or, while the enemy is yet at a distance, to negotiate a treaty of peace.

NORTH AMERICA.

In taking a nearer view of our object, we find, in the year under review, the American States in that state of confusion which might be expected to follow the removal of that pressure, which united them together, before time had given authority and vigour to their new government. After the truce between Spain and the Seven United Provinces, in 1609, it was with extreme difficulty, and not always possible, for the States General to maintain authority over the particular states or provinces; as these, again, were not able to maintain a regular authority over their own particular towns, seigniories, and villages. The States General acquired a regular authority at last; and so also, perhaps, may the American Congress; although, it must be observed, that the vast extent of North-American regions, the different manners, and the mutual jealousies, of the provinces, the new governments that, in the present unsettled state of affairs, continue, from time to time, to spring up, and to assume independent

ident legislation, place the American States in a new and unprecedented situation, and render it extremely difficult to prognosticate any thing concerning their future condition or fortune. But there is another circumstance which renders it still more difficult to form conjectures concerning North America by speculating on the history of any of the European states. These, in their infancy, were kept in awe, and in the practice of virtue, by some neighbouring state, or states, which constantly overawed them, and threatened to subject them again to a master, if they should quarrel with one another. It is not within the bounds of probability that any European power will ever be able to attempt a subjugation of the American States. The latter will, therefore, be at liberty to fight, to massacre, and to conquer one another. Respecting the invasions of the Indians, however full of horror and calamity, they are not to be dreaded as the regular movements of civilized armies aiming at conquests, but, rather, as the visitations of Heaven, or the convulsions of the elements, which no system of conduct can prevent.

The temper of the Americans is exceedingly soured by the want of money and credit, and the consequent stagnation of trade. They have taken no proper means to remedy these evils. They have refused to make payment of their debts to the subjects of Great Britain, and have compelled their own people to liquidate their just debts by a certain portion fixed in an arbitrary manner, of the property of their creditors. The conduct of the Americans, in their treatment of the British loyalists, of foreigners, and of one another, has not been either liberal or prudent. The steps they have taken, in many instances, would not have occurred to honourable or virtuous states and princes. They have too often betrayed the spirit of mean pedlars and corsairs; and the Tunisians and Algerines, in return, have attacked them, with great success, with their own weapons.

SOUTH AMERICA.

In the course of 1785 we discover, in South America, the effects of the revolution among the North-American provinces. A person of great distinction, among the Spanish provincials, of spirit, sense, and cultivated education, after perceiving, encouraging, and, in some respects, directing the spirit of his countrymen, came over to Europe, three years ago, to learn the nature, origin, and actual state of all the free European governments. He arrived in the year 1785, at London, where, it is supposed, he now resides. The court of Madrid, aware of the rising spirit of the provincials, strengthened their garrisons, and, uniting prudence with vigour, paid a respectful attention, and endeavoured to sooth the minds of the leading men among the provincials.

AFRICA.

The unprotected state of the American commerce, the defeat of the Spaniards before Gibraltar, the pacific appearance of the whole world, encouraged the piracies of the corsairs of Barbary, which

were carried on, in 1785, against the trade of all nations, except the English, with more than usual fury. The Spaniards, in order to conciliate the protection of the Sublime Port, sent magnificent and rich presents to the Grand Seignior. The corsairs paid as little regard to the injunctions of the Porte, as they did to the threats, the military preparations and attempts of the Spaniards. A sea-faring life, and the profession of piracy, has nourished, among the Moors, a vigour of character not to be found among any other of the votaries of Mahomet, whose religious enthusiasm has given way to time, and the more steady and permanent operation of a luxuriant climate.

R U S S I A.

The policy of the empress appears to be, to maintain peace with her western neighbours, and to extend her sway over the feeblcr nations of the east. In the course of 1785 we find her, agreeably to this plan, supporting the revolted prince of Georgia, building arsenals, ships, and towns, and inviting trade to the Crimea, by opening free ports on the Danube and the Neister, while she observes peace with the Danes, the Prussians, the Swedes, the Free Towns of Germany, and particularly cultivates a good correspondence with the Emperor of Germany.

G E R M A N Y.

There is not a country in Europe in which there is, on the whole, at this day, such a nerve of virtue and general improvement, as Germany. Commerce has very much enervated the maritime nations of southern Europe; and northern Europe is damped with cold, frost, and barbarism: for the genial sun of the court of Petersburg has not yet been able, in any great degree to melt these away in the vast Russian empire; and Sweden and Denmark seem only to drag their sluggish ships through seas and bays half stagnating with ice, to shores benumbed with cold and arbitrary power. In Germany we find soldiers, husbandmen, manufacturers, artists, and philosophers, pursuing, all of them, their respective employments and studies, with patient, steady, and successful ardour. The ambition of the emperor has raised against itself, in the course of the year under review, a strong bulwark, in a confederacy entered into by the King of Prussia, the Elector of Saxony, the Duke of Deux-Ponts no inconsiderable power of himself, and heir to both branches of the Palatine family, the house of Brunswick, Hesse, Saxe-Gotha, the Prince of Anhalt, the Margrave of Anspach, with other inferior powers that follow the counsels and fortunes of these leading associates. The emperor pursues, with steadiness, and with no inconsiderable degree of success, the arts of peace; and this is not the age for making conquests in Europe by arms. The Scheldt continues shut towards the sea. Heavy contributions have, however, been raised upon the Dutch; some forts and small territories have been ceded to the emperor; concessions more important in their consequences than in themselves; they are an invitation to future encroachments, rather than

than a gratification of present views. A very considerable, and increasing trade, is carried on from Trieste to the Levant, and to Africa. The unhallowed trade of carrying slaves to the West Indies and America, has been grasped, as well as other branches of commerce, by the Imperialists.

AUSTRIAN NETHERLANDS.

The port of Ostend, though widened, is not capable of a bulky, though well enough adapted for a neat commerce. The trade here, which flourished very much during the late war, has, in the course of 1785, been observed to decay. But, though it is, not so considerable as it was during the war, it is much greater than it was before it; and it has revived, in a very considerable degree, a spring of industry and adventure in the towns and villages of the Austrian Netherlands. In these provinces, which have still retained, after witnessing so many sieges, and battles, and political revolutions, a very high degree of civil liberty, the fertile soil is cultivated with infinite care and skill, by a virtuous race of men, among whom the ground is parcelled out in lots, generally not exceeding fifty acres. A law has lately been passed, by the States of Brabant, and, after their example, by the other provinces, limiting farms, at their utmost extent, to one hundred and fifty acres. The land is cultivated by the industrious hands who reap its fruits, who bestow an attention on every corner of their fields, employing the spade and hoe in cultivating spots inaccessible to the plough. Population has thus been prodigiously increased in the Netherlands, and still continues to increase. Easy taxes, perfect liberty, and security of property, with abundance of all things at low prices, necessary to life, render the Netherlands a scene fit for all the mechanical arts. The linen manufacture, that of lace, porcelain, tapestry, with some remains of the iron, or rather copper, in Limbourg, and some of the Walloon provinces, are still carried on, though faintly, in comparison of their former prosperous state. It was not to be wondered that the emperor should conceive the project, and endeavour to restore these provinces, by opening of the Scheldt, the THAMES of the Low-Countries, to the prerogatives of Nature, and their ancient splendour. In this attempt, even the unconcerned spectator, from a regard to ancient times, and a sense of natural right, wished him success. But, in the course of 1785, the Flemings saw all the movements of their beloved prince, towards this object, rendered abortive. Antwerp viewed the Scheldt rolling his deep and serene tide by the foot of her walls into the ocean, of which, from her lofty battlements, she had a distant prospect, and yet was forced to abandon, with deep regret, those commercial enterprizes to which she had begun to raise her views, with hope, and with exultation.

TURKISH EMPIRE.

The revolt of the Prince of Georgia, the movements of the new prophet, who has lately been sent to purify, by blood, the Mahomedan

medan faith; the fortifications of the Russians on the Black Sea; the demands of the Emperor, not yet refused, respecting Wallachia, and other parts of the Austrian frontier; the liberty he has obtained of sending goods down by the Danube, and navigating the Black Sea; all these circumstances bespeak, in the strongest language, the humiliation of the Turkish empire. In the decline of states, there is equal danger from internal insurrection, and foreign invasion; the relaxation of government equally encouraging both. If the encroachments of the Russians and Austrians upon the Turkish dominions are continued, and become more and more rapid, the Divan will be exceedingly puzzled, between a dread of foreign arms and domestic tumults. For the barbarous populace, who, amidst all the weakness of government, still retain much of their stupid pride and insolence, incapable of penetrating into the debility of the state, and enraged at the concessions made to Christians, will be in a temper to turn their fury, not against their enemies, but against the vizir, the captain pacha, and other officers of the crown; perhaps, against the Grand Signior himself. Some great convulsion seems, therefore, to threaten the Ottoman empire. The Porte appears only to have this alternative; either to turn the fury of its subjects against their enemies; or to sustain it, itself. In the course of 1785, stronger symptoms of dissatisfaction and contempt of the court have been manifested among the subjects of the Porte, than had appeared for many years before, occasioned by the neighbouring colony of the Russians in the Crimea. It is in order to divert this spirit of dissatisfaction, as some conjecture, and to encourage an enthusiasm that may be turned to the advantage of the state, that the Divan has connived at the mad sallies of the new prophet. But this is, perhaps, a policy of too bold a nature for the present councils of Constantinople.

HOUSE OF BOURBON.

The house of Bourbon never displayed its power, its address, its influence and authority, in the councils of nations, so much, at any period, as in 1785. France, the elder branch, and the head of that powerful family, harmoniously supported, in all her schemes, by the other branches, mediated, or rather dictated, a peace between the Emperor and the States General of the United Provinces — both of them powers, by situation, as well as by ancient and repeated hostilities, naturally her enemies. She maintained, and even extended, her influence in the councils of the Sublime Porte, from which she obtained, for herself, new commercial advantages, while, at the same time, she cultivated a good correspondence with the grand enemies of the Porte, the Russians. She negotiated, and still negotiates with the courts of Petersburg, of London, and of Lisbon, for privileges of commerce. She relinquished the *droits d'Aubaine*, whereby the goods of foreigners residing in France, the Swiss and Scotch excepted, escheated to the crown; and invited men, of all religions, kindreds, and languages, to settle in her dominions with the privileges and rights of natural citizens.

At

At the same time that she promoted among her neighbours, and pursued herself, the views and arts of peace, she continued to keep up a standing army, and to strengthen her fleet, already formidable. Her neighbours, obsequious to her sway, or occupied sufficiently with their own affairs, saw her preparations without opposing them; and, as far as we know, without even remonstrating against them. The councils of France, indeed, are apparently pacific; and she will, no doubt, be very well pleased to maintain the peace, as long as, by intrigue, negotiation, and the authority of her name, she can dictate in the affairs of Europe.

By a strict treaty, and by affinity, France is, at this day, intimately connected with her ancient rival, the house of Austria, with whom she had been at variance for a period of near three hundred years. She is also at peace, and almost in unity, with the United Provinces, whom she had so often sought to reduce. Here, then, is a face of affairs entirely new. But, it is probable, that some of those accidents, which for ever vary the scene of the world, will soon rekindle *jealousies* between the great rivals Austria and Bourbon, although the situation of Europe may prevent these from breaking immediately out into open hostilities.

THE UNITED PROVINCES.

The Seven United Provinces have, in the course of 1785, exhibited the most unequivocal proofs of deep decline. They were torn with intestine discord; they were directed in all things by the councils and authority of France their most formidable enemy; and forced to redeem Maastricht, with its adjacent territory, at the expence of an immense tribute to the Emperor. In the predominancy of the Louvestein faction, we trace the arts of France, as well as her authority, in the pacification between the Dutch and Austrians. The matter in dispute between the Stadtholder and the States General, appears to be brought to a crisis, by that prince's withdrawing himself from the Hague; but how the French shall be pleased to decide concerning it, time has not yet discovered. Another proof of the devotion of the Dutch to the French, is the present they made to the heirs of the power and ambition of Lewis XIV. of two ships of the line. Miserable complaisance! to present fetters for themselves, to the tyrant who only looks forward to a fit opportunity of imposing them.

Although we have learned, both from books and conversation that the origin, progress, and termination of the late dispute between the Dutch and the Emperor have been very generally understood, we conceive it possible that some of our readers may have been misled in their conclusions on that subject. We shall, therefore, give a brief state of the matter, from which it will appear, that the Emperor did not make any claims on the Dutch in opposition to treaties; and that the latter have not made any concessions to the Emperor degrading in the eye of justice, however they may appear humiliating in that of political ambition.

The Republic of the United Provinces had not only extended their territories beyond the Scheldt and the Meuse, the natural boundaries that separate the provinces from Flanders and Brabant, but had also obtained the singular prerogative of placing garrisons in many of their frontier cities within the bounds of the Austrian Netherlands. Holland, alarmed at the dangerous vicinity of France, had very early discovered the importance of keeping the catholic provinces, between that kingdom and the Republic, for a protection to her own state against France; and, with this view, readily succoured those provinces when they were invaded by Lewis XIV. The apprehensions of the Republic were increased, when the pretensions of the house of Bourbon, in consequence of the will of Charles II. of Spain, to the succession of that kingdom, threatened to join the frontier of France to that of the States; and, accordingly, she gave a more firm support than they had done before to that grand alliance which was formed for opposing the domination of the family of Bourbon. The Republic at the treaty of Utrecht, in order to render the Austrian Netherlands a stronger bulwark to her own provinces against French encroachment, stipulated, that certain cities, on their southern frontier towards France, should be assigned as Barrier Cities, and that these should be garrisoned *only* by the troops of the States General. It appeared extremely humiliating to the Catholic Provinces of the Netherlands, that some of their principal cities were to be garrisoned by the troops of a foreign power, and of a power too which had exhibited, by the shutting up of the Scheldt, and other articles of the peace of Munster, so great, and, as it were, malignant a jealousy of their prosperity. But their opposition to the Barrier-treaty was vain against the united power of Holland and England. Tournay, Menin, Ypres, with other cities situated on the southern confines of the Austrian Provinces, and forming one continued chain of fortresses, were assigned as Barrier Cities against France, were garrisoned with Dutch forces; and the expence of maintaining them was to be defrayed by the catholic provinces.

The present sovereign of these provinces took other measures for freeing them from the degradations in which they were held, and the constant expence under which they laboured in consequence of the peace of Utrecht. In the war carried on against the Netherlands by Lewis XV. the Barrier Cities, poorly defended by the Dutch, were reduced by the superior arms of France, and for the most part dismantled, before they were, by the treaty of Aix-la Chapelle, restored to their sovereigns. The Republic, not having fulfilled the article by which she had engaged to repair the fortifications of the Barrier Cities, the Emperor affirmed, with justice, that he was no longer bound to maintain the garrisons of Holland, in places which in war were absolutely untenable; and these garrisons, in consequence of the remonstrances and military preparations of the Emperor, evacuated the Barrier Cities. The encroachments of the Dutch on the Austrian territories, beyond the bounds marked out by treaties, had been, by the late pacification, restrained: And the forts which they had built on usurped ground thrown down. The City of Maastricht was retained by the Hollanders against an
expense

express article of the treaty of Aix-la-Chapelle. To this important city the Emperor asserted his title, and to an adjoining and dependant domain; but offered, at the same time, to give up this claim, on condition that the navigation of the Scheldt should be opened to his subjects. The Dutch, anxiously concerned for their commerce, have proposed and obtained, through the mediation of France, averse to the opening of the Scheldt, as well as themselves, a commutation of this for other sacrifices to his Imperial Majesty. Maastricht has been redeemed by the United Provinces, for an immense ransom. Several forts and districts, built and usurped by them, have been ceded to the Catholic Provinces: And the Dutch have been finally compelled to do justice. But whether and how long the bounds of justice will restrain the approaches of their powerful neighbours, is a question of great uncertainty and anxious concern.

GREAT BRITAIN AND IRELAND.

In the year 1785, the English ministry, with good intentions and indefatigable industry, were exceedingly busy to no purpose. The great object of their active zeal was, to settle a commercial intercourse with Ireland. The task they undertook was extremely arduous; nor did they possess those superior talents which are alone fitted to invent new expedients for new exigencies, and either to divert, to sooth, or to overawe popular discontents and tumults.

The low ebb that followed the swelling tide of prosperity; the abject humiliation that succeeded to the pride and insolence with which we treated soon after the conclusion of a most fortunate war, our American Colonies, was a fit season for the Irish nation to make demands on her sister-kingdom. England was not yet so sunk in power, as not to have been able to withstand the encroachments of Ireland, but able and virtuous ministers were wanting to call it forth, and to give it a wise direction. Ministry sought only their own stability: The parliament was torn by faction, and the people were blind, listless and languid. In these circumstances the Irish demanded a free trade with the English Colonies, and Lord North, in 1779, granted it. Some years after, under the nominal administration of the Duke of Portland, Mr. Fox, the real minister, granted them legislative unqualified independence. Neither of these ministers, at the proper crisis, made any provisions or stipulations for the external regulation of Irish commerce. This was a task which of course devolved on the shoulders of Mr. Pitt.

This minister, with his co-adutors in office, proposed what they judged to be fair terms, and endeavoured to cajole both nations into a compliance by good words, and by the greatest civility, and even adulation, to the high spirited, and rather turbulent Irish. As Ireland was free from the immense load of the national debt of England, and consequently from enormous taxes; as she enjoyed many local advantages, and was admitted at the same time to a participation of the colonial trade of England, and also enjoyed the protection of the British navy, it was thought reasonable that *equalizing duties* should

should take place on her commerce with Great Britain, that certain taxes should be imposed on her imports thither, and that *equal taxes* should also be imposed on the introduction of English manufactures into Ireland. It was also proposed, that the surplus revenue of Ireland, after it should have exceeded a certain amount, should be appropriated to England, and be collected by authority of the British government. This was the substance of what has been called the Irish propositions.

That these might not alarm or disgust the Irish nation, as coming from England, they were first made in the Irish parliament, and in this stage they appeared not unpalatable to that national assembly.

They were, after this, sent over for the examination of the British parliament; who made such fundamental alterations in them as greatly changed their aspect, and as induced, not indeed a majority in the Irish parliament, but a great majority of independent members, and such as spoke the sentiments of Ireland, to reject them, not without expressions of disdain, abhorrence, and execration. Mean while, the British cabinet found themselves involved in those embarrassments and inconsistencies which usually accompany or flow from a course of conduct, guided rather by artifice, than an undisguised appeal either to force or to justice. They magnified the concessions of Great Britain to Ireland at Dublin, and extenuated them in London. But, in striving to please both parties, they pleased neither. National and commercial jealousy rendered all their efforts abortive. These efforts, however, they did not finally abandon. They persevered, and, perhaps, still persevere in their attempts to prepare the minds of the Irish to accept the commercial, and under that title, to a certain extent, the political arrangement proposed. Conversation, the press, flattering attentions from the viceroy, and the sovereign he represented, and honours and preferments; all these engines were employed, to bring about a disposition in the Irish nation to comply with the terms held out to them by England.

The matters in dispute, between the two British isles, gave birth to speculations more general and refined than usually enter into treaties of commerce. On the part of Great Britain, it was, or might have been urged, that however natural advantages, from barbarism, from infelicity of government, or other causes, may be overlooked or neglected for a time, they command attention and invite improvement at last. Sea coasts, navigable rivers, and commodious ports, attract commerce and encourage population. Severity of climate and a frozen ocean may chill the efforts of industry on the one hand, and the spontaneous luxury of nature may sink the enervated inhabitants of indolent climates into their natural insignificance and dependence, on the other. And even in temperate climates and fruitful soils, watered by rivers and arms of the sea, despotism of government may counteract the benignity of nature, and, by staying the hand of labour, check the advancement of nations in all that gives comfort, dignity and grace to human life. Ireland, situated in a temperate climate, in an advanced situation in the Atlantic ocean, abounding in safe and spacious harbours, with a soil that requires, but easily yields to the efforts of industry, and
that

that industry invited and fostered by freedom of government and vicinity to England; Ireland, with these advantages, will doubtless have her day, and appear among the foremost of commercial nations.

The great continent of America is either unexplored, or, as far as we know, inhabited by tribes of savages: the interior parts of Africa are absolutely unknown: the vast plains of Tartary, the undehned regions of the ancient Scythia, are inhabited by families scarcely cemented under the same chiefs or khans, of wandering and unsettled barbarians; and even in Europe itself, the higher countries, remote from the ocean, are distinguished by the rudeness and the poverty of their natives. The sea, wherever it approaches, sooner or later, by promoting an intercourse among the nations of the earth, melts down the rigour of savage features into looks of complacent humanity, and converts rude barbarians into artists, merchants, philosophers, and accomplished men. The eastern shores of America, the wide and various course of the Mediterranean sea, the German ocean, the Baltic, the Indian ocean, the Persian and Arabian gulphs; all these bear witness to this truth. The peninsula of Indostan is celebrated for its riches, commerce, and manufactures, in the earliest monuments of antiquity; so, also, is the peninsula of Arabia, and the kingdom of Egypt: Phœnicia reigned for a time the queen of arts and commerce: Tyre, Sidon, and Carthage, derived their consequence, with their opulence, from their maritime situation: Athens was as much indebted, for its pre-eminence among the Grecian states, to the superiority of its navy, as to the salubrity of its air: but the *island of Crete* was the most early cultivated, and the first maritime power of Greece. Innumerable other instances are to be found of the prerogatives of maritime, and, above all, of insular situations, in ancient as well as in modern history. We trace them in the amazing resources of the republican island of Rhodes, which was enabled, by its fleet, to maintain its independence on Rome till the reign of Vespasian; in the history of Malta and Corfu; in the rise and progress of the republics of Venice and Genoa; in the island and city of Ormus, with its dependencies near the entrance into the Persian gulph; in the Hanseatic Towns; in Lisbon; in Holland; in Sweden; in Denmark; and in England. Even the gulph of Finland, in the 60th degree of northern latitude, has exhibited, in the present century, a striking proof of the advantage of maritime situation, in the flourishing city of St. Petersburg, the capital of the Russian empire.

And, if the advantages of local situation have attracted the efforts of industry, in former times, much more may we expect that they will attract them in the present, when the views of extended intercourse and knowledge embrace every corner of the habitable globe. Whoever reflects, in this manner, on the advantages of situation, will readily anticipate, especially in the present conjuncture of British affairs, the future glories of Ireland. The cheapness, too, of the necessaries of life, in this country, the moderate price of labour, and exemption from heavy taxes, are circumstances which justify still further this expectation.

Besides

Besides these considerations, there are two principles in human nature; the one most apparent in governments and national assemblies; the other, in private individuals; which will operate towards the establishment of manufactures and commerce in a young country, so highly favoured by nature and felicity of political situation, as Ireland. These principles are, a tendency to perfection in established power, and a natural inquietude of temper. Civil and religious persecution, more than any other causes, disseminate the arts and sciences over the world. Not to carry our researches, on this subject, either into antiquity, or over a wide range of the present times, we shall only observe, that religious and civil persecution have wrought great good and evil, and been, as it were, both the bane and antidote of this our native country. Before the persecutions of the Spaniards, in the Low Countries, which drove the Flemings to seek for an asylum in England, under the great Elizabeth, the English nation were only shepherds, as it were, to the woollen manufacturers of Flanders and Brabant. But those refugees introduced, to an extent unheard of before, the woollen manufacture into England, the most sure and staple of all her manufactures. The revocation of the edict of Nantz contributed, in like manner, to establish and increase, in Great Britain, the manufactures of cambrics and silks. On the other hand, the civil and religious persecutions of the English court, peopled the coasts of North America with an hardy and industrious race of husbandmen, fishers, manufacturers, and merchants, whose descendants, still resisting every appearance of tyranny, have so much humbled the parent state in the scale of nations.

The natural inconstancy of man, too, as well as the persecuting spirit inherent in most governments, will naturally direct many adventurers to a country, where, with industry, ingenuity, and very moderate capitals, they may have so many opportunities of bettering their condition of life.—Persecution, it may be added, does not always make its appearance armed with torture, fire, and sword; but in the more plausible guise of taxes imposed on account of public exigency.—Such were the arguments that were urged by those who dreaded, or affected to dread, that the Irish propositions would, if passed into a law, in the end, effect the ruin of England.

[*To be continued.*]

• • Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where subscribers for this Monthly Performance are respectfully desired to give in their Names.

☞ PHILOCRITICUS will perceive that we were furnished with an article for the performance which he notices, before his came to hand; and he will be the less displeased at this, as our sentiments seem nearly to coincide. We shall be glad occasionally to hear from this correspondent.

T H E

ENGLISH REVIEW,

For FEBRUARY, 1786.

ART. I. *Sylva; or, the Wood: Being a Collection of Anecdotes, Dissertations, Characters, Apophthegms, Original Letters, Bons Mots, and other Little Things. By a Society of the Learned.* 8vo. 5s. Boards. Payne. London, 1786.

ONE of the peculiar inventions of modern literature has been the miscellany. The writers of antiquity affixed a considerable degree of weight and importance to the character of an author. They never assumed it without a seriousness and deliberation, at least equal to that of a clergyman entering into holy orders; and they uniformly looked forward to posterity. Accordingly every particular volume was dedicated to a particular subject; and a considerable deviation from the point in hand was regarded, as an equal infringement of the laws of rhetoric, and the laws of decorum. But it has since been discovered, and fortunate, in many respects, has the discovery been found, that much instruction may be conveyed under the guise of indolence; and that the mass of mankind are never more surely to be allured by the lessons of wisdom, than when the professed object is simple amusement. It is this that has diffused literature through a vast multitude of men; and philosophy, no longer confined to the colleges of the learned, and the cabinets of the curious, enlists, under its various denominations, every man of a rank superior to the herdsman and the artisan.

Some of the first fruits of this discovery, among ourselves, we find in the *Tatler*, the *Spectator*, and the *Guardian*. These papers have undoubtedly been of infinite service in civilizing

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vilizing and informing the inhabitants of the island. But so far as the authors of them fondly looked forward to immortality, they were certainly mistaken. The positive and literal destruction of a book, the copies of which have been universally diffused, is indeed difficult; but the fame and honour of these papers, as compositions, are rapidly declining. They were succeeded, in the same form, by the Rambler; which, leaving the example of Addison and Steele, ranks with performances of the most elevated name. The writers of the Spectator marked their airy footsteps in the sand; and, however beautiful the traces might appear, are unable to defy the roarings of the wind, and the tempests of the element. Johnson, on the other hand, under the shape of *feuilles volantes*, presents us with an accuracy and extent of observation, and a depth and solidity of reasoning, that class his publication with a Bacon and a Locke, a Shaftesbury and a Hume.

Various has been the nature, and various the success, of the imitations with which these illustrious examples have loaded the press. For some time their authors have not ventured to give them in single papers, but their number has not been diminished by this circumstance. The miscarriage of some late attempts of this kind, had taught us to feel a kind of unpleasant sensation in opening subsequent miscellanies. The writer of Sylva, however, has contrived to dissipate our prejudice; and we acknowledge in him a friend, agreeable, amusing, and instructive. That the reader may form some judgment of the entertainment he is to expect, we will present him with the following paper on “conferring and receiving favours.”

“Socrates, though importuned, refused to go to the court of Archelaus, king of Macedonia. Seneca, who has recorded the fact, says that his ostensible reason was, “not to receive favours which he could not return,”—*nolle se ad eum venire, a quo acciperet beneficia, cum reddere illi paria non posset*: his real one, “not to go into voluntary servitude,”—*noluit ire ad voluntariam servitutem* *. The real one, certainly: for Archelaus was a bad prince; and courts are not places of freedom and independence, even under good ones.—Besides, the former reason would, I should think, have been unworthy of Socrates. What! is no man to receive a benefit, but who is able to return it? If so, then (as Aristotle makes him reply upon this occasion, but surely unphilosophically) “it must be as great an affront to confer a benefit upon a person who cannot return it, as to injure a person who cannot redress himself †:” and then all acts of kindness, generosity, and charity, must be banished from among men; since one party is no more at liberty to confer, than the other to receive, a favour.

* De Benefic. V. 6.

† Rhetor. II. 23.

“How is it, I wonder, that we hear so many exclaiming loudly against receiving favours? “I think nothing so dear as what is given me,” says Montaigne; “and that, because my will lies at pawn under the title of ingratitude. I more willingly accept of offices to be sold; being of opinion, that for the last I give nothing but money, but for the first I give myself * :” as if, according to ancient language, “to receive a favour was to sell our liberty,—*beneficium accipere est libertatem vendere*. It may be so in some cases, and with some persons; and I shall so far compromise the matter with Montaigne, that we ought to be careful, and perhaps somewhat nice, from whom we receive favours. But to lay down the proposition universally, and with respect to all manner of persons; to spurn the very idea of receiving a favour from, or being obliged to, any one; to think and reason, as if services conferred and received ought, like other trading commodities, to be weighed as in a scale; to keep an account as of creditor and debtor; and to dread a balance against us as much, as if loss of liberty and imprisonment were the consequence—all this is wretched: ’tis all fastidious *hauteur*, pride, insolence; denoting a spirit and temper certainly unchristian, but unphilosophical also, and impolitic in the highest degree. And why? because it would greatly weaken, if not destroy, all that mutual affection, all that intercourse of kindness and good offices, so, by nature, necessary to the helpless, dependent state of man, and so contributing (if not essential) to his happiness in society.’

Certainly there is much good sense, and sound morality, in these observations. Our author has properly exposed that mean prejudice, and idle French philosophy, which, first tracing all our affections and actions to the source of self-love, has been afterwards desirous of teaching us, that refined selfishness is the perfection of human nature. What is offered on the subject of “great effects from causes apparently small,” is scarcely less ingenious.

“Somebody hath called Swift’s *Drapier’s Letters*, “the brazen monuments of his fame:” alluding, I should suppose, to the effect they produced, rather than to any thing extraordinary in their composition. They are written, as Swift usually wrote, with abilities and address; but they were far from being the *cause* of the *effect* that followed. The truth is, and we have Swift himself confessing it, that “the success of the *Drapier’s Letters* was not owing to his abilities, but to a lucky juncture, when the fuel was ready for the first hand that would be at the pains of kindling it.” *Letters*.—The royal commentator upon Machiavel’s prince, if indeed his majesty of Prussia be the author of that comment, makes the change of Queen Anne’s ministry, and the consequent peace with Lewis XIV. to be *caused* by a dispute between the Queen and the Duchess of Marlborough about a pair of gloves. *Chap.* 25.—It might be so; but it must have been, just as the scratch of a pin upon the cuticle may be the *cause* of

a mortification, where the constitutional habit is very bad.—I would not say, therefore, in this and the former instance, that the *Drapier's Letters* and *gloves* were the *causes*, but that they *occasioned* causes, already provided, to begin to operate in producing their effects: which is what should properly be meant, when *great effects* are said to proceed from *causes apparently small*.*

If the idea, in this case, be not perfectly new, it is, however, well worth our attention. It shews us how important a study is the science of human nature, and how much depth and philosophy go to the forming an excellent historian. Voltaire is undoubtedly an agreeable writer. He has well investigated the characters of particular men, and the spirit of particular periods. But, examined by this rule, his commendation will not be great. His histories are rather epigrammatic than ethical, and continually sacrifice the character of the investigator and the instructor, to that of the man of wit and the general satyrift.

One other passage we will extract from this volume, not so much from any remarkable merit it possesses, as from the importance of the fact it relates.

* It is not meant that the magistrate should ever dispense with law, or act against it; but only that he should, as far as he can, temper it with lenity and forbearance, when the letter is found to run counter to the spirit. For instance; our ancient Saxon laws nominally punished theft with death, when the thing stolen exceeded the value of twelve pence: yet the criminal was permitted to redeem his life with money. But, by 9 Hen. I. in 1109, this power of redemption was taken away: the law continues in force to this very day; and death is the punishment of a man who steals above twelve-pennyworth of goods, although the value of twelve-pence now is near forty times less than when the law was made. Here the spirit is absolutely outraged by the letter: and, therefore, might not a justice, when a delinquent of this sort is brought, endeavour to soften the rigour of this law; or rather to evade it, by depreciating the value of the thing stolen; by suffering the matter to be compromised between the parties; and, where the character of the offender will admit of it, instead of pursuing the severities of justice, by tempering the whole procedure with mercy? This, and such like modes of acting, may be said, indeed, to be straining points; but, unless such points be strained occasionally, magistrates must often act, not only against the spirit of the laws, but against the dictates of reason, and the feelings of their own hearts. Sir Henry Spelman took occasion, from this law, to complain, that "while every thing else was risen in its value, and become dearer, the life of man had continually grown cheaper".

† Fortescue has a remarkable passage concerning this law. "The civil law," says he, "where a theft is manifest, adjudged the crimi-

nal to restore fourfold ; for a theft not so manifest, twofold : but the laws of England, in either case, punish the party with death, provided the thing stolen exceeds the value of twelve-pence *." But, is not this comparison between civil and English law astonishingly made by a man, who was writing an apology for the latter against the former ? What ?—is it nothing to settle a proportion between crimes and punishments ? and shall one man, who steals an utensil worth thirteen-pence, be deemed an equal offender against society, and suffer the same punishment, with another, who plunders a house, and murders all the family ?

Sylva is introduced to our notice by a pompous preface, in which the writer pathetically exclaims against the multitude of publications that teem from the press ; and then proceeds,

' We would make our book, if we could, the beauties of knowledge, wit, and wisdom ; selected from all indiscriminately who can furnish them, and brought more closely and compendiously together. For the great object of our work is to make men wiser, without obliging them to turn over folios and quartos † ; to furnish matter for thinking, instead of reading.'

In the title page too, the volume is pretended to proceed from a society of the learned, whom we naturally represent to ourselves as each of them furnishing his voluntary contribution.

This is all quackery and impertinence. Sylva does not, in reality, assume a graver form, or tend more to generate thinking, than every good book that ever was published of the same size and the same variety. And the work, if we have any discernment in styles, is all the production of one hand. So much so, that the essays which are given us from a book intitled, " The Irenarch of Dr. Heathcote," if Dr. Heathcote have a real existence, and be not, like the Slawkenbergius of Sterne, the mere creature of the writer's imagination, are sufficient to prove that the author of Sylva is no other than Dr. Heathcote himself. His work, however, is, in one sense, a collection, as it is interspersed with anecdotes and bons mots, some good and some indifferent, some new and some trite.

* De Land. Leg. Angliæ, c. 46.

† *La multiplicité des faits*, &c. " the multiplicity of facts and writings," says Voltaire, " is become so great, that every thing must soon be reduced to extracts and dictionaries." *In Cat. Henaut*.—Instead of this, we are got altogether into the other extreme : far from contracting and abridging, we enlarge and expatiate beyond all bounds ; as if quantity, not quality, were the point to be attained. Let the subject be politics, belles lettres, taste, morals, or what you will—have we not quarto piled upon quarto, till the heap grows as huge as Pelion upon Ossa ?

To sum up the merits of our author, we cannot justly ascribe to him any of those nicer traits of susceptibility, and those elevated and profound views of morality, which of all things afford us the greatest pleasure in performances of this kind. The higher energies of the understanding, and the venerable powers of discovery are absent. But *en revanche*, he entertains us with good sense and vivacity. His remarks speak the man of observation and experience, and his manner is so enchanting and agreeable, that the most fastidious critic will find it difficult to quit his volume, before he has given it nearly a complete perusal.

ART. II. *Memoirs of the Literary and Philosophical Society of Manchester.* Vols. I. II. 8vo. 12s. bds. Cadell. 1783.

(Concluded from our last.)

A Brief Comparison of some of the principal Arguments in Favour of public and private Education. By Thomas Barnes, D.D. Read May 7, 1783.' Dr. Barnes classes the prime objects of education in the following order; beginning with those of less importance, and rising up to those of the greatest. "Health, knowledge, temper, self-government, morals." On this division of the great objects of education, it may be observed, that the three last mentioned heads of temper, self-government, and morals, are all of them reducible to one head, namely, that of morals. Arbitrary divisions should be avoided: all arrangements should be scientific: *Qui bene dividit bene docet*. After weighing the arguments for and against a public, and those for and against a private education, Dr. Barnes gives a preference before either to a *middle plan*, which, by enlarging a private school, so as more nearly to approach to a public one, seems calculated to blend, in some degree, the advantages, and to divide the disadvantages of both the others. The common conclusion on this important subject, after all that has been said upon it, seems to be very just: that a private education is the most favourable to good morals, and a public one the best adapted to produce those qualifications which are requisite in order to make a figure in the active world.

A Plan for the improvement and extension of Liberal Education in Manchester. By Thomas Barnes, D.D. Read April 9, 1783.' Dr. Barnes remarks, "that there is a stage which passes between a school and business, which is often a very distressing one to a parent, and an useless, if not a dangerous one to a young man. He has passed through the common

Forms of classical institution: he is rather too old to continue to pace round the beaten tracts of a grammar school; and yet, he is too young to be trusted abroad in the world as his own master." This interval the author wishes to fill up with the acquirement of knowledge and the formation of taste: and, he thinks, that perhaps the happy art might be learned of connecting together liberal science and commercial industry. He therefore proposes, for the occupation and improvement of the young man, between the school and the active scenes of business, a course of lectures upon natural philosophy, the belles lettres, mathematics, history, commerce, jurisprudence, criticism, and ethics. Proposals for establishing such a plan of liberal education in Manchester were drawn up by Dr. Barnes, and approved by the literary and philosophical society of Manchester. And as the society thinks that it is desirable that similar establishments should be formed in other large towns, a report is subjoined of this institution; printed 1783, under the title of, "College of Arts and Sciences instituted at Manchester, June 6, 1783." The lights of science may certainly open new hints to the manufacturer, and new views to the merchant. But where an enthusiasm of science prevails, we can hardly expect great application to the drudgery of business. It is impossible to serve God and Mammon!

'On Orichalcum. By the Right Rev. Richard Watson, D. D. F. R. S. &c. &c. Lord Bishop of Llandaff. Communicated by Dr. Percival. Read October 1, 1783.' Dr. Watson shews that the Romans were not only in possession of a substance, called by them orichalcum, and resembling gold in colour, but that they knew also the manner of making it, and that the materials of which they made it were the very same of which we make brass. What we call brass was anciently, in the French language, called *archal*, and brass wire is still, not unfrequently, denominated *fil d'archal*. Now, says the author, if we can infer from the analogy of languages, that *archal* is a corruption of *aurichalcum*, we may reasonably conjecture that our brass, which is the same with the French *archal*, is the same also with the Roman *aurichalcum*. From certain passages in ancient writers, the bishop infers that brass was made in Asia, much after the same manner in which it appears to have been made at Rome.

'Remarks on the Origin of the Vegetable fixed Alkali, with some collateral Observations on Nitre. By M. Wall, M. D. Prælector in Chemistry, in the University of Oxford. Communicated in a Letter to Dr. Percival. Read Nov. 19, 1783.' As the sum paid by the nation to Russia, and other foreign states, is no less than one hundred and fifty thousand

pounds per annum for pot-ash, every hint that can be suggested towards an improvement in its preparation, is valuable; especially as it is not impossible that we may now also lose, in a considerable degree, the advantage of that, which has been hitherto prepared for the use of these islands in North America.

Dr. Wall thinks it probable that the Alkali, wherever it is found, whether in consequence of combustion or otherwise, is formed by some transmutation of the native acid of plants, or by the particular combination of it with the earthly and inflammable principles.

‘ I am inclined, says he, to adopt this doctrine, from the three following circumstances; the two last of which will also shew, that this transmutation may be effected without combustion, and therefore, that this alkali cannot be any longer considered as the *creature* or *offspring* of fire.

‘ First, Those vegetable substances, which contain the largest portion of the native acid, afford the largest quantity of alkali by incineration; and the quantity of alkali obtained is very considerably increased by particular modes of applying the heat, which can only be understood to operate, by bringing the several component principles of the vegetable substance into closer contact, and within the sphere of each other’s action.

‘ Secondly, This alkali is produced in a very considerable quantity by the process of fermentation, to which only the saccharine and acetic parts of plants are liable. And,

‘ Thirdly, It is produced in the putrefaction both of animal and vegetable matters’.

‘ Some account of the Life and Writings of the late Professor Gregory, M. D. F. R. S. By James Johnstone, M. D. and Soc. Reg. Medic. Edinb. Socius. Communicated by Dr. Barnes, Read December 10, 1783.’ Dr. Johnstone says, that “ Dr. Gregory displayed in his writings, and evidently *carried into his profession*, a spirit congenial to that of the Gerrards and Beatties.” This certainly requires some illustration. Dr. Gregory was a very amiable man, and the author of three publications; one intitled, “ a comparative View of the State and Faculties of Man, with those of the Animal World;” another intitled, “ Observations on the Duties and Offices of a Physician, and on the Method of prosecuting Inquiries in Philosophy;” and a third, which was posthumous, namely, “ A Father’s Legacy to his Daughters.” Dr. Johnstone quotes some elegant lines, from Dr. Beattie, bewailing the death of Dr. Gregory, between whom and the author there subsisted a very strong friendship.

‘ Remarks

‘Remarks on the Knowledge of the Ancients respecting Glafs. By Dr. Falconer. Read, December 17, 1783.’ Dr. Falconer, with great learning, shews that glafs in various forms, and adapted to various uses, as well as specula or metallic reflectors, were of very high antiquity.

‘On the different Quantities of Rain which fall, at different Heights, over the same Spot of Ground; with a Letter from Benjamin Franklin, L. L. D. By Thomas Percival, M. D. Read Jan. 21, 1784.’ It is matter of humiliation, as Dr. Percival observes, to pride and arrogance, but of encouragement to the spirit of patient attention, that many of the most interesting laws of nature have remained undiscovered, till some happy coincidence of circumstances has pointed them out to inquiry or observation. After illustrating the truth of this observation, the doctor gives an account of the following curious, interesting, and very important appearance or matter of fact in the natural world.

‘A comparison having been made between the rain which fell in two places, in London, about a mile distant, it was found that the quantity in one of them constantly exceeded that in the other, not only every month, but almost every time it rained. The apparatus used was very exact; and this unexpected variation did not appear to be owing to any mistake, but to be the regular effect of some cause, hitherto unnoticed. The rain-gage, in one of these places, was fixed above all the neighbouring chimnies; the other was considerably below them: and there was reason to suspect, that the difference in the quantity of rain might be owing to the different situations of the vessels, in which it was received. A funnel was, therefore, placed above the highest chimnies, and another upon the ground of the garden, belonging to the same house; and the like diversity was found between the two, thus near together, which had subsisted when they were fixed, at correspondent heights, in different parts of the town. Similar experiments were made on Westminster Abbey; * and repeated at Bath, Liverpool, Middlewich, and other places, with nearly uniform results. The observations, therefore, however new and singular, are too well authenticated, to admit of the least degree of doubt: and it is the office of philosophy to furnish an adequate and rational solution of them.

Dr. Heberden conjectures that this phenomenon depends on some unknown property of electricity. But to Dr. Percival it appears probable that the common laws, by which this power influences the ascent and the suspension of vapours, are sufficient to explain their precipitation in rain, and the lately-dis-

* Phil. Transact. vol. LIX. p. 359.

covered mode of its descent. In a memoir, written and published some time ago, Dr. Percival had endeavoured to prove that the electrical fluid is strongly attracted by water; and that, by destroying the cohesion between its particles, and repelling them from each other, it becomes a powerful agent in evaporation, and in the formation of clouds. This memoir procured him many curious and interesting observations on the subject of it; and, among other communications, a letter from Dr. Franklin, from which the following is an extract.

‘ On my return to London I found your favour of the 16th of May (1771). I wish I could, as you desire, give you a better explanation of the phenomenon in question, since you seem not quite satisfied with your own; but I think we want more and a greater variety of experiments in different circumstances, to enable us to form a thoroughly satisfactory hypothesis. Not that I make the least doubt of the facts already related, as I know both Lord Charles Cavendish and Dr. Heberden to be very accurate experimenters: but I wish to know the event of the trials proposed in your six queries; and also, whether, in the same place where the lower vessel receives nearly twice the quantity of water that is received by the upper, a third vessel, placed at half the height, will receive a quantity proportionable. I will however endeavour to explain to you what occurred to me, when I first heard of the fact.

‘ I suppose it will be generally allowed, on a little consideration of the subject, that scarce any drop of water was, when it began to fall from the clouds, of a magnitude equal to that it has acquired when it arrives at the earth; the same of the several pieces of hail; because they are often so large and weighty, that we cannot conceive a possibility of their being suspended in the air, and remaining at rest there, for any time, how small soever; nor do we conceive any means of forming them so large, before they set out to fall. It seems then, that each beginning drop, and particle of hail, receives continual addition in its progress downwards. This may be several ways: by the union of numbers in their course, so that what was at first only a descending mist; becomes a shower; or by each particle in its descent through air that contains a great quantity of dissolved water, striking against, attaching to itself, and carrying down with it, such particles of that dissolved water, as happen to be in its way; or attracting to itself such as do not lie directly in its course, by its different state with regard either to common or electric fire; or by all these causes united.

‘ In the first case, by the uniting of numbers, larger drops might be made, but the quantity falling in the same space would be the same at all heights; unless, as you mention, the whole should be contracted in falling, the lines described by all the drops converging, so that what set out to fall from a cloud of many thousand acres, should reach the earth in perhaps a third of that extent, of which I somewhat doubt. In the other cases we have two experiments.

‘ 1. A dry glass bottle, filled with very cold water, in a warm day, will presently collect from the seemingly dry air that surrounds it, a quantity
of

of water that shall cover its surface and run down its sides, which perhaps is done by the power wherewith the cold water attracts the fluid; common fire that had been united with the dissolved water in the air, and drawing that fire through the glass into itself, leaves the water on the outside.

‘ 2. An electrified body, left in a room for some time, will be more covered with dust than other bodies in the same room not electrified, which dust seems to be attracted from the circumambient air.

‘ Now we know that the rain, even in our hottest days, comes from a very cold region. Its falling sometimes in the form of ice shews this clearly; and perhaps even the rain is snow or ice when it first moves downwards, though thawed in falling: And we know that the drops of rain are often electrified: But those causes of addition to each drop of water, or piece of hail, one would think could not long continue to produce the same effect; since the air, through which the drops fall, must soon be stripped of its previously dissolved water, so as to be no longer capable of augmenting them. Indeed very heavy showers, of either, are never of long continuance; but moderate rains often continue so long as to puzzle this hypothesis: So that upon the whole I think, as I intimated before, that we are yet hardly ripe for making one.’

‘ Speculations on the perceptive powers of vegetables. By Thomas Percival, M. D. F. R. S. Read February 18, 1784.’ In this very ingenious and pleasing essay, Dr. Percival, after apologizing for his *jeu d’esprit*, as he calls it, by several observations on the nature of probable evidence, attempts to shew, by the several analogies of organization, life, instinct, spontaneity, and self-motion, that plants, like animals, are endowed with powers, both of perception and enjoyment.

‘ An Experimental Inquiry into the Cause of the permanent Colours of opaque bodies. By Edward Hufley Deleval, F. R. S. of the Royal Societies of Upsal and Gottingen, of the Institute of Bologna, and of the Literary and Philosophical Society of Manchester.’ In this inquiry Mr. Deleval, after making several ingenious and just observations on the connection between science and art, proceeds, in the two-fold character of philosopher and artist, to consider the present state of our knowledge of the optical properties of colourless transparent substances; and the condition and progress of the arts which are subordinate to, and connected with them. From a review of the remotest regions of science, he shews that, in all those arts whose improvement depends upon a clear and just conception of the nature, preparation, and use of colouring materials, the most ancient nations possessed an excellence, which the ablest moderns cannot dispute with them. We learn, Mr. Deleval observes, from the concurrent testimony of both sacred and profane historians, that the countries where those

those arts originally flourished, were antecedent and superior to all others, in their diligent and successful observations of nature, and in the invention and culture of the sciences : which undoubtedly gave rise to the executive arts, and opened a way to their advancement and perfection. The moderns were not furnished with any adequate means of retrieving the principles of ancient science, till they began to avail themselves of experimental observations ; and till academies were instituted, for the purpose of enabling them mutually to communicate their discoveries to each other. The present age has produced many excellent philosophers, whose labours have been directed to inquiries, whence great improvements must necessarily result to the arts and operations, which are of the highest importance to the convenience and happiness of mankind. Among these, Mr. Delaval holds no undistinguished place. The experimental researches, of which we have an account in the inquiry before us, discover learning, and a philosophical ardour, tempered with patient attention, and guided by hints and conjectures, suggested by former discoveries. The experiments which he has made, with a view of investigating the origin and the cause of colours, have led him to the discovery of several bright and permanent dyes ; in the execution of which he has principally used cheap and common ingredients, that had not before been applied to such purposes. It is among the regulations of the Manchester Society, that a gold medal, of the value of seven guineas, be given to the author of the best experimental paper, on any subject relative to arts and manufactures, which shall have been delivered to the secretaries, and read at the ordinary meetings of the society, before the last Wednesday in March 1785. This premium was adjudged to Mr. Delaval, for his *Experimental Inquiry into the Cause of the permanent Colours of opaque Bodies*.

‘ Experiments and Observations on Ferments and Fermentation ; by which a Mode of exciting Fermentation in Malt Liquors, without the Aid of Yeast, is pointed out ; with an Attempt to form a new Theory of that Process. By Thomas Henry, F. R. S. Read April 20, 1785.’ Though the Hon. Mr. Cavendish had proved the separation, and ascertained the quantity of gas discharged in fermentation, and though Dr. Priestly had early made different observations on the same subject, it does not appear to have occurred to these Philosophers, says Mr. Henry, that this gas was the *exciting cause* as well as the product of fermentation. He gives an account of certain experiments which led him to suspect that fixed air is the efficient cause of fermentation ; or, in other words, that the properties of yeast, as a ferment, depend on the

the fixed air it contains; and that yeast is little else than fixed air, enveloped in the mucilaginous parts of the fermenting liquor. In consequence of this conjecture, he set himself to the making of artificial yeast, which, after different experiments here described, he accomplished. Mr. Henry's experiments, and the process he has described of making yeast, may be of extensive utility, and contribute to the accommodation, the pleasure, and the health of men in various situations, who have hitherto, in a great degree, been precluded from the use of fermented liquors; and be the means of furnishing important articles of diet and of medicine,

‘Of the Origin of Alphabetical Characters. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. Read March 10, 1784.’ To the gradual discovery of alphabetical characters by the successive exertions, and accumulated experience of mankind, Mr. Wakefield, with great learning and ingenuity, states several objections, among which the following appears to us to be particularly forcible.

‘What we know of those nations, who have continued for many centuries unconnected with the rest of the world; strongly militates against the hypothesis of the human invention of alphabetical writing. The experiment has been fairly made upon the ingenuity of mankind for a longer period than that which is supposed to have produced alphabetical writing by regular gradations: and this experiment determines peremptorily in our favour.

‘The Chinese, a people famous for their discoveries and mechanical turn of genius, have made some advances towards the delineation of their ideas by arbitrary signs; but have nevertheless been unable to accomplish this exquisite device: and after so long a trial, to no purpose, we may reasonably infer, that their mode of writing, which is growing more intricate and voluminous every day, would never terminate in so clear, so comparatively simple, an expedient, as that of alphabetical characters.

‘The Mexicans, also, on the new continent, had made some rude attempts of the same kind, but with less success than the Chinese.

‘We know also, that hieroglyphics were in use, among the Egyptians, posterior to the practice of alphabetical writing by the Jews; but whether the epistolography, as it is called, of the former people, which was in vogue during the continuance of hieroglyphics, might not possibly be another name for alphabetical writing, I will not take upon me to decide.

‘Now what will our adversaries reply to this? They will pertinaciously maintain, that alphabetical writing is a human invention: and yet all those nations, who have been conversant with this expedient, are discovered to have derived it from the same original, from some one people in the east, whose means of attaining it we cannot now find out; but are compelled to conclude from analogy, and the experience of other nations, that their imagination, as it was not
more

more fertile, was not more successful, than that of their neighbours.

‘ *An Essay on Crimes and Punishments.* By the Rev. William Turner. Read March 24, 1784.’ It is the object of this essay, first, to point out the difference between moral and political transgressions with their respective punishments; so far at least as may enable us to form some idea of the rules which the legislator should observe, in his attempts to correct the disorders of society: and secondly, to offer some remarks on the proportion of punishments to offences; and to inquire into the right, utility, and success of severe civil institutions, particularly capital punishments. Mr. Turner pleads for the institution of such laws as shall punish, in many instances, with less severity, and shall have a tendency to prevent the commission of crimes.

‘ *On the Pursuits of Experimental Philosophy.* By Thomas Percival, M. D. F. R. S. and S. A. Read May 14, 1784.’ Mr. Harris, the learned and ingenious author of *Hermes*, has stigmatized the pursuits of modern philosophy, by treating them as mere experimental amusements; and charging those who are engaged in such pursuits, with deeming nothing demonstration that is not made ocular. Thus he observes, that instead of ascending from sense to intellect, the natural progress of all true learning, the philosopher hurries into the midst of sense, where he wanders at random, lost in a labyrinth of infinite particulars. Dr. Percival, without depreciating metaphysics, a science which, as he confesses, he has always studied with delight, and which invigorates the faculties of the mind, and gives precision and accuracy to our rational investigations, by instructing us in the nicer discriminations of truth and falsehood, asserts the dignity and importance of natural knowledge, by shewing that to this we owe the necessities, the conveniencies, and all the gratifications of our being; and that in the pursuit of it, the understanding is exercised and improved, and our affections elevated to superior degrees of piety towards the great author of all that is fair and good in the creation.

‘ *Observations on the Influence of Fixed Air on Vegetation; and on the probable Cause of the Difference in the Results of various Experiments made on that Subject; in a Letter from Mr. Thomas Henry, F. R. S. to Thomas Percival, M. D. F. R. S. and S. A. Read May 14, 1784.*’ In regard to the animal body, says Mr. Henry, it would surely be wrong to say that nothing was nutritious or salutary to it, but what it could bear to receive unmixed or undiluted. Why then may we not suppose that though fixed air, when pure, may be fatal to plants confined in it; and excluded from free commu-

communication with the common air, yet when applied in proper dose, and to plants enjoying a free intercourse with the atmosphere, it may have a contrary effect, and serve to nourish and support them?

‘Observations on a Thigh Bone of uncommon Length. By C. White, Esq. F. R. S. Read Nov. 10, 1784.’ In different parts of Siberia, as well in the mountains as the vallies; likewise in Russia, Germany, Peru, the Brazils, and North-America, on the banks of the Ohio, near the river Mimme, seven hundred miles from the sea coast, and five or six feet beneath the surface of the earth, there have frequently been found, at various times, fossil tusks and bones of a very large size, somewhat resembling those of the elephant; many of them may be seen in the Imperial cabinet at Petersburg, in the British, Dr. Hunter’s, and Sir Ashton Lever’s museums, and in that of the Royal Society. Mr. White got possession of the thigh bone or *femur* of such an animal. The length of this bone is three feet ten inches and six lines; the breadth, in the narrowest part, four inches and seven lines; its thickness two inches and nine lines; and its smallest circumference one foot and one inch; and its weight forty pounds and eight ounces. Dr. Hunter was fully convinced, that such *relics* belonged once to a species of animals with which naturalists are now unacquainted; and Mr. J. Hunter, his brother, from observations on the grinders, &c. remarks that those animals were either carnivorous or of a mixed kind.

‘Meteorological Imaginations and Conjectures. By Benjamin Franklin, L. L. D. F. R. S. &c. Communicated by Dr. Percival. Read Dec. 22, 1784.’ After making several meteorological observations of a general kind, Dr. Franklin observes, particularly, that during several of the summer months of the year 1783, when the effect of the sun’s rays to heat the earth, in these northern regions, should have been greatest, there existed a constant fog over all Europe, and great part of North America.

‘This fog was of a permanent nature; it was dry, and the rays of the sun seemed to have little effect towards dissipating it, as they easily do a moist fog, arising from water. They were indeed rendered so faint in passing through it, that, when collected in the focus of a burning glass, they would scarce kindle brown paper. Of course their summer effect in heating the earth was exceedingly diminished.

‘Hence the surface was early frozen.

‘Hence the first snows remained on it unmelted, and received continual additions.

‘Hence the air was more chilled, and the winds more severely cold.

‘Hence

‘ Hence perhaps the winter of 1783-4, was more severe than any that had happened for many years.

‘ The cause of this universal fog is not yet ascertained. Whether it was adventitious to this earth, and merely a smoke, proceeding from the consumption by fire of some of those great burning balls or globes which we happen to meet with in our rapid course round the sun, and which are sometimes seen to kindle and be destroyed in passing our atmosphere, and whose smoke might be attracted and retained by our earth; or whether it was the vast quantity of smoke, long continuing to issue during the summer from Hecla in Iceland, and that other volcano which arose out of the sea near that island, which smoke might be spread by various winds over the northern part of the world, is yet uncertain.

‘ It seems however worth the inquiry, whether other hard winters, recorded in history, were preceded by similar permanent and widely extended summer fogs. Because, if found to be so, men might from such fogs conjecture the probability of a succeeding hard winter, and of the damage to be expected by the breaking up of frozen rivers in the spring; and take such measures as are possible and practicable, to secure themselves and effects from the mischiefs that attended the last.’

‘ A Short Account of an Excursion through the Subterraneous Cavern at Paris. By Mr. Thomas White, Member of the Royal Medical Society of Edinburgh, in a Letter to his Father. Read Feb. 9, 1785.’ This very spacious and curious, and almost miraculous cavern, is formed by the quarries from whence the stones were dug that built the oldest part of the city of Paris. As Paris was enlarged, the suburbs were insensibly built on the ancient quarries, so that it would not require a very violent shock to throw back the stones to the place from whence they have with so much difficulty been raised.

‘ A Description of a new Instrument for measuring the specific Gravity of Bodies. By Mr. William Nicholson, in a Letter to Mr. J. U. Magellan, F. R. S. &c. Read May 4, 1785.’ It appears that Mr. Nicholson has made some small improvements on the hydrometer.

‘ Memoirs of the late Dr. Bell, by James Currie, M. D. addressed to the President and Members of the Literary and Philosophical Society of Manchester. Read March 23, 1785.’ This is a very pleasing and excellent specimen of biographical writing. Dr. Currie unites delicacy and respect to the memory of Dr. Bell, with a faithful description of the imperfections as well as the excellencies of his character.

‘ The qualities of Dr. Bell’s mind required a state of action. He was eminently fitted for situations of difficulty or danger; and had his lot been cast differently, the enthusiasm of his spirit, and the strength of his faculties, might have enrolled his name in the list of those which go down to future ages with honour and applause. It was his misfortune,

fortune, that his situation did not always present objects of sufficient importance to excite his attention, and call forth his faculties; and that, like many other men of genius, he was often unable to originate those literary exertions, which sometimes bring fame, and which generally bring happiness. His spirits indeed were not equal. He was often lively, cheerful, and familiar, and sometimes grave, inattentive and reserved. Circumstances, which it would be painful and improper to relate, contributed to throw some degree of gloom over his latter days. But he was naturally subject, at times, to those ebblings of the mind, as an admired writer expresses himself, which generally accompany great sensibility; a state, from which the transition is sometimes more easy to levity and mirth, than to the sober exercises of reason.

‘It is common to expect, even in the more minute parts of the conduct of men of allowed superiority of talents, some marks of intention and design, by which such superiority might be indicated. But this is, I think, an error. The characteristic of genius is simplicity. A lofty spirit submits, with difficulty, to restraint or disguise; and the higher emotions of the mind are seldom compatible with a nice attention to little things. It is, however, to be lamented, that men of great endowments are often deficient in that self-command, which should give regularity to conduct, and steadiness to exertion. But let us not too hastily condemn them. The powers of genius impose the severest task on the judgment. The imagination, in which they reside, must always be strong; the sensibility by which they are attended, must often be wayward. To restrain, to excite, and to direct, the exertions of a mind so constituted, according to the dictates of reason, must frequently produce a most painful warfare: and, if to succeed in such contests be not always given to the strong, let the weak rejoice, that they are seldom called to the encounter.

‘Years and experience would, most probably, have remedied, in a great measure, the defects in Dr. Bell’s character; and, as he became more fully known, it may be presumed, that he would have acquired a degree of reputation suited to his great integrity and abilities. Yet it cannot be denied, that a temper so open, and a conduct so little affected by the opinions or prejudices of others, were not perfectly calculated for success in a world, in which the most honest heart must often be veiled, and the softest spirit must sometimes bend.’

‘A Translation of Dr. Bell’s Thesis, *de Physiologia Plantarum*. By James Currie, M. D. Read March 30, 1785.’ Dr. Bell directs his attention to the internal structure of plants; and from various analogies concludes that plants *live*, and suspects that they feel.

‘Some Observations on the Phenomena which take place between oil and water, in a Letter to Thomas Percival, M. D. F. R. S. and S. A. &c. By Martin Wall, M. D. Professor of Chemistry, in the University of Oxford. Read November 17, 1784.’ Because certain bodies shew no disposition to form a chemical union, they have been said to possess

a repulsive faculty with respect to each other. To say, that a principle of repulsion has no existence in nature, Dr. Wall thinks, would be to presumptuous : but he is inclined to believe, that the species of attraction, which constitutes chemical affinity, is not counteracted by any principle of repulsion in those cases, where no affinity appears to take place, and that the apparent repulsion depends upon a perfectly different cause.

In order to illustrate this, he gives one example ; the immiscibility of oil with water. What, in this case is called repulsion, he thinks, is perhaps, only a case of that kind which is called elective attraction, if he may be allowed to adopt that expression ; that is, that the particles of water attract those of water, and the particles of oil those of oil, more strongly than oil attracts water.

‘ Facts and Queries relative to Attraction and Repulsion. By Thomas Percival, M. D. To the Literary and Philosophical Society. Manchester, December 5, 1784.’ To these queries Dr. Wall of Oxford replies in a Letter, which was read before the Society, January 12, 1785.

‘ On the voluntary Power which the Mind is able to exercise over bodily Sensation. By Thomas Barnes, D. D. Read Nov. 3, 1784.’ This essay is not only very ingenious, but is full of consolation to mankind ; and, as such, of high importance. It tends also, collaterally, to defend and illustrate the truth and divine origin of the Christian religion, and, in general, to justify and maintain the cause of virtue. Dr. Barnes, having illustrated the strength and direct power of the mind over the body, says,

‘ But, whatever judgment we may form upon this question, as to the direct and immediate power of the will over the perceptions of sense,—its indirect and mediate influences cannot be disputed. Whenever we can divert the thoughts to the other subjects, or excite passions of different natures, both of which are certainly, in some degree, in the power of the mind, we so far lessen the pangs of corporeal pain. The mere diversion of thought, by whatever means, is of great use. It is probable, that the mind cannot receive two perceptions at the same instant. Every moment, therefore, of such diversion, is a pause from suffering. Or, if it be admitted that they may be isochronous, yet the effect of the one, if of a different kind, will be to diminish the other. If, indeed, both the perceptions be of the same nature ; if, to the torture of bodily pain, be added the distress of mental anguish ; the one, compounding itself with the other, will exceedingly increase the sensibility. Compare the feelings of a person, suffering under some violent disease, from the consequences of his own guilt—with those of another person, suffering the same affliction, for the testimony of a good conscience, in the cause of liberty or virtue !

‘ When

‘ When sensation is acute, thought will not easily be diverted. A stronger gale of affection, or of passion, will be necessary to turn it from its course. And we have already said, that passions of every kind, whilst they continue in their strength, are able to produce this effect. For the moment, there is little difference between joy and sorrow, anger or fondness. The sudden coming in of a friend long unseen, or an alarm for his safety, if we saw him in the instant of danger, will equally suspend corporeal feeling. The tooth-ach shall fly away, at the presence of the operator, or at the tidings of some happy event. A man, in the paroxysms of rage, shall be as insensible to wounds and pain, as the pious martyr at the stake.

‘ But let us pass on beyond the moment of vehement excitation, and then, how great the difference ! Among the passions, we must, first, distinguish those which are of the longest continuance ; because these will produce the longest, and consequently the greatest, effects. Anger and fear are short-lived impulses. And, when their violence is spent, they induce languor and depression. Hence, though sensation may be suspended by them for a moment, it will soon return with double pungency. On the contrary, love, joy, and hope, are passions which live longer in the human breast ; which leave behind them a firm and animating feeling ; and which, therefore, may be expected to produce effects more lasting and important.

‘ Again, we may distinguish those passions, which center themselves in a narrower, from those which expand to a wider, circle—the selfish, from the generous and sublime. Those of the former class, after their first agitation, are so far from blunting the sense of pain, that they irritate and increase it. Thus, fear and sorrow turn the mind inward upon itself, and aggravate all its painful sensibilities. Anger, which partakes of the nature of fear and of grief, and is, like them, selfish, has the same consequences. It makes the mind sore and irritable, and thus whets the edge of suffering. Love and gratitude, on the other hand, center the heart on other objects ; and, if those objects are great, and amiable, and worthy, inspire sublimity and strength. Thus, during their whole continuance, they render the mind less passively the slave of bodily impression. What has not parental affection done, what has it not endured, for the support and defence of its offspring ? How amazingly, how long, has it defied danger, and despised suffering, in such a cause ! What has not the love of country voluntarily consented to endure !

‘ The sublimest feelings which can govern the human heart, are those inspired by religion. For religion carries the soul beyond itself, and centers all its strongest affections upon our Creator, and a better world. If these be properly, that is, habitually felt, they will be most friendly to that self possession, which braces the mind in all its best, and most lasting energies. These feelings are permanent in their nature, and large in their object. And how wonderful are often their effects ! In that most awful hour of dissolving nature, when the body is racked with expiring agonies, faith and hope have often presented the most astonishing spectacles of fortitude, yea even of triumph ! The mind, borne upwards towards its Maker, has been able to smile in pain, and to exult in dissolution.

‘ The moral influence of this sentiment is highly interesting and important to us all. It furnishes an argument in favour of virtue and religion, too considerable to be passed over in silence. For goodness not only inspires the purest satisfactions, both in the present moment, and in future reflection, but it actually lessens the degree of bodily suffering. It not only increases the mental enjoyment, but it diminishes corporeal pain. It not only administers the sweetest consolations under disease, but it renders the disease itself less afflictive.’

‘ A Narrative of the Sufferings of a Collier, who was confined more than seven Days, without Sustenance, and exposed to the Choke-damp, in a Coal pit, not far from Manchester; with Observations on the Effects of Famine; on the Means of alleviating them; and on the Action of Foul Air on the Human Body. By Thomas Percival, M.D. F.R.S. and S.A.’

‘ On Saturday the 4th of December, 1784, about eight o'clock in the morning, Thomas Travis, a collier, aged twenty-seven, descended into the pit at Hurst, which is ninety yards in depth; and several other workmen were in readiness to follow him. But soon after he had reached the bottom, the sides of the pit fell in, and he was cut off from all supplies of the external air. The quantity of earth was so large, that it required six days to remove it: and, on Thursday, when the passage was compleated, the foulness of the vapours prevented any one, for some time, from venturing into the works. On Friday, several men entered the coal mine; but not finding Travis, they conjectured that he had attempted to dig his way into another pit, at no great distance. They followed him by the traces of his working; and on Saturday afternoon, about four o'clock, he heard them, and implored their speedy assistance. When they reached him, he was laid upon his belly, and raising his head, he looked at the men, and addressed one of them by his name. But his eyes were so swollen and protruded, that they were shocked with the appearance of them; and they prevailed upon him to suffer a handkerchief to be tied round his head, assigning, as a reason, that the light might prove dangerous and offensive to him. Sal volatile was then held to his nostrils, and soon afterwards he complained of the handkerchief, and desired them to remove it. They complied with his request; but his eyes were then sunk in their sockets, and he was unable to distinguish the candle, though held directly before him. Nor did he ever afterwards perceive the least glimmering of light. He asked for something to drink; and was supplied with water-gruel, that had been previously provided, of which he took a table-spoonful every ten or fifteen minutes. When the men first discovered him, his hands and feet were extremely cold, and no pulse could be felt at the wrist. But after he had tasted the gruel, and smelled at the sal volatile, the pulsation of the artery became sensible, and grew stronger when they had rubbed him, and covered him with blankets. He now complained of pain in his head and limbs, and said, his back felt as if it had been broken. Two men lay by his sides, to communicate warmth to him; he put
his

his hands into their bosoms; expressed his sense of its being comfortable; and slept, when he was not roused to take nourishment. In this situation he remained several hours, till they had completed a road for his conveyance out of the pit. Whilst they were carrying him, he had a motion to make water and to go to stool, but had not sufficient power to accomplish either. At one o'clock on Sunday morning, he was brought to his own house; put into bed, well covered, and fed with chicken broth. But his weakness rendered him indifferent to nourishment. He continued to doze and sleep; and, notwithstanding his pulse seemed at first to increase in vigour, it became quick about five o'clock, when he warned them of his approaching end, and expired, without a struggle, in a few minutes. Though Travis had been asthmatic for many years, his respiration was remarked to be clear and easy, under the circumstances above described. He remained perfectly sensible till his death; but had no accurate idea of the duration of his confinement in the pit; for, on being interrogated concerning this point, he estimated the time to have been only two days; yet added, that he thought those days were very long.

Several other particulars are added to this affecting narrative; various physical observations are made on it; and certain portable compositions are prescribed for alleviating the effects of famine. This paper, or memoir, by the excellent Dr. Percival, is an happy example of that union of philosophy with the practical purposes of life, which is the great end of the Manchester Institution.

‘Result of some Observations made by Benjamin Rush, M.D. Professor of Chemistry in the University of Philadelphia, during his Attendance as Physician-General of the Military Hospitals of the United States, in the late War. Communicated by Mr. Thomas Henry, F. R. S. Read Oct. 5, 1785.’ These observations are objects of great curiosity and utility.

Thus we have laid before our readers a succinct view of the first-fruits of the Literary and Philosophical Society of Manchester. This Society is evidently adorned with many men of great learning, of high genius, and, what is of much importance in giving the proper direction and application to literary investigation, of candid minds, and benevolent hearts. While the natural sublimity of their genius carries them onward to the most abstracted speculation, the GENIUS of the place, the busy spirit of Manchester, seems, amidst all their views, ever and anon to remind them of the interests of mankind. It is their glorious object to subdue Nature by knowing, and yielding to her laws; from the stores of science, to increase the resources, and to guide the hand of art; and, by the combined aid of both, to alleviate the miseries, and to multiply the enjoyments of human life.

ART. III. *A short Address to the Public; containing some Thoughts how the National Debt may be reduced, and all Home Taxes, including Land Tax, abolished. By William, Lord Newhaven. 8vo. 1s. Debrett. London. 1786.*

LORD Newhaven, after a few pertinent observations on the present state of this nation, the commercial spirit of the age, and the discouraging effects of taxes on manufactures and trade, quotes the reports of the commissioners of the public accounts, in order to impress, on the minds of his readers, a just sense of the enormous magnitude of the national debt, and the necessity of the most serious and vigorous efforts for its reduction. He then proceeds to propose two schemes, either of which he thinks fitted for paying off the national debt, in the course of a very few years.

First, he estimates the annual income of Great-Britain, in land, houses, and personal property, at one hundred millions; which, valued at the moderate rate of twenty years purchase, will make a principal of two thousand millions, on which he supposes one per cent. to be charged annually, till the national debt be paid. This would afford a revenue of twenty millions yearly; the surplus of which, after all necessary deductions for the annual interest on the funded debt, on the unfunded debt, and the annual charges of management at the Bank and South-Sea House, amounting to 11,301,036l. 5s. 11d. would pay off the national debt in a very short time; all internal taxes, including land-tax, to be abolished after the first payment of one per cent. made at the receipt of his majesty's exchequer.

Secondly, Lord Newhaven supposes, that

‘ There is to be found in Great-Britain the following number of persons, one with another, capable of paying the following annual rates, in consideration of which to abolish a certain part of the most burthenome taxes every year, in proportion to the money paid into the exchequer, such as those on soap, candles, leather, salt, window lights, land-tax, and houses, &c. viz.

‘ Two millions of persons, at 12l. 10s. would raise 25 millions per annum.

‘ One million of persons, at 25l. would raise 25 millions per annum.

‘ Five hundred thousand persons, at 50l. would raise 25 millions per annum.

‘ Two hundred and fifty thousand persons, at 100l. would raise 25 millions per annum.

‘ One hundred and twenty-five thousand persons, at 200l. would raise 25 millions per annum.

‘ So that any of the above numbers, at these respective rates, would pay off 200 millions of the national debt in eight years; but to calculate

culate with certainty upon the operation of these plans, and to proportion it to each, the property of Great-Britain must be ascertained with as much precision and accuracy as possible, under the following heads:

- The rental of lands.
- The rental of houses.
- The amount of personal property to be calculated from the rent of the houses each person occupies; and to come at as competent a knowledge of this as can be obtained, copies of the commissioners of the land-tax, and the receivers of the house-tax books, by which the same is collected, may be laid before the House of Commons, from the King's Remembrancer's Office of the Exchequer, into which, by the 30th Geo. II. the commissioners of the land-tax are obliged, every year, to deliver a schedule or duplicate in parchment, under their hands and seals, containing the whole sum assessed upon each parish or place respectively, in England and Wales, and Berwick upon Tweed.

• It will, no doubt, be said, but how is the army, navy, and the other branches of the civil government, to be provided for, if the home taxes are abolished? To this I answer, that, as I conclude foreign nations will not take off the duty on our commodities imported into their respective countries, I propose still to continue the duty on goods imported, which I conceive will be nearly adequate to defray all expences, civil and military, in time of peace.

After this statement, it appears that there would be a small deficiency, which a variety of other savings would easily provide for.

To give some idea of the value of houses, he takes notice that their rental, in the single hundred of Ossulston, in the county of Middlesex, on which a three-penny rate was laid, to make good the damage done by the riots in 1780, amounted to the enormous sum of 1,605,054*l.* and this not above two-thirds of their value.

Lord Newhaven proceeds to shew the proper mode of carrying these schemes into execution, to obviate objections to their novelty, and to specify the principal advantages that would arise, from the arrangements proposed to the nation.

What the author has suggested, doubtless, merits attention. It must however occur to every person, who attends to the schemes proposed, that the mode of estimating the wealth of individuals that compose the British nation, by the rentals of land and houses, is extremely imperfect, and therefore unjust. Nor is it certain but the sudden transference of so high a proportion of men's annual income to the hands of government, would be attended with enormous public frauds, and private inconveniencies. So sudden and great a shock to the usual course of industry of every kind, it might not perhaps be safe so hazard, especially as many of the richest, the most penur-

rious, the most selfish and odious part of society, according to the schemes proposed, would be exempted from paying their share of the public debt.

ART. IV. *A Description, with Notes, of certain Methods of planting, training, and managing all Kinds of Fruit Trees, Vines, &c. for which his Majesty's Letters Patent have been granted to the Reverend Philip le Brocq, M. A.* 8vo. 1s. 6d. Printed for the Author. Sold by Shepherfon and Reynolds, 1786.

THE author of this short treatise proposes several improvements in horticulture, which appear to be founded on solid principles, and some of which, he assures us, have been made with effect. The walls of a garden, he says, ought to be built in such a form, that the angles, not the broadsides, of the walls, be exactly opposite to the four cardinal points. The two diagonal lines ought to be exactly from north to south, and from east to west. Let any person delineate this plan, and compare it with the usual method of making the walls face the four cardinal points, and let him observe in what manner the rays of the sun, from its rising to its setting, fall on the walls of each, externally and internally, and he will soon perceive, as our author observes, that when the angles are opposite to the four cardinal points, each of the walls will receive, more or less, within and without, the diurnal influence of the sun, and much more equally than according to the prevailing custom.

But our author is no friend to garden walls in any direction. Instead of elevating trees and shrubs by the aid of walls, he would make them *sloop to conquer*, as it were, by training them on banks or beds, on horizontal or inclined planes; thus nourishing them with the genial heat of the sun, reflected by the kindly earth. This is the general principal of his improvements, which he judges, and indeed we are apt to think rightly, is a more effectual, as well as a more economical mode of raising fruit trees than that of poles and walls. He thinks that vineyards may most certainly be made in various parts of this island with success; and that, in particular, there are estates in the counties of Cornwall, Devon, Wilts, Dorset, Hants, Sussex and Kent, which, by plantations of vines, would be doubled in value in a few years. And he hopes to live to see the day, when it will be as common to call for a bottle of true *west-country*, as it is now to ask for *real* or *home-brewed porter*: of this he says he has as full a conviction, as if he had already drank of it. In these expectations our author is certainly too sanguine. However, his improvements merit very

very serious attention : for, although the culture of vines in this country cannot be expected to become so general in so short a time ; yet, when we reflect that there was a time when it was imagined that vines could not be raised with any advantage, even in Gaul and Germany, on the slow and gradual introduction of the best fruits, from the warmer into the colder climates, and on the melioration of climates themselves, by the progressive cultivation of the soil, it appears not improbable, that the vine may be one day cultivated with success in England ; although not with such rapidity, as would in the least influence the commercial treaty now on foot between this country and France.

In the laying out ground, and the whole scenery of nature as susceptible of art, our author shews judgment and taste.

In literary composition, particularly in his introduction, and conclusion, he is florid, light and absurd. We have fine moral digression, as well as introductions and conclusions in Virgil's Georgics : and digression to human life from the culture of the earth is natural and pleasing ; but, to invoke the spirit of Yorick, father of digressions, in one paragraph ; and after starting aside, in his own phraseology, like a broken bow, this way, that way, and every way, to lift up in the next his eyes to heaven in devout contemplation, and in the same breath to talk of *tutelar Gods*, and the comfort of having a wife : all this is incongruous and offensive.—But invention, genius, and knowledge, are not seldom found in conjunction with even a monstrous depravity of taste ; the latter being formed only by an early and habitual conversation with the best models of composition, especially the Greek and Latin writers.

ART. V. *The present Politics of Ireland: consisting of I. The Right Honourable Mr. Hutchinson's Letter to his Constituents at Cork. II. Parliamentary Discussions of the Irish Arrangements; by Messrs. Connolly, Grattan, and Flood, against them; Fitzgibbon, Mason, Forster, Hutchinson, for them. III. Mr. Laffan's Observations on the relative Situation of Great Britain and Ireland: with Notes thereon, by an English Editor. 8vo. 2s. 6d. Stockdale, London, 1786.*

THE Subject of Mr. Hutchinson's letter to his constituents of Cork is of great importance, to both Great Britain and Ireland : and the matters in dispute between the sister kingdoms are treated by that gentleman with much ability; The objections to the bill for effecting a commercial intercourse between Great Britain and Ireland, were, Mr. Hutchinson observes, partly of a constitutional, and partly of a commercial nature. The introduction of the bill was opposed, principally

cipally on the ground of the first of these ; and the great ground of argument, for establishing the objections on constitutional principles, was taken from those parts of the bill which relate to the trade with the British colonies and settlements ; to the four enumerated articles from the united states of America ; the grant of the surplus of the hereditary revenue ; and the trade to the East Indies. On the subject of the trade which had been opened to Ireland with the British colonies, he says,

‘ When I reflect how long Scotland had endeavoured to obtain from England the protection of her navigation laws, and the benefits of her colony trade ; that what is now offered to be permanently granted to Ireland, without any infringement of her rights of legislation, could not be purchased by Scotland without the surrender of her legislative sovereignty ; when I reflect with what effusions of public gratitude we received that very boon, which some of us seem now to disdain and spurn ; and how carefully and affectionately it had been cherished by our legislature in the acts of every succeeding session ; I view with amazement the wonderful revolutions of human sentiments, and consider the constitutional jealousy, arising from the proposed system of colonial legislation, as one of those popular delusions, which have too often inflamed the passions and misled the reasons of men.’

With regard to the surplus of the hereditary revenue, Mr. Hutchinson takes notice that, at the restoration, specific duties were granted, in perpetuity, “ for the better guarding and defending of the seas against all persons intending, or that may intend the disturbance of the intercourse of this his majesty’s realm, (meaning Ireland) and for the better defraying the necessary expences thereof, and for the increase and augmentation of his majesty’s revenue.”

‘ The probable amount, says Mr. Hutchinson, of the proposed grant for many years to come would be far inferior in value to one year’s amount of the duties granted by that act, and granted in the first place for this specific purpose. This part of the bill would provide for the same service with more economy, and with much better effect. When I say with much better effect, I speak from experience. In the late war frigates were stationed off the coast of Scotland to protect the trade of that country. I presented a memorial from Cork to the then administration of Ireland, praying, that the same attention should be shewn to the southern and western coasts of this kingdom. I was not able to prevail. But when this navy becomes the navy of the empire, to the support of which Ireland contributes, it would be Irish as well as British ; and there could be no longer a foundation for any distinction. Our contribution would center among ourselves, and would encourage our industry, by the investment of our quota in our own manufactures.’

With regard to the second objection to this part of the bill, Mr. Hutchinson affirms that the fact has been misrepresented. “ It is no part of the bill that this grant should be supported
by

by a perpetual revenue bill. It would have been supported with good faith; but, like the rest of our revenue, by annual bills in aid of the acts of excise and customs, which are now perpetual."

'As to objections made, on constitutional principles, to those parts of the bill that relate to the British East-India company, I shall consider them more fully when I come to the commercial parts of the subject, to which they properly belong. I will only say in this place, that I consider those parts of the proposed agreement as an exchange, by mutual consent, of a commerce which exists in theory only, and which may never be productive, for a certain immediate and advantageous commerce to a great empire in that part of the globe, and to Great Britain; neither of which we can acquire without such an exchange; and, this possible commerce being re-assumable at our pleasure by parting with the consideration given for it, and as we barter commerce for commerce, and not commerce for constitution, that no objection of a constitutional nature can justly apply to those paragraphs of the bill.'

If Great Britain neither gains, nor Ireland loses, any power of legislation, where, says Mr. Hutchinson, is the injury to Irish independence? Considering the subject in its true light, as merely commercial, he shews, with great clearness and strength of argument that were strong reasons to induce even those who objected to some of the commercial regulations of the bill, to vote for liberty to bring it in.

'A commercial settlement between the two kingdoms is acknowledged by every reasonable man to be much wanted; and how this can be obtained, without temperate discussion, and the communication to each other of the points in which they agree, and of those in which they differ, I cannot comprehend. In the accomplishment of the British union many delays and differences in opinion had arisen. Though the commissioners, appointed for that purpose under the authority of the parliaments of both kingdoms, had on both sides signed and sealed the articles of union, yet the Scotch parliament made many important alterations, which were adopted by the English parliament. In the proceedings to establish a commercial union between Great Britain and Ireland, difficulties and differences in opinion must necessarily have arisen among men of the best intentions. Our propositions have been altered by the British House of Commons; their resolutions have been altered by the Lords of Great Britain; and these alterations were adopted by the House of Commons of that kingdom. In the progress on the Irish bill the fullest discussion was intended: every objection would have been heard, and every well-founded objection doubtless must have been allowed, and every proper alteration made. Nothing final during this session was ever in contemplation. A great length and variety of examination must have preceded the settlement of the schedule of duties and regulations. This schedule must have been laid before our two houses of parliament in the next session, for their approbation; and, after all this had been

been done, nothing could have been concluded, until the Irish parliament had declared its satisfaction in the acts of the British legislature.'

Mr. Hutchinson goes on to shew, that the bill offered to Ireland many important commercial advantages, and that its principles were founded in an equitable regard to the interest and prosperity of both Britain and Ireland.

The author writes with that ease, perspicuity, and conviction, which always distinguish the writings of men of abilities, when their abilities are employed on the side of truth.

As there was not any formal answer published to Mr. Hutchinson's letter, the editor of this collection has subjoined to it the principal speeches in the Irish House of Commons on Mr. Orde's motion for leave to bring in a bill to carry the Irish arrangements into laws.

After the speeches, selected from Mr. Woodfall's publication, there is inserted, 'political arithmetic of the population, commerce, and manufactures of Ireland, with observations on the relative situation of Great Britain and Ireland. By James Laffan, of the Middle Temple, Esq.'

Mr. Laffan is of opinion that commercial regulations (for a consolidation of constitutions, he thinks, Ireland will not suffer) with Great Britain on fair terms of reciprocity of benefits are expedient. "These terms, he says, can only be procured, by a close investigation of the relative situation of both kingdoms, which he has attempted in a manner heretofore unattended to." Not to make any comments or conjectures on the ambiguity of these last words, we shall observe, that in Mr. Laffan's publication, of which the very title is borrowed †, there is nothing of any importance that has not been already published to the world by different writers, however little it may have been attended to.

ART. VI. *A Reply to the personal Invektives and Objections contained in Two Answers, published by certain Anonymous Persons, to an Essay on the Treatment and Conversion of African Slaves, in the British Colonies; by James Ramsay, M. A. Vicar of Tesson. 8vo. 2s. Phillips, 1785.*

THE matters now in dispute between Mr. Ramsay and his adversaries can be determined by those only, who have access to the persons by whose testimony the truth or falsehood of their respective assertions may be tried, and who are acquainted

† From Sir William Petty's POLITICAL ARITHMETIC.

with the scenes and circumstances of the unfortunate people, whose slavish condition has led our disputants, as usual, from general argument to personal invective. On the general views, speculations, and schemes of Mr. Ramsay, with regard to the condition, treatment, and conversion of African slaves, and also on those of his principal adversaries, we have already made several observations. We have also entered a little into the history that is given by Mr. Ramsay's adversaries, of the circumstances and motives that led him to publish his essay, weighing however in the scales of candour and justice the opposite testimonies of open and anonymous writers. It appears from this last publication of Mr. Ramsay, that many of the facts and circumstances relating to himself, mentioned by his adversaries, are true; although he admits not of the inferences they draw from them, but gives a quite different view from that odious one which they give of his history, character and conduct: and this, he says, he does, because his character as a man, and his reasoning as an author, as if they could stand or fall only together, are so blended, as to force him to blend also their vindication. Mr. Ramsay may certainly have written a good book in favour of liberty, even allowing him to be what his opponents affirm, none of the best of men. It is true, whatever detracts from his moral character, detracts also from the validity of his testimony. But his appeals to *notoriety* are at least as good as theirs; and when testimony is opposed to testimony, or rather affirmation to affirmation, we ought certainly to prefer the evidence of the declared to that of the anonymous writer.

ART. VII. *The Principles of the Commutation Act, established by Facts.* By Francis Baring, Esq. 8vo. 1s. Sewell, 1786.

IT is the expence, and the frauds attending both the collection, and the disbursement or expenditure of the public revenue, that is in reality the greatest weight that hangs upon this over-burthened country. As the combining of many particulars under general laws, and the application of these to mechanical operations, give an advantage to the enlightened and philosophical manufacturer; so also, in like manner, the simplification of taxation is a most beneficial art in finance, and a great blessing to any nation.

The author of these sheets, who disclaims all party views and principles, informs us that the only connexion he ever had with the treasury, arose from his being employed in a very considerable simplification of the public expenditure, in the business

of supplying the whole of the army victualling contracts, during the time that the Marquis of Lansdown presided at that board.

The execution of that great and important work, together with his situation in the city, naturally led to his being confidentially consulted respecting other affairs, of a commercial nature, which were either depending or in contemplation. The tea proposition (which was presented to his lordship by Mr. Richardson, of the East-India House) and many other plans were then in agitation; and more or less progress was made in them, as time and other circumstances would permit. The proposition respecting the duties upon tea was also communicated to several principal persons belonging to the excise and customs, and to others who were competent to judge of its merits; and was generally approved. Under these circumstances, the author's most sanguine wishes were early embarked in the success of this measure; and it affords him the greatest satisfaction to declare, that he feels himself infinitely gratified by the event.

After giving, in detail, the advantages which have resulted from the commutation-act, he exhibits a compendious view of those in which the public are more immediately interested.

First; Let it be observed, that the average-quantity of tea sold by the company, for ten years prior to the passing of the commutation-act, was very little more than six millions of pounds weight per annum; but, within the first twelve months after the act took place, the quantity sold exceeded sixteen millions pounds weight.

Secondly; the amount of the duty still continued upon tea has, in the first year only, exceeded the estimate by no less than £60,434.

Thirdly; the total sum paid by the purchasers, for teas sold since the passing of the act, amounts only to £2,770,799; but, had an equal quantity been sold at the former prices, the purchasers must have paid not less than £4,826,261: consequently, the public have been benefited to the amount of £2,055,462 by this regulation.

Fourthly; the increase in the annual amount of the company's sales, will oblige them to extend their importations from China, in order to fulfil the requisitions of the act; and for which purpose, not less than forty-five large additional ships, and 3450 seamen, must be constantly employed by the company.

Fifthly; their exports of the woollens and lead of this country must be augmented from the value of £111,000, to which the amount has hitherto been limited, to at least £300,000 per annum, which will be necessary hereafter.

Finally; the retaining within this kingdom a balance, amounting annually to no less than £1,032,400; which, prior to the act, was regularly paid to foreigners in specie, through the medium of the smuggler; and which balance will in all probability be greatly increased, when the purposes of the act shall have been carried completely into execution.

These advantages, which have arisen from a single operation, are of such magnitude and importance, as to satisfy every impartial person of the beneficial consequences which must result from a general application

cation of the same liberal principle to the duties still subsisting upon various branches of the manufactures and commerce of Great Britain."

The principle of the commutation tax may certainly be applied with great success to various other articles besides tea; and the beneficial operation of it in one instance or experiment, will no doubt lead to others. Many vexatious taxes might be annihilated in the revival of hearth-money.

ART. VIII. *The new Astrology; or, the Art of predicting or foretelling future Events, by the Aspects, Positions, and Influences, of the Heavenly Bodies; founded on Scripture, Experience, and Reason: the Whole being a Result of many Years intense Study and Labour; now first made familiar and easy to any Person of ordinary Talents. In two Parts. By C. Heydon, jun. Astro-Philo. 12mo. 2s. Lovewell, London, 1786.*

THE professors of astrology, in former ages of the world, have published treatises on this *celestial* science. Most of them, however, are written in so mysterious a manner, and so learned a stile, as to transcend the capacity of ordinary readers; so that dangerous mistakes prevail concerning the nature of this sublime science; the vulgar reckoning the whole an imposture, and the learned attributing the knowledge of futurity, which it reveals, to a compact with the devil. In this age of improvement in all the arts and sciences, the celebrated Mr. Heydon, well known in the *firmament*, and an intimate friend of the *stars*, attempts to restore the true astrology of the ancients, to vindicate it from the false aspersions of the moderns, and to bring the whole of this *occult philosophy* within the compass of a neat pocket volume. The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Accordingly Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for *signs* as well as for seasons. In like manner he introduces the Deity, thus addressing Job, "Can'st thou bind the *sweet influences* of the *Pleiades*, or loose the bands of *Orion*." To the same purpose we are taught in the book of Judges, "They fought from Heaven, the *stars* in their courses fought against Siseia." The ancient philosophers were unanimous in the same opinion, as well as Lord Bacon among the moderns. Hear how sublimely the learned Milton talks,

Of planetary motions and *aspects*
 In *sextile*, *square*, and *trine* and *opposite*,
 Of *noxious* efficacy, and when to join
 In synod unbenign, and taught th' *fix'd*
 Their *influence* malignant when to *shower*, &c.

It is well known that inferior animals, and even birds, and reptiles, have a fore-knowledge of futurity. And can we think that Nature has withheld from man those favours which she hath so liberally bestowed on the raven, the cat, and the sow? No, the aches in your limbs, and the shootings of your corns before a tempest or a shower, will tell you the contrary. Man, who is a microcosm, or world in miniature, unites in himself all those powers and qualities which are scattered throughout nature, discerns from certain signs the future contingencies of his being; and, finding his way through the *palpable obscure* to the *visible diurnal and nocturnal sphere*, marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in nature, is admirably illustrated from the sympathy between the moon and the sea, by which the waters of the ocean are, in a certain though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there can be no doubt but that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals and man. If the moon alone rules the world of *waters*, what effects must the combination of solar, stellar, and lunar influences operate upon the *land*? Q. E. D.

It is universally confessed, that astrology is the mother of astronomy; and though the daughter hath rebelled against the mother, like our colonies in America, it hath been long predicted and expected, that the venerable authority of the parent will prevail in the end. Astronomy for some time past hath been on the decline; the secretary of the Royal Society hath formally renounced some of the fundamental principles of the Newtonian philosophy †; but astrology still keeps its ground, and gains converts. Founded on a rock which cannot fail, the ignorance, curiosity, and credulity of mankind, it bids defiance to the blasts of pretended knowledge, and the malignant mist of scepticism. Profane persons, indeed, in all ages, have derided these heavenly mysteries, but babes and nurses have still believed; and among the list of real or pretended infidels, there are multitudes who have only exchanged one kind of faith for another. Has not Count Cagliostro, the famous antediluvian patriarch, who instructs his pupils in the mysteries of Hermes Trismegistus, believers and followers without number, and among other celebrated names the Cardinal de Rohan? Has not Baron Swedenbourg, who was accustomed to converse with the dead, and to visit paradise, purgatory, and hell, made thousands of profelytes and converts? or did any person

† Vid. *Ancient Metaphysics*, Voll. II,

ever disbelieve the doctrines of astrology, who did not believe something fully as marvellous and miraculous? Buffon believes that the earth, and all the planets of the solar system were produced by the percussive of the tail of a comet on the sun; David Hume believed, that though no person can assent to the truth of Christianity, without having all the principle, of his understanding subverted, yet, it is highly probable that the heathen religion may be true; Dr. Beattie believes that the philosophers in Aberdeen have common sense, and the dogs inspiration; Dr. Robertson believes that it was a great mark of policy and humanity in the Spanish court to improve and civilize America by exterminating the Americans, and that it was very youthful and imprudent in Las Casas, to dissuade the soldiers of Cortes from cutting the throats of twelve Americans every day, in honour of the twelve apostles; Lord Monboddo believes in mermaids, and men with tails, and that there are deposited in the French King's cabinet the bones of a giant, who was ninety-six feet in height; Mr. Gibbon believes, that in the fourth century, (the æra of Ossian's poems) the common food of the Scotch highlanders was the buttocks of men, and the bobbies of women. From these, and other articles as mysterious in the philosophical creed of the eighteenth century, authors should learn to speak with extreme modesty of other centuries, and never to call the present age an age of unbelief.

ART. IX. *A Circumstantial Narrative of the Loss of the Halfewell. (East-Indiaman) Captain Richard Pierce, which was unfortunately wrecked at Seacombe in the Isle of Purbeck, on the coast of Dorsetshire, on the Morning of Friday the 6th of January, 1786. Compiled from the Communications and under the Authorities of Mr. Henry Meriton, and Mr. John Rogers, the two chief Officers, who happily escaped the dreadful Catastrophe.* 12mo. 1s. Lane, London, 1786.

THE loss of the Halfewell, and the miserable catastrophe of Captain Pierce and the passengers on board, have already excited the general compassion, and melted the bosom of humanity. This narrative of that disaster is circumstantial and exact, but disfigured with rhetorical embellishments, and all the artifices of the false pathetic. The story needs only to be told to interest the heart of sensibility; turgid declamation and frigid reflections interrupt our sympathy, and make us pity the writer. Hear how the catastrophe is unfolded.

They, i. e. Mr. Rogers and Mr. Brimer, now found that a very considerable number of the crew, seamen, soldiers, and some petty officers were in the same situation with themselves, though many who

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had reached the rocks below had perished, in attempting to ascend; what that situation was, they were still to learn; at present they had escaped immediate death, but they were yet to encounter cold, nakedness, wind, rain, and the perpetual beating of the spray of the sea, for a difficult, precarious, and doubtful chance of escape.

‘ They could yet discern some part of the ship, and solaced themselves, in their dreary stations, with the hope of its remaining entire till day break; for, in the midst of their own misfortunes, the sufferings of the females affected them with the most acute anguish, and every sea that broke brought with it terror, for the fate of those amiable, and helpless beings.

‘ But, alas! their apprehensions were too soon realized. In a very few minutes after Mr. Rogers had gained the rock, an universal shriek, which still vibrates in their ears, and in which the voice of female distress was lamentably distinguishable, announced the dreadful catastrophe; in a few moments all was hushed, except the warring winds, and beating waves; the wreck was buried in the remorseless deep, and not an atom of her was ever after discoverable.

‘ Thus perished the *Halfewell*, and with her worth, honour, skill, beauty, amiability, and bright accomplishments; never did the angry elements combat with more elegance; never was a watery grave filled with such precious remains. Great God, how inscrutable are thy judgments! yet we know them to be just; nor will we arraign thy mercy, who hast transferred virtue and purity, from imperfect, and mutable happiness, to bliss eternal!’

To tell us at the close of this tremendous scene that the “*angry elements never combated with more elegance*,” betrays such insensibility and affectation as fills us with disgust.

While we lament the fate of the unhappy sufferers, we are delighted with the zealous and active humanity of the inhabitants of Eastington to rescue those who escaped from the wreck, from the new dangers to which they were exposed. One circumstance contained in this narrative, and generally believed, is truly surprising. That the loss of the *Halfewell* was very much owing to the inattention, remissness and obstinacy of the sailors; who, during great part of the storm, deserted their duty, skulked in their hammocks, and were only roused to a sense of their danger, when their endeavours could be of no avail. It is to be feared, that the trial of some late commanders for enforcing duty, by necessary discipline, has encouraged the turbulent and refractory spirit of sailors, and weakened the hands of authority.

ART. X. Discourses on various Subjects, Evangelical and Practical, by the Rev. Hugh Worthington, A. M. of Leicester. 8vo. 5s. Buckland, London, 1785.

THE modest and worthy author of these sermons tells us, in the preface, that he has published them at the desire of a respectable society, to whom he has statedly ministered above

forty years, and by whom he was often solicited to leave behind him some fruits of his labours. As they were composed for an ordinary audience, and without any intention of publication, he makes an apology for their want of those graces and embellishments, which are to be found in some modern sermons. But, in reality, they stand in need of no apology whatever. In other departments of literature, the entreaty of friends has often been ridiculously urged as a plea for publication, but the solicitation of a respectable society to have some memorials of a venerable pastor, by which, *though dead, he may speak to them*, is too strong to be denied, and too serious to be ridiculed. The subjects of these discourses are of the most interesting and useful kind; and the serious unaffected manner in which they are treated, will recommend them to every pious reader. Not influenced by the spirit of party, nor attentive to popular applause, the author endeavours to establish revealed religion on the basis of natural, and to represent the peculiar doctrines of the gospel, in a light consonant to reason, and worthy of the moral attributes of the Deity. On subjects that have been controverted, he writes from an unfeigned love of the truth, and a regard to the best interests of men; and to every doctrine of the gospel which he explains, he gives a practical and moral turn. If he does not affect novelty or ornament, he appears to have *thought* on what he wrote, and to have *felt* what he spoke; and the plain language of a serious mind, and a feeling heart, is of more avail to turn many to righteousness, than all the refinements of philosophy and embellishments of eloquence.

The conclusion of the first sermon, (a vindication of divine providence) gives a very favourable idea of the author.

• These considerations abundantly justify the providence of God, respecting the sufferings of righteous men, and the prosperity of some that are ungodly;—respecting like-wise the early death of some good persons, and the wicked man's sometimes prolonging his life in his wickedness.

• It also appears from what has been said, that the cause of righteousness is not injured by any of these events:—but that goodness and piety have in general greatly the advantage over wickedness even in this life.

• In the course of nature and providence, there is evidently such a prevalence of enjoyment, when compared with misery amongst mankind, as affords an incontestable proof of the perfect wisdom and goodness of the great Creator and Ruler of the world.—And in the general state of mankind, the balance of enjoyment is so much in favour of the righteous, rather than of the wicked, as fully to vindicate the moral attributes of the Deity, and at the same time the cause of righteousness and religion, as far preferable to that of sin and impiety, although we confine our views to the present life.

‘ To suppose that the lot of the righteous was on the whole worse than that of the wicked in general here, would afford a presumptive argument, that there is no moral governor of the world, and that a man’s interest is on the side of vice and irreligion :—as on this supposition we should want proof of God’s moral perfections, we should not be able to prove a future state, or a future equal retribution of happiness and misery, according to men’s different conduct or real character. In this dark view of things, religion would have no solid foundation, and righteousness no all-sufficient friend.

‘ But matters are not thus circumstanced. From what has been said it appears far otherwise. This is our rejoicing ; and we congratulate the afflicted righteous, that they are in the right course, and that they have an all-sufficient friend in Heaven, who will succour, bless and save them for ever ; for though many are the afflictions of the righteous, yet the Lord will deliver them out of them all. “ God is a sun and shield, he will give grace and glory, and no good thing will he withhold from them that walk uprightly.” *

‘ Let this give us full satisfaction in the perfections and providence of God. Let us cherish an unreserved submission to his will, and firm reliance on his grace through the faith of our Lord Jesus Christ. Let us take the Saviour of the world as the great pattern of patience and hope ; trusting in God, that “ what we know not now, we shall know hereafter—when we shall know, even as we are known” †

The sermon on the state of human nature, merits the careful perusal of those who make wild commentaries on the fall of Adam, and who think that they glorify the divine nature, by degrading the human.

‘ If then on our surveying God’s work in the lifeless particles of matter, in the vegetable or animal part of the creation, the more highly we think and speak of it, the more we do honor to him who formed it, will not this equally hold good on our speaking well of the rational part of his handywork ? If magnifying other parts of the creation is exalting the Creator, how comes it to pass, that laying the nature of man as low as possible, that even vilifying this part of God’s workmanship, which of all others in the visible system is most distinguished, should be thought to be for the glory of God ? This, I own, is beyond my comprehension.—Certainly, the more vile we represent the nature of man on his formation, the less honour, or rather, I might say, the more dishonour we ascribe to God : but, take notice ; we now speak of our nature, as it immediately comes out of the hand of God, its Creator.

‘ Whatever we were, when born into the world, we were wholly the work of God ; every property, whether of body or mind, was from him, who is the Former of our bodies and the Father of our spirits : the connection subsisting between body and mind he constituted ; and the mutual effect, which these distinct parts of our nature have upon

* Psalm lxxiv. 11.

† John xiii. 7.—1 Cor. xiii. 12.

each other, is by his immediate operation or influence.—Our parents are only the instruments of conveying to us a bodily substance; this is all we have derived from our first parents through the channel of many generations; nor can this corporeal substance, as we have just hinted, any ways affect the mind, that is united to it, but by the immediate power of God. A child can derive nothing from his parents, whether remote or near, but by the good pleasure and power of his Creator. The mind is not conveyed from parent to child, but is immediately derived from God; every organ, every sense, every affection and every faculty of our nature is equally his production; so that our whole nature, whatever it is, when newly formed, is intirely derived from the perfect wisdom, and goodness, as well as the power of God; and must every moment be dependant on the great first cause of its existence.

Let us observe, Secondly, that the work of God must be worthy of its author, and well suited to the purpose of its creation.

Do you not observe in the animal creation, that every species is suited to the purpose of its being? That the several senses are adapted to their objects? that the form, as well as faculties, of every species, is well fitted to the place for which this species is intended? Are not feet given to the animal that is to walk? wings to the fowl that is to fly? a webbed foot to the fowl that is to swim on the waters, and only fins to the fish that is to move in that element? As far as we see, God has made nothing in vain, nor made one thing unfit for the purpose of it. This is perfectly applicable to the nature of man. Can any thing that is really bad come out of his hand? As simple as this question may seem, it is of great moment to the point in view. Can any thing be created by him, that would be a reproach to his perfect understanding? any thing, that would be a dishonour to his infinite goodness and purity? Is not every creature of God really good in its place, and worthy of him that made it? Or can a wise and benevolent and holy God create a being not fit for the purpose of its existence? Is not the purpose of a reasonable creature, or the end of his being, that he may act a reasonable and worthy part? that he may be a good subject of God's moral government? that he may discern, approve and do what is right? And can we suppose, that God has made us, though under his appointed means of instruction, incapable of discerning between moral good and evil? incapable of approving what is good? or of choosing and acting according to inward approbation? Has he made us necessarily blind? has he formed our nature averse from all good, and prone to all evil? Is this worthy of his infinite perfections? If formed in such a state, could we be fit for the above-mentioned purpose of our being? or should we be qualified by our Maker to become proper subjects of his moral government?—And if not so qualified, why doth he command us to do his will? Why urge us to obedience by the motives of promises and threatenings contained in his revealed word? or what foundation can there be for a future judgment of all mankind, or the application of rewards and punishments? If God, the author of our nature, has made us incapable of fairly considering and duly regarding motives, why doth he address us in his word, as if we were capable of doing these things?

These important questions ought to be carefully weighed, and answered with equal faithfulness.

Upon the whole, these sermons are the composition of a serious and enlightened mind. Religion is confirmed by sound reason, and faith happily connected with morals. An air of simplicity, sincerity, and probity, accompanies the preacher, enforces what he says, and brings it home to the heart. The gospel of Christ is not confounded with the doctrines and institutions of men ; nor the dignity of a moral teacher lost in the airs and graces of a modern rhetorician. Such plain, serious, rational, and persuasive sermons, are peculiarly proper for the family and the closet.

ART. XI. *Moreton Abbey ; or the Fatal Mystery. A Novel, by the late Miss Harriot Chilcot, of Bath, (afterwards Mrs. Meniere) Authoress of Elmar and Ethinda, a Legendary Tale, &c. &c. 12mo. 2 vols. 6s. Bew, London. Baker, Southampton.*

THE incidents in this novel are few in number, but they are interesting, and have the merit of novelty. Colonel Bellmour, after a long absence, and from the perils of war, returns to Moreton Abbey, and marries Miss Moreton, to whom he had been attached. The new married couple (according to common form) communicate to their corresponding friends, the joys and beatitudes of the honey-moon. But as human happiness is of no long duration, either in novels or in real life, the "lover's dream" is soon interrupted. Mr. Stanley, a friendless orphan, protected by Mrs. Bellmour, in whose house he resides, appears to the husband to be too great a favourite, and excites his jealousy. Mrs. Bellmour, afflicted with the suspicions of her husband, and her own situation, reveals the history of this young unknown, to her correspondent Miss Colville, and informs her, that Stanley was the son of her sister, who had been unfortunately married to a gentleman, who had another wife alive. Upon the discovery of this former marriage, her sister grew distracted, and sunk into a consumption, of which she died ; charging Mrs. Bellmour, on her death bed, not to reveal the secret of her son's birth. Colonel Bellmour, who was unacquainted with this mysterious history, found his suspicions increase, and in a fit of jealousy stabbed young Stanley. Bellmour himself, after wandering for some time in a forlorn and distracted state, expires ; and Mrs. Bellmour dies of a broken heart.

It will immediately appear to the reader, that all this distress might have been prevented, by Mrs. Bellmour's communicating to her husband the secret of young Stanley's birth, which she had

had intrusted to her friend. Indeed we know of no secrets that a woman of virtue has any occasion to conceal from a husband, which she can reveal to a confidant. But it has been the practice of novel-writers, for some time past, to make their tales as gloomy and tremendous as possible, and to mistake the shocking and the horrible, for the affecting and the pathetic. Such descriptions are an unfaithful picture of life, and their tendency is unfavourable to virtue. they throw a gloom over the mind, and lead to a distrust in providence. There are some verses interspersed through this collection. One little ode we shall extract, for the entertainment of the reader.

‘ Long, long like Noah’s dove around
My restless heart has stray’d;
That bliss of life was still unfound,
A soul congenial made !
Where thought all mutual still meets thought,
And mind embraces mind,
Tho’ failing still the youth I sought,
None such to me inclin’d.
Perhaps in journ’ing from the skies
He chanc’d aside to stray,
And ever since in vain he tries
To find his long, lost way.
And are we doom’d, Oh ! fate unkind !
In this life those to meet,
Who in soft bliss no more confin’d
No joys can e’er repeat ?
Oh ! would the fav’ring star that led
The wiseman’s faithful way
To the high, heav’n-born infant’s bed,
My steps to him convey !
I’d rove Arabia’s sun-burnt sands,
Or cold Siberia’s waste ;
O’er roaring waves or hostile lands
My feet should fearless haste.
Not worlds of wealth should me detain,
Or keep one thought away ;
The mines of rich Peru in vain
Should tempt my steps to stray.
Then, tell me where,—some angel tell
Where dwells the form unknown ;
Direct me to some hermit’s cell
Who does the world disown.
Then, oh ! dear form, whose settled mind
Beats sympathy to mine ;
To place or chime where’er confin’d
I’d wing my way to thine.

Perhaps the star that gilds the morn
 May light my lonely way ;
 By philologic ease forborn,
 I far from crouds may stray.
 Perhaps on Persia's throne—Oh ! no—
 Quick stop such rapid flight ;
 Thy kindred-soul in form more low
 Must shun the dazzling height.
 Perhaps on Alpine hills he leads
 Serene his rural flocks,
 The Banks of Tagus, musing, treads,
 Or climbs the snow-cloath'd rocks.
 In this blest'd state,—with thee how pleas'd
 My feet untir'd would stray,
 Tho' falling snow around us freez'd
 And Phœbus hid his ray !
 With souls above the least disguise
 We'd tread the happy grove ;
 No thoughts in either heart should rise
 Untaught by truth and love.
 At eve, dear youth, I'd smooth thy bed
 With soft leaves gather'd round ;
 The streams that gently passing stray'd
 Should soothe thee with its sound,
 We'd weep or smile—untaught by art—
 To nature's precepts true ;
 As she inform'd the feeling heart,
 We wou'd her paths pursue.
 But if on earth we ne'er must meet,
 This bliss in hope is giv'n,
 In joys, which fate can ne'er defeat,
 Our souls shall join in heav'n !

There are common thoughts, as well as careless lines in
 this poem, but an air of softness and tenderness breathes through
 the whole. *Si sic omnia dextisset !*

ART. XII. *Memorial relative to Subjects in which the Dignity and Interest of the Society of Clerks to his Majesty's Signet are deeply concerned.* 4to. Edinburgh.

IN the course of last year, the faculty of advocates at Edinburgh appointed a committee of their number, to prepare regulations respecting the course of study necessary to be followed, and the other qualifications which ought to be required in those who wish to become members of the faculty. In obedience to this appointment, the committee suggested the following

lowing regulations. I. That no person should be admitted a member of the faculty of advocates, who had not attended a university for seven years. II. That no person should be admitted to trials after twenty-seven years of age, from the danger of his having contracted improper habits of life in other professions. III. That a committee of seven shall be appointed, without whose authority no person shall be admitted to trials. These regulations received the approbation of the faculty, and were presented to the court of session to receive their sanction; but the judges, with a becoming attention to the dignity of the court, and the rights of the subject, delayed the consideration of them till next session.

There is something very extraordinary in this mode of proceeding. The reputation of the faculty of advocates, for learning, abilities, and polished manners, was never higher than at present. They boast, and with justice, in their report, that in *former periods*, as well as at *present*, they have been distinguished by members, not only eminent for their knowledge in law, but whose general literature and knowledge did honour both to their own profession, and the times in which they lived. And yet, at this very moment, when their character stands the highest, they wish to alter the mode of admittance, and shut that very door by which they themselves entered to their preferment and honours! The new restrictions proposed by the committee, and adopted by the faculty, seem chiefly intended to prevent the writers, or clerks to the signet, becoming members of the faculty of advocates. Yet, according to the present law, the bench of judges may be supplied from the clerks to the signet.

‘ The 10th article of the treaty of union provides, “ That hereafter none shall be named to be ordinary lords of session, but such who have served in the college of justices as advocates or principal clerks of session for the space of five years, or as writers to the signet for the space of ten years; with this provision, that no writer to the signet be capable to be admitted a lord of session, unless he undergo a private and public trial on the civil law, before the faculty of advocates, and be found by them qualified for the said office, two years before he be named to be a lord of the session; yet so as the qualifications made, or to be made, for capacitating persons to be named ordinary lords of session, may be altered by the parliament of Great-Britain.”

Independent of the application of these new regulations for admission into the faculty of advocates, to an order of men from which the bench of judges may be supplied, from a consideration of the general point these restrictions are unconstitutional and absurd. By the law and constitution of this country, every subject of the kingdom may betake himself to
any

any profession he pleases, at any period of his life. This is a proposition, the truth of which is universally established. The proposed regulation therefore appears to be a direct violation of the liberty and common right which we enjoy by the law of the land. It is a restraint which nothing less than the omnipotence of the legislature can introduce, as being a very strong limitation of the constitutional rights of the subject. The court of session, to which the faculty of advocates applied for confirmation of their new regulations, is invested with judicative powers, but not legislative. The force of statute was even deemed requisite to confer on them the right of establishing and regulating the forms of their own judicial proceedings. The act 1540 c. 93, which ratifies the institution of the college of justice, contains the following clause: "AND ARTOUR * gives and grants to the president, vice-president and senators, power to make sicke acts, statutes and ordinances, as they shall think expedient, for ordouring of process and hasty expedition of justice".

The inexpediency of introducing a rule by which every man, who is twenty-seven years of age, shall be excluded from the bar, as a profession, is obvious at first view. It excites our astonishment, that in so learned a society as the faculty of advocates, and near a century after the revolution, the principles of despotism should be found to prevail over the liberal spirit and generous sentiments of liberty. From the monopolizing spirit of a petty corporation, such illiberal restrictions might have been expected; but the very idea of them, from a society of learned men, throws an indelible reproach on their fame, and confirms the opinion of their southern neighbours, that the genius of Scotland is hostile to freedom. To limit and depress the powers of the mind, by rendering the condition of men stationary; to suppress the exertions of capacity and talents, by confining honour and emolument, to persons of a particular description, is the very genius of despotic government. An attempt to narrow the scene of merit in so conspicuous a manner as is proposed in these regulations, and to circumscribe the powers of the mind in the very bloom of life, is inconsistent with the principles of free government; and contrary to what is to be found in the annals of any civilised nation. Were the records of biography to be traced, it would be found, that a great part of the most illustrious characters, in all ages and countries, were men who came late into those professions, in which their talents were brought forth to the world. Men of indolent dispositions, and ordinary talents, continue in the condition where accident or parental choice had placed them. From the ascendancy of fortune in

all human affairs, men are frequently arranged in stations inferior to their merit, or unsuitable to their genius; and if their ambition was to be extinguished by illiberal regulations, talents would remain in obscurity, which might be exercised for the benefit of mankind, and the honour of their country. Some of the most eminent prelates, and even primates of the church of England, were not originally destined to the church. Tillotson and Secker were educated among the dissenters. The brother of the present Dean of Faculty at Edinburgh, and other English counsellors who figure at the bar, had attempted other professions before they found out the theatre which was adapted to their talents. The same observation applies to Scotland. Physicians, who are at the head of the medical line in the University of Edinburgh, were once surgeons in country villages or provincial towns. The bar, and the bench too, have received some of their brightest ornaments from the army, the university, and the signet. The celebrated Viscount of Stair, universally acknowledged to be the purest as well as deepest fountain of Scottish law, was a captain of horse, and had reached his fortieth year when he came to the bar. Lord Tiwald held a professor's chair in Edinburgh, before he displayed his eloquence at the bar, or his wisdom on the bench. Lord President Craigie, and Lord Kaims, were bred clerks to the signet.

To fix the æra when the human faculties begin to unfold, is beyond the power of man.

Scit genius natale, comes, qui temperat astrum.

Natura Deus humanæ, and he alone, the period when the powers of the mind begin to open and to shine. And to check or circumscribe their vigour, or their lustre, is contrary to the order of nature and the interests of society. We hope that a selfish and tyrannical project, the offspring of little jealousy, and the monopolizing spirit, intended to thwart the powers of genius; and limit the sphere of merit, will find no encouragement in an age, in which science and humanity have gained victories and erected trophies.

Liber sum: nihil quod ad libertatem pertinet à me alienum puto. The memorial which hath given rise to these reflections is sensible and spirited, in a very high degree.

It is to be regretted, however, that it is not upon sale at the shops of the booksellers. As it regards a very public matter, it ought surely to be circulated in the fullest form. To check the spirit of domination in public societies, is a virtue in a state, which has freedom for the object of its institution. It is from insidious attacks like the present, that the liberty of this country has much to fear. Many small encroachments must be made,

made, before any grand assault can take place upon the fabric of our government. It is always of use to give battle to the adorers of tyranny ; it defeats a present danger ; it calls repeatedly the virtuous citizen to the recollection of patriotism, and it teaches the slave to frown, to despair and to tremble. The author, accordingly, of the performance before us, is intitled to the best thanks of the friends of freedom ; and, while we must applaud the candid liberality of his mind, we must acknowledge that he can not only think with clearness and precision, but express himself with purity and elegance.

ART. XIII. *The Heiress; a Comedy, in Five Acts. By Lieutenant General Burgoyne.* 8vo. 1s. 6d. Debret. London, 1786.

IT has long been a reproach to the English among foreign nations, and deeply felt by persons of taste and refinement at home, that our comic theatre is polluted with indecency, obscenity and farce. The freedom of the English government, the independence and opulence of its subjects, give rise to a greater variety of character, than is to be met with in other countries : comic humour is, in a particular manner, the characteristic of the people : comic representations too are their favourite entertainment ; yet how few comedies are there in our language, which a man of taste would chuse to see represented before virtuous women, or to read in the closet to his wife, his daughter, his sister, or his mistress, in the modest sense of the word ? The comedies of Congreve, Vanbrugh, and Farquhar are distinguished by wit, humour, and character, but they are disfigured by vice and false ridicule ; and the licentiousness is so interwoven with the texture of the fable, that all attempts to strip them of their meretricious allurements, and adapt them to the chaste taste of a refined audience, have failed of success. Of late years comic representations have been improved with regard to the *morality* of the performance ; but while they were innocent, most of them were insipid ; the *annals* of the season, which appear, perish and are forgotten. The regulated drama which, uniting the excellencies of the French and English theatres, blends energy, spirit, force of character, and the *vis comica*, with art, elegance, delicacy, touches of sentiment, and the expression of polished manners, hath been often wished for, but seldom found. In this view “ *The Heiress*” is in a high degree intitled to the approbation of the public ; and, as a genteel comedy, ranks in the first line. It abounds with a variety of incidents ; but there is an *unity of interest* preserved through the whole ; and the theatre is never perplexed and entangled with a multiplicity of business. It contains happy and comic

comic situations, without those stage-tricks, which are contrived to draw the applause of the galleries. The characters are natural, well discriminated and supported. The dialogue is written with spirit and elegance, though there is sometimes a want of ease. It is difficult to form a judgment of a play from independent passages, but the following extract will, we believe, convey a favourable idea of this performance.

Lady Emily. —But here comes the Alscip and her friend: lud! lud! lud! how shall I recover my spirits! I must attempt it; and if I lose my present thoughts in a trial of extravagance, be it of their's or my own, it will be a happy expedient.

Enter Miss Alscip and Mrs. Blandish.

Miss Alscip runs up to Lady Emily and kisses her forehead.

Lady Emily. I ask your pardon, Madam, for being so awkward, but I confess I did not expect so elevated a salute.

Miss Alscip. Dear Lady Emily, I had no notion of its not being universal. In France, the touch of the lips just between the eyebrows has been adopted for years.

Lady Emily. I perfectly acknowledge the propriety of the custom. It is almost the only spot of the face where the touch would not risk a confusion of complexions.

Miss Alscip. He! he! he! what a pretty thought!

Mrs. Blandish. How I have long'd for this day! —Come, let me put an end to ceremony, and join the hands of the sweetest pair that ever nature and fortune marked for connection. (*Joins their hands.*)

Miss Alscip. Thank you, my good Blandish, tho' I was determin'd to break the ice, Lady Emily, in the first place I met you. But you were not at Lady Doricourt's last night.

Lady Emily (affectedly). No, I went home directly from the Opera; projected the revival of a cap; read a page in the trials of temper; went to bed, and dream'd I was Belinda in the Rape of the Lock.

Mrs. Blandish. Elegant creature.

Miss Alscip (aside). I must have that air, if I die for it. (*Imitating*) I too came home early; supped with my old gentleman; made him explain my marriage articles, dower, and heirs entail; read a page in a trial of divorce, and dream'd of a rose-colour equipage, with emblems of cupids issuing out of coronets!

Mrs. Blandish. Oh, you sweet twins of perfection! what equality in every thing! I have thought of a name for you—The inseperable imimitables.

Miss Alscip. I declare I shall like it exceedingly—one sees so few uncopied originals—the thing I cannot bear——

Lady Emily. Is vulgar imitation—I must catch the words from your mouth to shew you how we agree.

Miss Alscip. Exactly. Not that one wishes to be without affectation.

Lady Emily. Oh! mercy forbid!

Miss Alscip. But to catch a manner, and weave it, as I may say, into one's own originality.

Mrs. Blandish. Pretty! Pretty!

Lady

Lady Emily. That's the art—Lord, if one liv'd entirely upon one's own whims, who would not be run out in a twelve-month?

Miss Alscip. Dear Lady Emily, don't you doat upon folly?

Lady Emily. To ecstacy. I only despair of seeing it well kept up.

Miss Alscip. I flatter myself there is no great danger of that.

Lady Emily. You are mistaken. We have, it's true, some examples of the extravaganza in high life that no other country can match; but withal, many a false sister, that starts, as one would think, in the very hey day of the fantastic, yet comes to a stand-still in the midst of the course.

Mrs. Blandish. Poor spiritless creatures!

Lady Emily. Do you know there is more than one duchess who has been seen in the same carriage with her husband—like two doves in a basket, in the print of Conjugal felicity; and another has been detected! I almost blush to name it!

Mrs. Blandish. Bless us, where? and how? and how?

Lady Emily. In nursing her own child!

Miss Alscip. Oh! barbarism!—For heaven's sake, let us change the subject. You were mentioning a reviv'd cap, Lady Emily; any thing of the Henry quatre?

Lady Emily. Quite different. An English mob under the chin, and artless ringlets in natural colour, that shall restore an admiration for Prior's Nut-brown Maid.

Miss Alscip. Horrid! shocking!

Lady Emily. Absolutely necessary. To be different from the rest of the world, we must now revert to nature: Make haste, or you have so much to undo, you will be left behind.

Miss Alscip. I dare say so. But who can vulgarize all at once? What will the French say?

Lady Emily. We are to have an interchange of fashions and follies upon a basis of unequivocal reciprocity.

Miss Alscip. Fashions and follies——oh, what a promising manufacture!

Lady Emily. Yes, and one, thank heavens, that we may defy the edict of any potentate to prohibit.

Miss Alscip (with an affected drop of her lip in her laugh). He! he! he! he! he! he!

Lady Emily. My dear Miss Alscip, what are you doing? I must correct you as I love you. Sure you must have observed the drop of the under lip is exploded since Lady Simpermode broke a tooth—(sets her mouth affectedly)—I am preparing the cast of the lips for the ensuing winter—thus—it is call'd the Paphian mimp.

Miss Alscip (imitating). I swear I think it pretty—I must try to get it.

Lady Emily. Nothing so easy. It is done by one cabalistical word, like a metamorphosis in the fairy tales. You have only, when before your glass, to keep pronouncing to yourself nimini pimini—the lips cannot fail of taking their plic.

Miss Alscip. Nimini-pimini—imini, mimini—oh, it's delightfully enfantine—and so innocent, to be kissing one's own lips.

Lady

Lady Emily. You have it to a charm—does it not become her infinitely, Mrs. Blandish?

Mrs. Blandish. Our friend's features must succeed in every grace; but never so much as in a quick change of extremes.

Enter Servant.

Madam, Lord Gayville desires to know if you are at home?

Miss Alscip. A strange formality!

Lady Emily (aside). No brother ever came more opportunely to a sister's relief: "I have fool'd it to the top of my bent."

Miss Alscip. Desire Miss Alton to come to me. (*Exit Servant.*) Lady Emily you must not blame me; I am supporting the cause of our sex, and must punish a lover for some late inattentions—I shall not see him!

Lady Emily. Oh cruel! (*Sees Miss Alton, who enters.*) Miss Alscip you have certainly the most elegant companion in the world.

Miss Alscip. Dear, do you think so? an ungain, dull sort of a body, in my mind; but we'll try her in the present business. Miss Alton, you must do me a favour. I want to plague my husband that is to be—you must take my part—you must *double me* like a second actress at Paris, when the first has the vapours.

Miss Alton. Madam!

Miss Alscip. Oh never look alarmed—It's only to convey my refusal to his visit, and to set his alarms afloat a little—particularly with jealousy, that's the master torment.

Miss Alton. Really Madam, the task you would impose upon me—

Miss Alscip. Will be a great improvement to you, and quite right for me. Tease—tease, and tame, is a rule without exception, from the keeper of the lions to the teacher of a piping bulfinch.

Mrs. Blandish. But you hard-hearted thing, will you name any object for his jealousy?

Miss Alscip. No, keep him there in the dark—Always keep your creature in the dark—That's another secret of taming—Don't be grave, Lady Emily—(*whose attention is fixed on Miss Alton.*) Your brother's purgatory shall be short, and I'll take the reconciliation scene upon myself.

The song in the second act is soft and tender, and introduced with much art, to prepossess us in favour of Miss Alton. The last line

"Let the spark drop from reason that wakens the flame," partakes more of wit than truth or nature.

There is much knowledge of the world, and of greatest life, displayed in this comedy. Sir Clement Flint is a good representation of a cool, dry, and systematic misanthrope; Lady Emily is a sprightly and amiable woman of fashion; the family of the Alscips form an excellent comic group; and the affection of a fine lady by Miss Alscip, is a very happy and

and original caricatures of high-life. Clement is too sententious and ostentatious of his moral sentiments.

Independent of its other attractions, this drama possesses one strong claim to the public favour: it is perhaps the most moral comedy in the English language; through every page we recognize in the author, the man of virtue and honour;—not the pedantry of virtue or the parade of honour,—but the spirit of the one, and the flower of the other. We congratulate the happy conversion of the public taste, displayed in the reception of this drama; and we hope that the universal applause which it hath received from the pit, boxes, and galleries, will tempt other authors to the long deserted paths of elegant nature and polished taste. In an enlightened and refined age, the majority will ever be on the side of truth and nature; and there is hardly an instance in any nation, of bad taste being followed and preferred after good taste was introduced.

ART. XIV. *A View of the British Empire, more especially of Scotland; with some Proposals for the Improvement of that Country, the Extension of its Fisheries, and the Relief of the People. By John Knox. Vol. I. II. The Third Edition, greatly enlarged. 8vo. 10s. Walter, London.*

GREAT Britain from its climate, soil, and situation, seems destined by nature to be the seat of industry and commerce. The animal and vegetable productions which it contains, the metals and minerals with which it abounds, together with its manufactures and fisheries, form a great storehouse or magazine of those articles which are most serviceable to the wants and conducive to the enjoyments of men. The natural produce, however useful in itself, both for consumption at home, and exportation abroad, is rendered still more valuable, from the oblong form and insular situation of the kingdom: Possessing a coast of two thousand miles, indented on every side by lakes, bays or harbours, it communicates externally with the ocean; intersected internally by numerous navigable rivers and canals, all the trading towns are ports, which communicate with each other, and with the four quarters of the world.

These kingdoms are also happily situated between the two great divisions of the globe; having Europe, Africa, Asia, and the Oriental Islands on one side; North and South America, with the West Indies, on the other. By this most favourable position, in the centre of the world; they carry on a beneficial intercourse with both hemispheres; traverse the ocean with their ships in every direction, and find a market in every clime of the earth. Thus hath nature lavished favours on this island,

island, which no continent or widely extended mass of land can obtain; and pointed out, beyond a possibility of misconception, that the part assigned to Britain, on the great theatre of the world, is an invariable attention to arts, commerce, fisheries, and navigation.

The true interests of the British empire, however, were long overlooked or neglected for the wild and extravagant schemes of extensive dominion, transmarine possessions, and commercial monopoly. By the loss of America, in the last unfortunate war, the golden dream of empire has vanished; and a national debt of two hundred and eighty millions, chiefly incurred in the defence of our foreign acquisitions, has turned the attention of statesmen and patriots to domestic improvements, and the increase of population in the mother country. The ordinary, as well as extraordinary revenues, have nearly reached the utmost limits to which they can be carried; the lines of our narrow kingdom cannot be extended, because they are fixed, unalterably, by the hand of nature: but although its boundaries cannot be enlarged, its soil may be improved; millions of acres now covered with heath, underwood, or stagnated waters, may be converted to the purposes of husbandry; and by encouraging new branches of manufacture, facilitating inland carriage, and extending the fisheries, populous villages and flourishing towns may rise in every corner of the kingdom.

To call the public attention to these important but neglected subjects, Mr. John Knox published in 1784, a *General View of the British Empire*, which we noticed in a former review. The favourable reception which it met with, has induced the author greatly to enlarge his work, and, by extending some subjects and introducing others, to give a compendious view of these kingdoms, brought down to the present times. The part of his subject which required the most illustration, and which he gives in the most circumstantial detail, relates to North Britain, a country whose history and importance are but little known to Englishmen, and which hath been too frequently the object of their jealousy, aversion, and distrust. They who imagine that, from the union of the two kingdoms, Scotland emerged from indigence and barbarity to consequence and improvement, will be surprised to learn, from the preliminary discourse to this edition, the flourishing condition of the northern part of the island, previous to that period, in arts, commerce and navigation.

In this edition, Mr. Knox gives a history of fish and of the fisheries in the northern seas, and suggests many plans by which the Highlands may be improved in wealth and population, and Scotland become a valuable nursery for seamen, as well as soldiers. Should his thoughts meet with the approbation of the public,

public, the objects which seem to him to claim the first attention, are

1. To open a communication from Lochfine, to the West Sea, by Lochcrinan.

2. To raise at least one small market town on the west coast of the main-land.

3. To erect light-houses, beacons, and buoys.

4. To open carriage roads in the north Highlands between the two seas.

5. To cleanse, deepen or repair decayed harbours, extend new ones; and

6. To grant such bounties on busses and boats as may enable the Scottish fishers to go to market on equal terms with Ireland, Sweden, and Norway.

To shew the necessity of ministers turning their attention to the northern parts of the island, our author describes the distresses of the inhabitants, and the wild projects to which they were driven, in very affecting colours.

• It is no wonder, therefore, that the resentments of human nature should burst forth, upon the first opportunity, against those, who, instead of labouring to mitigate their distresses, were daily adding new oppressions; till having, by those means, desolated whole districts of the country, the delusion vanished, and they found themselves under the shameful necessity of purchasing cattle and sheep to graze the deserted heaths.

• This humiliating circumstance was facilitated by an event which their penetration had not foreseen. The Highlanders, who had served in the American war, being, by royal proclamation, intitled to settlements in that extensive country, were desirous that their kindred and friends should partake of their good fortune. Some transmitted their sentiments by letters; others, returning from thence to pay a farewell visit to their native land, delivered their opinions personally, and all agreed in their encomiums upon the new world. They exhorted their countrymen to exchange their barren heaths for the boundless plains of America; they declaimed upon the softness of the climate, the fertility of the soil, the abundance of provisions, the exemption from taxes; the opulence, ease, and luxury of the people.

• These alluring descriptions had the desired effect upon the imaginations of men naturally warm, and impatient of injuries. The Highlanders now first began to look on their native country with contempt, and upon their oppressors with indignation.—Shall we, said they, remain in these miserable huts, the objects of derision, without the common necessaries of life, or the prospect of better times? No! we will depart to the great country beyond the ocean, where our labour will be rewarded, and our families comfortably maintained.

• Such was the language, and such the disposition of the oppressed, the much-injured Highlanders, whether situated upon the continent, or amongst the islands. In vain did the landlords use the most persuasive arguments, offering terms, which formerly would have been gladly accepted.

accepted. The heroic exploits of their ancestors, the antiquity of the clan, the respect for their chief, no longer held the people in fetters. They began to think, and to act for themselves. Whole groups of men, women, and children, passed in continual succession, to the sea ports, * and with such determined resolution, that those who could not pay for their passage, sold themselves to the captains, who were to transport them to the new world; and were, by these captains, re-fold upon their arrival at the intended ports.

* The Americans beheld this inundation of Britons with astonishment, mixed with contempt of that government, which thus permitted a continued drain of its inhabitants; while the looks, the dejection, the poverty, and the tattered apparel of these unhappy wanderers, touched their feelings, and called forth the exertions of humanity.

: * In my journeys through the Highlands, I often met families or bodies of people travelling to the ports. They generally edged off the road, and hurried along, as if shy of an interview; which, upon the other hand, I was equally desirous to procure, though I neither could speak the erse, nor was furnished with that infallible recommendation—a snuff-box. Upon finding their flight thus interrupted, not by a hostile or dangerous force, but a single individual, without sword, pistol, or spurs, upon a small horse, and in the midst of uninhabited wilds, he who could speak the best English kept forth, with a dejected countenance, while his companions, and especially the children, seemed to remain in eager suspense. The motive of these interviews led to inquiries respecting the history of the people, the causes of their emigrations, the state of their finances, and their notions of the country to which they were going. They represented their distresses with great feeling, most generally in tears; and with a strict regard to truth, as appeared in the uniformity of the accounts delivered by different companies, strangers to one another. “O sir, we dinna leave our kintra without reason, great reason indeed, sir. Sometimes our crops yield little more than the seed, and sometimes they are destroyed with rains, or dinna ripen; but some of our lairds mak nae allowance for these misfortunes. They seize our cattle, and all our furniture; leaving us naething but the skin, which would be of no service to them. They are not Highlanders—so greedy, sir—but God will judge between them and us, in his own gued time. O sir, can you tell us ony thing about the kintra of America—they say poor folk may get a living in it, which is mair than we get in our parts. We are driven, sir, with our poor bairns to a far land. We are begging our way to Greenock, and all our clothes, sir, are on our backs, as you see. God forgive our oppressors who have brought us to this pass. We are strangers in the Lowlands; could you advise us, sir, how to mak our bargain with the captain of the ship? They say that those who have no money to pay for their passage, must sell themselves to the captain. This is our case—O sir, what have we done—but it is God’s will—blessed be his holy name.” Such was, and such is at this day, the language of unmerited distress in many parts of the Highlands.

They could scarcely believe, that a people, whose valour they had so recently extolled, whom Wolfe admired, and whom Chatham applauded, should be reduced to the sad alternative of perishing at home, or embarking, with their families, on a voyage of 3000 miles, upon the hope of finding that relief in a strange land, which their native and highly favoured island had denied them.

Thus, what Britain lost, America gained; and it was not long before those very men became the involuntary instruments of punishing the neglect of a country, which hath within itself the means of sustaining a more numerous population.

It is difficult to ascertain what districts have suffered most by emigration; but certain it is, that, between 1763 and 1775, above 30,000 people abandoned their habitations, besides great numbers from the Lowlands; and there is reason to believe, that, in a few years more, the whole Highlands would have been greatly depopulated, except those districts under the paternal care of an Argyle, an Athole, a Breadalbane, and a few other patriotic chieftains. But, while the rage of emigration was thus depopulating the north, an order of Congress shut up the ports of America, and prohibited, under severe penalties, all intercourse with Great Britain. To this singular event, more than to the fostering hand of government, is owing the detention of those people, whose calamitous situation hath been the subject of the foregoing pages; and whom to restrain at home, by suitable encouragement, will be the subject of what follows.

But our author succeeds better as an historian than as a politician. His schemes are not sufficiently digested, and his projects are often wildly improbable. His writings, however, may tend to awaken his countrymen to a feeling of their situation, and a sense of their duty. From the spirited exertions of the Scottish representatives, in either house, the improvement of the Highlands may become an object of attention to the British parliament.

Our author writes with earnestness; and, as he disclaims any pretensions to elegance, it would be improper to criticise his style. Peter the hermit, though neither remarkable for his wisdom nor his eloquence, roused the powers of Europe to recover the Holy Land. The celebrated reformer of religion in Scotland was rude and illiterate; and we hope that *John Knox*, the fisherman, will be as successful in enlightening and converting his countrymen, as *John Knox* the apostle.

ART. XV. *The Exodus: a Poem.* By the Reverend Samuel Hayes, M. A. of Trinity College, Cambridge, and Usher of Westminster School. Cambridge printed. 4to. 2s. Doddsley. London, 1785.

“*ECCE iterum Crispinus!*” Will there never be an end to the annual effusions of Mr. Hayes? Can Cambridge offer yearly nothing better to the public taste, than the same

cold and heavy mells ? This we cannot suppose, and are therefore at a loss to account for the demerits of most of the poems which have appeared, "according to the tenor of Mr. Seaton's will."

The Exodus is incorrect, and, what is worse, dull and frigid in the extreme ; neither does the author seem to possess the smallest portion of taste. To support this judgment, a few of the faults in this composition shall be noticed ; to collect them all would be tiresome and unnecessary.

Speaking of the retreat of Moses from Pharaoh's court, the author says,

' When the fierce passions burn with tenfold rage,
When in the bosom *dissolute desire*
Awakens *lust*, and lights the *wanton fire*,
The son of Amram *spurns the regal prize* ;
From the rich scene the zealous hero flies,
And dwells 'mongst Israel's sons.'

Here Mr. Hayes revels in the superlative degree of pleonasm. We are informed that *dissolute desire* (*lust*) awakens *lust* ; and, not contented with this, we are further given to know that it "lights the *wanton fire*, (*lust*). " What he means by the son of Amram *spurning the "regal prize"* we are at a loss to conjecture ; but, if it means any thing, it seems to allude to some Egyptian gallantry, hitherto unknown, and not much to the credit of a princely, whose virtue had remained unimpeached till the publication of The Exodus of Mr. Hayes. The effrontery of Potiphar's wife is sufficiently notorious ; but, till the above discovery, the attempts of Pharaoh's daughter upon the chastity of Moses had remained a secret.

The author thus translates, "Pharaoh sought to *slay* Moses."

—' with wrath inflam'd,
Pharaoh the bold offender's *life proclaim'd*.'

Into what language it is translated we cannot tell, but we venture to pronounce, that it is not English. To say that a person who seeks to *kill* another, who pronounces judgment of *death* upon him, *proclaims his life*, is confounding language ; and, if the mode of expression must have a name, can only be called an *Hayesism*.

' From the prolific river's slimy bed
Myriads of *frogs* arise. In dread array
The legions march, and *dim the face of day*.'

In last year's production we recollect Mr. Hayes exhibited a *smiling lion*, but he has now out-done his usual out-doings. Aided by the monster-breeding Nile, he presents us with myriads of *flying frogs*, that "*dim the face of day*." We advise him

him to keep to the miracles, as related in the Old Testament, without pretending to regale us with any miracles of his own; lest " what should be grave he turn to farce."

Why darkness should make it impossible for a mother to sing lullabies to her infant, is not easily discoverable, as it is an office which is often performed in the dark, but Mr. Hayes informs us that it was one of the effects of the plague of darkness in Egypt.

' And, spite of nature's iterated cries,
The trembling infant unassisted lies.
Fain would the mother ev'ry want suppress
Breathe the soft slumber o'er the troubled breast !
Fruitless her zeal. The deep involving shade
Thwarts the fond wish, and checks maternal aid.'

Of smaller inaccuracies the following will serve as an example.

' E'en a whole nation *moves* in long array,
And to the desert *take their* destin'd way.'

Without entering into a more minute examination, we shall produce the description of the last plague, which appears one of the most laboured parts of the work, as the fairest and most complete specimen.

' In darkness shrouded, from th' ethereal height,
Th' exterminating angel takes his flight ;
Dread delegate of Israel's injur'd Lord !
In his right hand he bears th' attesting sword,
And smites th' Egyptian realm. Rous'd by the cries,
The groans, which now from ev'ry quarter rise,
Pharaoh starts up alarm'd, and sees, dire sight !
His son consign'd to death's eternal night ;
His eldest son, the parent's pleasing care,
Pride of his life, and Egypt's boasted heir !
Unseen the hand which gives the mortal wound,
Life's ebbing current streams upon the ground.
Nor mourn'd the King alone ; through all the land,
Cut off by Heav'n's exterminating hand,
E'en from the palace to the rural shed,
Egypt's first-born, Jehovah's victims *bled* :
First-born of man and beast ! *Heaps of the slain*
Strew ev'ry field, and cover ev'ry plain.—
But O ! what words can paint the dire affright,
Or match the horrors of the fatal night ?
Amidst the judgments, from Jehovah pour'd,
In attestation dread of Israel's Lord,
Though of life's animating joys bereft,
When scarce a gleam of flatt'ring hope was left,
The parent (in misfortune's darkest hour,
So strong, O nature, thy sustaining pow'r !)

Blest

Blest by the presence of her darling child;
 E'en then, the parent ev'ry fear beguil'd.
 Where now, sad change ! Where can the suff'rer find
 Assuaging comfort to the wounded mind ?
 For ever lost is he, who could allay
 Life's varied ills, chase ev'ry care away :
 In whom, when fortune smil'd, the parent found
 Her happier lot with two fold blessings crown'd :
 Pierc'd with the agonies of dumb despair,
 The mother sinks upon her bleeding hair.
 Amidst the gen'ral carnage of the night,
 No terrors on the tribe of Israel light.
 Aw'd by the sprinkled blood, which mark'd the place,
 (Discriminating sign of heav'nly grace !)
 From them, in mercy's milder form array'd,
 The angel turns aside the reeking blade.'

In this extract the striking features of the work, incorrectness, a heavy, cumbrous manner, and a conspicuous want of taste, are all united. The somniferous versification must be felt by every reader ; it will likewise be perceived by

' Strew ev'ry field, and cover ev'ry plain,'

that the favourite pleonasm is not forgotten. But the butcherly manner, in which the minister of divine vengeance is made to execute the work of extermination, is beyond the utmost efforts of gothic barbarism. He is indeed an *executioner*. He brandishes "the attesting sword," which soon becomes in his hands a "reeking blade." He fairly cuts the throats of all the first-born in Egypt, "first-born of man and beast." The "victims bleed"—"Life's ebbing current streams upon the ground."—"Heaps of the slain strew ev'ry field, and cover ev'ry plain."—It is a "general carnage." Thus doth a teacher of the classics describe the terrors of Jehovah, and travesty the word of God. From his long acquaintance with ancient authors has he not been able to acquire one spark of ancient taste ? Midas, it is said, transmuted every thing he touched into gold ; but the author of "The Exodus" seems to possess the debasing faculty of converting the gold of scripture into lead. The original appears, after it has passed through his hands, like Deiphobus in Virgil, "*laniatum corpore toto—inboneſto vulnere.*"

A laudable anxiety for the honour of Cambridge, our Alma Mater, has led us to spend more time on this performance than its merits required. For the future, should the author appear annually in the same guise, viz. with no better claims to our attention, he shall only be officially announced to the public by the quotation at the commencement of this Article, "*Ecco iterum Crispinus !*"

ART. XVI. *Letters on excessive Taxation. From a Philanthropist, to his Royal Highness George Prince of Wales, the Right Honourable William Pitt, first Lord of the Treasury, and Chancellor of his Majesty's Exchequer; and several other Noblemen of the first Distinction: with an Address to the People of Great Britain.* 8vo. 2s. 6d. Printed for the Author, and sold by Fryer, London, 1785.

THE philanthropist is one of that numerous species of men, whose schemes for diminishing, or paying off the national debt, amuse the idle for a day, and then sink into oblivion. He speaks highly of his own *nostrum*. "I will bind myself, says he, under the severest penalty, to find resources that shall remove every obnoxious tax, diminish the enormous debt, and establish a system that will prevent in future its accumulation, even in war. Incredible as this may appear, I will answer for its success: I neither require honour, or emolument, I only ask your support." We have given the appellation of *nostrum* to his scheme, because, like the medical quack, he solicitously keeps the ingredients of his panacea from public inspection. In his concluding letter to Mr. Pitt, he finishes with saying, "The plan I have the most sanguine hope of is by far more eligible, and may be put into practice without much difficulty, though *I cannot communicate it in writing.*" Of its merits therefore we can form no judgment, and of course cannot decide. We can only say, that, unless his talents for finance infinitely excel his literary accomplishments, all trust in the philanthropist must be at an end. There is an odd enthusiasm in this publication, not calculated to give the most favourable impressions with respect to the understanding of the author, though it strongly marks the warmth and benevolence of his heart.

ART. XVII. *Account of the present State and Arrangement of Mr. James Tassie's Collection of Pastes and Impressions from ancient and modern Gems; With a few Remarks on the Origin of engraving on hard Stones; and the Method of taking Impressions of them in different Substances.* By R. E. Rasse. London. 1785. No Bookseller's Name.

OUR countryman, Mr. Tassie, has been long distinguished for the superior perfection to which he has brought his imitation of gems. His *pastes* are in the highest request over Europe, and the abilities of the ingenious artist rewarded with the warmest and most general approbation. To merit the public applause, his endeavours have been equally indefatigable and successful. His former catalogue amounted to 3166 numbers;

numbers ; but it is now increased to above 12,000, and forms the most complete collection that is any where to be met with, as it is an accumulation from the most remarkable cabinets, both in this kingdom, and on the continent.

A collection of this kind is, by most people, considered merely as a subject of curiosity ; but, when placed in its true light, it must be esteemed an object of much higher importance. It is a source of the purest knowledge to the seal-engraver, the painter, and the statuary. It is one of the best assistants in the study of history and antiquities ; and, in many respects, will be found a most useful handmaid to philosophy. It improves the taste, and enlightens the understanding.

These advantages did not escape the strong and penetrating mind of the present Empress of Russia, as will appear by the following extract from the pamphlet now before us.

‘ These singular and obvious advantages, in number, variety, and contrast, of ancient modern works, have always been held in their proper estimation by the most enlightened connoisseurs, and seem to have been seen in their proper light by her Imperial Majesty the Empress of Russia ; for, some time ago, her majesty was graciously pleased to avail herself of them, and to order, that a collection should be formed of perfect and durable impressions of ancient and modern gems, as complete and numerous as possible ; secondly, that the gems from which they are taken, whether intaglios or cameos, should be executed in glass pastes, exactly imitating the respective colours of the originals ; thirdly, that the collection should be scientifically arranged in suitable cabinets ; and, fourthly, described in a corresponding catalogue, in which notice should be taken of their respective subjects, and all the particulars which can authenticate their history, and point out their merit, to promote the study of antiquities, and the art of engraving.’

A short abstract of the arrangement of this collection, will give the reader some idea of the infinite variety it contains.

It naturally divides itself into ancient and modern engravings. Under the first head are arranged Egyptian hieroglyphics, sacred animals, divinities, and priests. Basilidian, Gnostic and other abraxas, talismans and amulets, oriental and barbarous engravings. Greek and Roman originals, copies and modern imitations. The Greek and Roman engravings are subdivided into, 1st. Mythology, or fabulous age, including the gods and inferior divinities, with their attributes, religious ceremonies, priests, &c. &c. 2dly. Heroic age, before the siege of Troy. 3dly. Siege of Troy. 4thly. Historical age. This is subdivided into the history of Carthage, of Greece, of Rome, and historical subjects unknown. The first great division concludes with fabulous animals and chimeras, vases, and urns.

Under

Under the head of modern engraving, we are presented with, 1st. Religious subjects of the Old and New Testament, legends, and Christian allegory. 2dly. Portraits of kings and sovereigns. 3dly. Portraits of illustrious and celebrated persons, in alphabetical order. 4thly. Portraits unknown. 5thly. Devices and emblems; and, lastly, cyphers, arms, supporters, and a medley of modern history.

From this imperfect sketch of the arrangement, it will be easily seen what a fund of amusement and instruction is accumulated for the public. For the information of our readers, we shall transcribe the *prices* at which the various articles in the collection may be purchased.

• For intaglio pastes, the size of seals and rings, from 1s. 6d. to 2s. 6d. A beautiful imitation of a fine stone is charged more, in proportion to its perfection.

• For large intaglios, according to the colour and size, from 5s. to 21s.

• For cameos, according to size and perfection, from 10s. 6d. to 21s.

• Appliquées (that is to say, heads or figures glued to false grounds) are only deceptions, unsafe to use as rings, bracelets, &c. being liable to fall off and break; therefore only proper as pleasing ornaments, or furniture; may be made from 5s. and upwards, according to size.

• For relieve impressions in white enamel, from gems, 1s. 6d. to 5s. From large gems bas-relief, portraits, &c. from 5s. to 21s. not exceeding four inches diameter. Impressions of this size, in high relief, are charged in proportion to the difficulty.

• Impressions in red or other coloured sulphur, with neat gilt borders, select number, 4d. each.

• For the whole collection, 3d. each.

Mr. Raspe seems well acquainted with his subject, and has compressed much information within the small bounds of his pamphlet. We perfectly agree with him as to Mr. Wedgwood's pastes. Being made of clay, they can never enter into competition with those of Mr. Tassie. It is well known to artists, and to every person in the least acquainted with these matters, that all mixtures of clay shrink, and, what is worse, shrink unequally; which must necessarily destroy the fine antique contour, and, in every respect, produce incorrect impressions. Mr. Tassie's composition is not liable to this objection, and gives the most faithful and perfect representation of the originals. His copies may, in truth, be considered as *fac similes* of all that is beautiful or curious in the works of engravers on gems, either in ancient or modern times.

FOREIGN LITERATURE.

ART. XVIII. *La Colere de Xantippe, ou l'Edit des Deux Femmes. Poeme Dramatique, par M ———, Secrétaire ordinaire de Monsieur, frere du Roi, &c. Prix, 1 liv. 10 sols. 8vo. broché. A. Athenes, et se trouve a Paris, Chez Valleyre l'aîné. 1784.*

The Anger of Xantippe, or the Edit of the two Wives. A Dramatic Poem.

ATHERNS being depopulated by the plague, and a ruinous war, an edict was promulgated, by which every citizen was permitted to have two wives. The author of this drama, l'Abbé Parmentier, supposes that Myrto, the grand-daughter of Aristides, piqued at the neglect of her lover Alcibiades, and taking advantage of the edict, offers herself as a second wife to Socrates, in whose house she had been educated. This, as was to be expected, is not relished by Xantippe; and gives the author an opportunity of painting the jealousy and violence of her temper. A sort of underplot, formed by the introduction of Euclid of Megara, gives him a further opportunity of delineating her character. The sanguinary Athenian edict against the citizens of Megara is well known. This constrained Euclid to attend the lectures of the attic philosopher under the disguise of a female. Being discovered in this disguise by the Grecian termagant, she mistakes him for a woman; fresh fuel is added to her jealousy, and his country being at the same time discovered, in a paroxym of rage, she denounces him as a public enemy to the senate.

Without entering further into the minutiae of the plot, it may be sufficient to say that the author means to paint the excesses of passion and jealousy, in the character of Xantippe, and to give us a picture of wisdom, calmness, and good sense, with a dash of irony and sprightliness, in the person of Socrates. Myrto exhibits a strong and well-informed mind, combating against passion and inclination. Alcibiades is an agreeable coxcomb, who has good sense enough to sacrifice his follies to the possession of an amiable and worthy woman. Lutece, the waiting maid, is a lively Gaul, with all the petulance of an abigail.

Such are the chief characters in the drama. We can see that the author has endeavoured to display them as much, and to contrast them as forcibly, as he could; his endeavours, however, have not been attended with any remarkable degree of success. Though there is some interest in the piece, and that it breathes a pure morality throughout, yet it is languid, and in most places deficient in the *vis comica*, the zest and soul of comedy.

comedy. We shall select one of the least heavy passages in the drama, as a specimen of the work; and that we may not be accused of doing injustice to the author by a translation, we shall give the extract in the original.

Socr. Vous connoissez, Xantippe, cet arrêt
Que de la République a dicté l'intérêt,
Quand, par le triste effet de la peste dernière,
Athènes, dont le Perse obsédoit la frontière,
Recueilloit les moissons & saccageoit les biens,
Se trouva dans ses murs vuide de Citoyens :
Alors, pour prévenir la chute malheureuse
Qu'entraînoit de soldats cette disette affreuse,
Le Sénat établit que, sans blesser les Loix,
Chacun pourroit avoir deux femmes à la fois ;
En sorte que l'Etat, vers le cinquième lustre,
Plus que jamais peuplé, recouvrât tout son lustre.

Xant. (*d'un ton rude.*) Eh bien ?

Socr. Ce règlement, ce décret, entre nous,
Tout intérêt à part, comment le trouvez-vous,
Ma femme ?

Xant. Impertinent, absurde, abominable,
Sot, insolent.

Socr. Ben, bon ! cela n'est pas croyable.
Vous voulez rire ?

Xant. Non : je ne ris point du tout.

Socr. Quel conte !

Xant. Par Junon ! vous me poussez à bout.

Socr. Tant-pis.

Xant. Pourquoi ?

Socr. C'est.

Xant. Quoi ?

Socr. C'est. —

Xant. Eh bien ?

Socr. Mais, sans doute,

Vous découvrez d'ici —

Xant. Je ne vois rien, j'écoute :

Parlez.

Socr. C'est que l'époux, ma très-chère moitié,
Que Myrto veut bien prendre, est déjà marié.

Xant. Marié !

Socr. Marié.

Xant. Certes ! dans cette affaire

Myrto fait voir un goût bien extraordinaire.

Socr. Il se peut : cependant rien ne force son choix.

Xant. Et lui, qui de l'hymen subit déjà les loix,
Qui l'oblige à former cette nouvelle chaîne ?

L'inconstance, sans doute, à ce parti l'entraîne.

Socr. Point. C'est pour obéir aux ordres du Sénat,
Et tendre pour sa part au soutien de l'Etat.

Xant. J'entends : mais, après tout, la femme y consent-elle ?
Car —

- Socr.* Elle n'en fait pas encore la nouvelle.
- Xant.* Fort-bien.
- Socr.* Dans un moment je vais la lui donner.
- Xant.* Et vous promettez-vous de la déterminer ?
- Socr.* J'ignore—
- Xant.* Quelle femme est-ce ? quel caractère ?
- Socr.* Eh ! mais il est un peu sujet à la colère.
- Xant.* En ce cas, mon mari, prenez bien garde à vous,
Car vous pourriez fort bien réveiller son courroux ;
Et lui, quel homme est-il ?
- Socr.* Mais c'est un homme comme—
Comme quoi vous dirai je ? il est comme au autre homme.
- Xant.* Est il jeune, beau ?
- Socr.* Non.
- Xant.* Riche ?
- Socr.* Non plus.
- Xant.* Ha, ha !
Le connois je, au surplus, ce personnage là ?
- Socr.* Beaucoup.
- Xant.* Connois-je aussi la physionomie
De sa femme ?
- Socr.* Oui-dà ! c'est—votre meilleure amie.
Vous n'avez qu'à vouloir, elle consentira ;
Ce que vous résoudrez, elle le résoudra.
- Xant.* Sérieusement ?
- Socr.* Oui.
- Xant.* Ma foi, ma bonne dame,
S'il est vrai, j'y consens du meilleur de mon ame.
- Socr.* Sincèrement ?
- Xant.* D'honneur.
- Socr.* D'honneur !
- Xant.* De bonne foi :
Mais qui sont donc enfin ces gens-la ?
- Socr.* [*froidement.*] Vous & moi.
- Xant.* [*en colère*] Ah ? fourbe, scélérat, infidèle, perfide,
Trop indigne mari que la débauche guide !
Traître ! c'est donc ainsi que par de vains détours
Tu me fais applaudir à tes lâches amours ?
Mais ne te flatte pas d'en tirer avantage :
La honte de tes feux fera tout leur partage,
Et je saurai fort bien t'empêcher d'abuser
D'un décret, dont tu veux en vain t'autoriser.
- Socr.* [*tranquillement.*] Quoi ! ne voulez-vous pas qu'un bien de
la Patrie
Comme un autre, à son tour, votre époux sacrifie ?
- Xant.* Sacrifie bon là ! sacrifice, ma foi !
Qui le feroit, de grace, ou de vous, ou de moi ?
Sacrifice ! ce mot redouble ma colère.
- Socr.* Je suis vraiment fâché qu'il ait pû vous déplaire.
- Xant.* Certes ! il lui sied fort, avec ce beau minois,
De vouloir posséder deux femmes à la fois,

Lui

Lui qui devoit sans cesse adorer la Fortune,
Qui, contre tout espoir, lui fit en trouver une !
Et c'est moi, malheureuse, à qui dans son courroux
La Déesse a donné ce monstre pour époux !
Ce monstre de laideur, ce cœur double & volage,
Qui cherche à s'appuyer d'un ridicule usage,
Pour suivre un vain caprice, & sans honte insulter
Une femme d'honneur qu'il devoit respecter !

After the account of the plot and characters already given, it is almost needless to add, that, to the great satisfaction of Xantippe, Euclid is discovered to be a man, and that Alcibiades and Myrto are reconciled : A marriage is the necessary consequence, and the play concludes with these lines, spoken by Alcibiades.

‘ Devant l’Etre inconnu, mais qui connoit le cœur,
Venez que je vous jure un éternel ardeur’

We insert them only for the purpose of remarking that the first line contains a *jeu de mots* ; which, considering the temper of mind and circumstances of the speaker, and that God is the being spoken of, is improper, puerile, and contrary to every principle of good taste.

Several manuscript corrections appear in the copy now before us ; many of the declamatory passages are expunged, and the play in other respects much altered, with a view we suppose to fit it for the stage. We have some idea that it has been acted, but of this we cannot speak with any certainty.

ART. XIX. *Mon Voyage en Espagne par M. Le Marquis de Langle,*
2 tom. Chez. Favre, à Neuchâtel.

My journey into Spain.

THE author of these travels is as eccentric and egarè, as any disciple of the Shandean school. But the vivacity of a Frenchman is as different from that of an Englishman, as the climate of Paris from that of London. The intention of the author is not to describe the scenes or paint the manners of Spain, much less to confine himself within the bounds of truth and nature, but to obtain the character of an *homme d'esprit*, and to say brilliant things on all occasions ; in which however he very seldom succeeds. The following observation on the English character will appear new as well as amusing to the reader. Having had occasion to remark on that natural though absurd prejudice in manners, by which children are exposed to shame for the crimes of their fathers, he thus proceeds :

‘ In

“In what code of laws is it written, that shame shall be hereditary, and that the crimes of parents shall be imputed to their children? shall we punish the innocent even before they are born? Let us break this odious, this ridiculous compact, which we have made with opinion, and re-establish the unfortunate in the rights of humanity, and in the esteem of the universe. Our neighbours the English have no occasion to blush at this barbarous prejudice. In England, where a Lord Mayor or a Viceroy of England would espouse without reluctance the daughter or the niece of Malagrida: In England, where I could say without a blush “Cartouch is my father, Dr. Dodd is my uncle;” in England, where crimes are personal, the same cart frequently drags to Tyburn a baronet and a butcher, a lord and a scavenger, and next day at the Exchange, at the court or the theatre, they pay compliments of congratulation to the friends and relations of those criminals who have been hanged for the good of their country.”

The Marquis de Langle speaks very freely concerning men of letters.

“M. de Paw is the first historian, the greatest political writer, and without exception the most ingenious man of his age. Without exception! Yes, without exception. The admirers of M. Raynal will raise a cry of injustice against me; but these cries will not justify that historian for being diffuse, a plagiarist, unfaithful in his narration, partial, unjust, and ill-informed; but these cries will make nobody forget, that as soon as he approaches to Mount Sinai, to the burning-bush, to the lightnings and the thunder, the Abbe de Raynal seems to come from the presence of God; the Abbe de Raynal seems to say with Moses “Give ear, O heavens, and attend O earth!” and all those who listen to him hear nothing but tales, anecdotes, and dissertations on sugar and coffee, indigo and tobacco. Plutarch advises the boasters of his time only to keep company with persons above them, that their presence may constrain them to silence, or at least to speak to the purpose. The receipt of Plutarch is excellent, but will not always suffice. When Prince Henry passed through Lausanne, the Abbe de Raynal dined with the prince, whom he interrupted every moment, to fatigue him with idle tales. In vain were signs made for him to hold his tongue; the Abbe saw nothing, and felt nothing; he talked, he talked, he talked.”

From these extracts the reader will see that the Marquis de Langle is a lively and amusing writer.

ART. XX. *Frederic le Grand; or, precious Anecdotes of the present King of Prussia, and his Friends and Enemies.* Amsterdam.

THIS collection is intended as a supplement to Voltaire's *Memoirs of the King of Prussia*; and is such a sequel to that celebrated work, as night is to day. The most remarkable anecdotes which we find here concerning his Prussian Majesty are, that the sound of his voice is pleasant, especially when he

he swears, which he does as frequently and familiarly as a draagoon ; that he shaves his own beard, and dresses his own hair ; that he neither wears a night-cap nor a night-gown ; that he always walks in boots, and that the upper part of his waistcoat is generally covered with snuff.

For the ENGLISH REVIEW.

L I T E R A R Y N E W S.

ART. XXI. *From the Imperial Academy of Sciences at Petersburg.*

THE first conception, or view of any design or object, is that which forms and determines its features and character. Before the times of Peter the Great, the vast domains of the Muscovites were sunk in barbarism and sloth : The maxims that governed the court, were no other than those that regulate the conduct of an Asiatic despot, or that of the chief of a Tartar hord : Princes rather nominally than really subordinate, while they lorded it over their own vassals with a tyrannic sway, disputed the authority of the crown, in frequent insurrections and rebellions.

Thus the vast Russian empire was unwieldy and disjointed ; and, as the Roman empire, according to the elegant expression of Livy, tottered under its own weight, in an advanced state of its existence, so the Russian empire, feebly cemented, and benumbed by ignorance still more than the rigour of climate, was inert in its infancy, except when it was roused by war, insurrection, and sedition. An energetic and controlling mind was wanting to move and regulate the mighty body. The spirit of the immortal Czar brooded over the incoherent mass ; and, infusing his own great ideas into a well-digested plan for new-moulding and improving his subjects, merited, more justly than ever mortal did, the appellation of FATHER OF HIS COUNTRY.

This prince, in the year 1697, formed a resolution to visit foreign nations ; which he fulfilled, attended by a great number of young men, and of noblemen, whom he carried with him as hostages, or pledges for the tranquillity of his dominions. The Czar himself, wherever he came, visited the princes and their ministers ; and sent his most ingenious young men to the proper places for learning the arts, sciences, language, and manners of different countries. Having returned from his travels, he taught the Russians the principles of government ; instructed them in the military discipline of the most civilized European nations, and established seminaries for the liberal

liberal and useful arts; and by divers laws and institutions laid the foundation of an empire, which will one day eclipse all other governments in the world.

The august princess who now sways the Russian sceptre, treads with dignity and glory in the steps of her great predecessor, and makes it her constant aim to accomplish the schemes which he designed. Her efforts to introduce, into her dominions, liberty, with all her train, though far from being fruitless, have yet been resisted with too great success by the despotic ideas of the Russian princes and nobles. But by the light of literature she advances, though with slow yet sure steps, to dispel barbarism, and to prepare her subjects for the introduction of such laws as shall nourish, together with freedom, all the arts and blessings of life.

The Imperial Academy of Sciences at Petersburg, has been distinguished by several illustrious geniuses, particularly the great Euler, the first geometrician of his age, and produced several curious and important discoveries in science. Subjects, themes, or questions in science, are annually given out by this respectable body, on which the learned and ingenious of all nations are invited to exercise their talents. To the best discourse or essay on each of these subjects is given a premium of one hundred golden crowns, or Flemish ducats †: a mode of reward, which, uniting advantage with honour, is exceedingly well suited at once to the circumstances and the predominant passion of most literary men. While this reward is bestowed on the best essay on each of the questions proposed, other essays that have merit are honourably mentioned and distinguished. The affairs of this academy, under the auspices of CATHERINE II. who is justly stiled, **THE GREATEST PROTECTRESS OF LITERATURE AND THE ARTS ‡**, are conducted by the illustrious princess DASCHKAW, a lady of the bedchamber, and adorned with the order of St. Catherine, who acts in the character of principal, or directress of the academy; an appointment which is very proper in a female reign, and which adds, in some degree, the principle of gallantry to the other incitements, by which the great Czarina promotes the cultivation of science.

A member of the imperial academy has communicated to us a publication, written in the Latin language, from which we learn these particulars; it recites the subject for the prize for the year 1785, and specifies the essay that obtained it, with other essays of great merit; it announces the subject

† *Aureorum scutatorum*, value each 9s. 3d.

‡ *Literarum atque artium protectricis maxima.*

for 1786, the current year; together with some necessary directions for the candidates.

The choice of the subjects shews the learning and the genius of the academy, and how perfectly they keep pace with the most advanced progress of the sciences.

The substance of the question for 1785 was, "To invent or lay down an accurate and natural method, that is, a system or classification of the stones which form the crust * of the earth, according to their *genera* or kinds, their *species*, and their varieties or differences, in such a manner as that not only the single stones, whether in a state of conglomeration or mechanical mixture, that are found either in beds, on plains, or on the mountains, may be more easily and certainly distinguished from one another, than heretofore by sure *criteria*, or marks both external and chemical, or internal; and by fixed and appropriated names (care being taken to avoid all unnecessary innovation in language, which tends to confusion); but also in such a manner, that their different origins and ages, according as they are produced sooner or later, by the different operations of nature and revolutions of the earth, may be referred to certain classes; and that notice be also taken of the particular metals which are most commonly found in the different rocks and stones as in their matrix: mineralogical observations of undoubted accuracy and credibility, being also added for the purpose of justifying and confirming the divisions or classes that are made, and other particulars advanced as matters of fact.

Of the different dissertations which were transmitted to the academy on this subject, one written in the German language, distinguished by the motto, *A vulsa saxis saxa distincta*, and the number IV. gave the highest satisfaction to the judges, and came the nearest to the scope and drift of the question: Wherefore the academy, assembled on the anniversary of the 27th of December, adjudged the palm of victory to its author, with the appointed premium of one hundred Flemish ducats. On opening the sealed paper, annexed to this dissertation, there appeared the name of the author, CHARLES HAIDINGER, of the Imperial Museum of Natural Productions at Vienna.

The second honours, after those conferred on this *victorious dissertation*, were decreed to a paper written in the French language, which contained a very complete arrangement or classification of stones, both simple and mixed. This dissertation is distinguished by the number III. and the following sentiments from

* The Latin word is very happy, *corticem telluris*.

† *Classificationes*.

Seneca "*Sane multum illi egerunt qui ante nos fuerunt sed non peregerunt. Multum adhuc restat operis, multumque restabit* †.

Another discourse, written also in the French language, distinguished by the motto "*Rerum cognoscere fines & causas* ‡. Although this discourse rests upon hypotheses, which the academy cannot admit; yet, on account of several refined and ingenious ideas, it has been judged worthy of being printed. The authors therefore of both these dissertations, but particularly of the first, are invited by this public paper, either to give permission to publish their names to the world, or to withhold them.

The following problem, which had been given as a subject for prize dissertations for the last year, is also proposed, a second time, for the year 1786. "Since the equal and uniform nourishment of every portion and point of animal bodies, to which the single veins and vessels do not extend, particularly the nourishment of the epidermis or scarf-skin, the nails, the hair, the horns, which are without veins, and other phenomena, shew, that though the nutritive juices are indeed carried at first through the vessels of the heart, they are afterwards spontaneously moved to parts beyond the reach of the veins, by some peculiar power, different from the propelling power of the heart: and, in like manner, as in plants, which have nothing analagous to the heart in their construction, a similar mode of nourishment takes place, and a similar distribution of juices, a question arises—By what power is this distribution of the fluids in plants, and in the parts of animal bodies just mentioned, affected? and what is the nature of that power?"

Although the discoveries and reasonings of philosophers on this subject should not go to the full length of a solution of the question concerning this unknown action and process of nature; yet it is expected that all that is advanced on it shall be supported by clear evidence: nor does it make any difference, whether the solutions proposed depend upon new experiments, made by the authors of these solutions themselves, or on truths already proved and acknowledged."

A premium of one hundred ducats will be given to the person who shall give in the best and most satisfactory solution of this question, before the first day of July, 1786.

Although no comet has hitherto approached so nearly to the earth as to influence, as far as can be discovered by the most minute observation, the state and situation of the earth; yet some comets have been seen, which have revolved around

† Much has been done by our predecessors, but not finished. A great deal remains to be done, and a great deal will remain.

‡ To know the ends and the causes of things.

our planetary system, not at a greater distance than thirteen times the distance of the moon from the earth : nay the comet of 1770, in its course, passed by the earth at a nearer distance. But since, from the instance of the comet seen in 1759, it appears probable that the elements of the orbits, in which the comets revolve, those especially which perform their revolutions in planes nearly the same with the plane of the ecliptic, are not a little influenced or affected by the action of the heavenly bodies. It seems probable that some comet may, in process of time, after a series of revolutions, approach so near to the earth, that both of these masses may mutually exert influence on one another; the great *Euler*, whose memory will ever be held in veneration by all mathematicians, in the 19th volume of his *New Commentaries*, with his usual sagacity, has stated a case in which the comet, moving in the very plane of the ecliptic, is supposed to be carried directly into the sun; and, by calculating the perturbation that must arise from the comet moving in such a course, has prepared the way for the solution of a more general problem, which is proposed to the learned for the year 1787.

If any comet should approach so near to the earth, as that their mutual action on each other should become sensible—to determine,

First; What inequalities would result from thence in the motion of the terraqueous globe?

Secondly; What appearances might from thence be expected in the ocean? and

Thirdly; How, or in what manner, would both the comet and the earth, after their mutual influence on each other had ceased, pursue or hold on in their respective courses?

Learned men of all nations are invited to send their thoughts and solutions of these questions before the first day of July, 1787: and that solution which shall appear the best and most satisfactory to such members of the Imperial Academy as are inhabitants of Petersburg, (who are never candidates themselves for the prizes) will be honoured with the reward of one hundred golden crowns or ducats.

The dissertations are to be written in a fair hand, in the Russian, Latin, German, or French languages; and to be marked, not with the name of the author, but by a motto; and a sealed paper, appended to them, must contain within, the name of the author, and on the outside the same motto or symbol that is inscribed in the dissertation. The dissertations are also to be transmitted to John Albert Euler, secretary to the Imperial Academy of Sciences at Petersburg, before the date abovementioned. This being done, the

the author will receive, from Mr. Euler, an acknowledgment in writing of its receipt, and intimation of the number under which his dissertation is deposited; provided that he will signify the place to which a letter from Mr. Euler may be directed. Discourses, coming to hand after the time prescribed, cannot obtain the prize.

The decision of the academy will be declared at their first public meeting, after the day already specified, in the year 1787.

It is remarkable, that among the languages which are prescribed to the candidates for the prizes, the English is not included. That the Russian language should be pointed out as one of the vehicles of communication by the Imperial Academy of Sciences at Petersburg, is natural; and that the Latin should be another, is proper. The German is the native tongue of the Empress, and the French has become, as it were, the common language of Europe. The obligations which literature and the sciences owe to the English tongue and nation, certainly intitled it to a place among those languages, which were deemed fit channels for literary intelligence and discovery. But perhaps with this language the members of the Imperial Academy residing at Petersburg, who are constituted judges of the dissertations that aspire to the prizes, are not generally acquainted. Perhaps the English language is considered by a literary society as a branch of the German: and perhaps it is on a similar principle, that they have passed the best modern languages in Europe, the Spanish and the Italian, which are branches of the Latin.

The French have been at great pains to cultivate and fix their language, and to circulate and give it stability in all parts of the world. The court of Versailles, it is said, have sent French teachers, in great numbers, to Petersburg, and to prepare the way for their reception and encouragement. The English language is yet in a state of fluctuation: and novel idioms, and affectations disgrace the style of some of our most applauded writers. England possesses the mighty advantage of having given a language to America and Ireland. It is not a sameness of government and laws alone that unite and bestow sameness to different tribes and nations: men are more cordially attracted to one another by uniformity of language and manners. The Greeks in Asia Minor, in Italy, and the islands of the Mediterranean, were long attached to the parent state of Greece; and even fought her battles, after they had been disunited by other laws, interests, and forms of government. It is certainly a political object to the English nation, to institute, in imitation of the French, an academy for improving and fixing their language.

MONTHLY CATALOGUE.

[For FEBRUARY, 1786.]

MISCELLANEOUS.

- ART. 22. 'ΑΝΑΕΚΤΑ ΕΛΛΗΝΙΚΑ. *Sive Collectanea Græca; ad usum Academicæ Juventutis accommodata. Tom. I. Complectens excerpta ex variis oratione soluta Scriptoribus: cum Notis Philologicis; atque Tabula Geographica.* London, Payne. Edinburgh, Dickson. 1785.

THE question, whether or no it be desirable that the Latin and Greek classics should be read at schools in short compilations, affording a specimen of the different styles of each; or, whether they should be studied upon a larger scale, is, we apprehend, already sufficiently decided upon by those persons to whom the question is interesting. Taking for granted, for a moment, that the former is to be preferred, we hesitate not to pronounce, that the volume before us is conducted upon the plan, which, of all others, will best approve itself in practice.

One of the circumstances by which it is distinguished, is its exclusion of the antidote to all taste, exertion, and proficiency, a literal Latin translation. For ourselves, we are satisfied, that no circumstance has contributed so much to the decline of that noblest of all branches of literature, the Grecian language. We have seen, in striking examples, the most miserable oscitancy and ignorance consequent upon the plan in vogue, which has, in a manner, been instantly succeeded by clearness of apprehension, and facility of progress, where the plan recommended by our editor has been introduced. And yet, to the disgrace of our country be it spoken, it is with the utmost difficulty, and at the most exorbitant prices, that editions of the Greek classics, unaccompanied with a Latin version, can be procured.

It must, however, we believe, be acknowledged, that the Greek language is, of all others, the most difficult in its acquisition, the most changeable and various in its construction, and the most replete with difficulties, formidable and discouraging to the tiro. These may, with some inconvenience, be surmounted by the preceptor; but seldom will the spirit and resolution appear that shall carry forward the solitary student, though sure of the most ample reward. With a view to this objection, our editor has annexed to his work a copious collection of philological notes; an addition, which, as it seems to us, is calculated to take away, from the abettor of versions, the last shadow of an excuse for his absurd and ruinous practice.

- ART. 23. *The Errors of Innocence. A Novel.* 12mo. 5 vols. 12s. 6d. sewed. Robinsons, London. 1786.

We are informed, in the preface to this novel, that the author of it is a lady; and, from the promptitude of her pen, and the fertility of

of her phrases, we are inclined to credit the assertion. The incidents are not very happily conceived or combined; and, though few in number, are expanded to the enormous magnitude of five volumes. The distresses of the heroine are, indeed, singular; for it is highly improbable that they have ever happened, or will ever happen, to any human being. Some of the characters are natural, and well sustained; and some of them are uninteresting and insipid. The catastrophe is disagreeable, as virtue and vice are equally punished. The chief merit of the author lies in the powers of expression; she excels in the variety, and sometimes the felicity, of her diction. Some natural sentiments are well expressed; but nature is too often heightened and discoloured by the *rouge* of artificial sentiment. There is an attempt to draw high life; but it is evident that the painter had never seen the original. It would be more useful, as well as easier, for the common run of novellists, to give a picture of familiar manners and characters on a level with their own, than, by vainly grasping at the higher sphere of life, to give a description of a description. The epistolary form, in which most novels are now written, is extremely favourable to prolixity; and has been prudently adopted by those manufacturers for circulating libraries, who know that it is as cheap to advertise five volumes as one.

ART. 24. *A Defence of Mr. Boswell's Journal.* 8vo. 1s. Swift. London. 1786.

After Mr. Boswell had so *generously* entertained the public at his *own expence*, and the *expence* of his hero, nothing remained for him but to have wished his guests a *good night*, and a *happy repose*. If any thing can add to the absurdity of endeavouring to revive a deceased reputation, it is the attempt of this defender, who gravely tells us, that Dr. Johnson wrote more original poetry than Mr. Pope, because he translated two satires of Juvenal. We are accustomed to the conjunction of Sternhold and Hopkins, as well as Tate and Brady; but we hope the new *coalition* between the names of Johnson and Boswell will soon be dissolved.

ART. 25. *A Table which reduces Deals, as imported from the Baltic, to standard Deals. Shewing the Quantity of Standard in any Number of Baltic, or common Deals, from one to 1000, of any Length, from 6 to 16 Feet long, and from $7\frac{1}{2}$ to 12 Inches broad; Thickness being $1\frac{1}{2}$, 2, $2\frac{1}{2}$, and 3 Inches. And for White Deals imported from Norway, when sold by the Hundred, at 12 Feet long and 3 Inches broad, which is the customary Method. To which is added, a Table of Solid Measure, shewing the Contents, in Feet and Quarters, of any Piece of Timber, from 1 to 60 Feet long, and from 5 to 24 Inches the Girt; to every half-foot in Length, and quarter-inch in Girt. Calculated by Isaac Sandys.* 4to. 6s. boards. Hodgson. Liverpool. 1786.

The above title-page is a sufficient account of the work. The tables do not appear to be very exact; but may, with a little correction, be of service to the purchasers of deals.

ART. 26. *A candid Defence of the Appointment of Sheriffs' Brokers, as originally instituted by Sir Barnard Turner, Knt. and Thomas Skinner, Esq. late Sheriffs of the City of London and County of Middlesex.*

K 4

Humbly

Humbly addressed to the Public at large, but more particularly to James Sanderson, and Brook Watson, Esqrs. Sheriffs elect. 8vo. Davis, London, 1786.

This author has turned his attention to topics of public police; and he delivers his sentiments with great moderation. He has, however, no turn for literature; and it would oblige the public, if those patriotic citizens, who have any thing now to communicate, would be careful not to employ their own pens, but those of men who have made some advances in the art of composition.

ART. 27. *The Way to Keep Him: a Comedy, performed at the Theatre in Drury Lane.* 8vo. 1s. 6d. Cadell, London, 1785.

A critique of a comedy which the public has been in possession of for many years, and on which a decided opinion has been long formed, would be contrary to the design of our publication. We have only to notice, that this edition has been retouched by the author, who has likewise prefixed to it a well-written address, or dedication to Mrs. Abington; replete with compliment to her, and breathing nothing but humility with regard to himself. We have our doubts, however, whether Mr. Murphy would be pleased should his expressions of self-denial be interpreted *à la lettre*.

ART. 28. *Genuine Memoirs of Jane Elizabeth Moore; Late of Bermondsey, in the County of Surry. Written by herself. Containing the singular Adventures of herself and Family. Her sentimental Journey through Great Britain; specifying the various Manufactures carried on at each Town. A comprehensive Treatise on the Trade, Manufactures, Laws and Police of this Kingdom, and the Necessity of a Country Hospital. To which is prefixed, a poetic Index.* 3 vols. 12mo. 7s. 6d. sewed. Bew, London. 1786.

The intentions of the author were to amuse, to instruct, and to reap profit by her performance. In the last we hope she has succeeded, as, from what appears in the work, her finances do not seem to be in the most flourishing condition. On the amusement and instruction which are to be drawn from this publication, the friends of the lady will thank us for our silence. We shall only just hint to Mrs. Moore, that she appears more fitted for the bustle and detail of business, than calculated to succeed in the labours of the closet.

ART. 29. *Royal Tears! Sacred to filial Piety.* By William Whitmore. 4to. 2s. Printed for the Author, at the Logographic Press, Sold by J. Debreët, R. Baldwin, J. Bew, and J. Sewell, London, 1785.

To explain the quaint title the author has chosen for his performance, it is necessary to inform our readers, that "Royal Tears, &c." means to paint the state of mind of James II. on the night of his abdication. His queen likewise, and his natural son the Duke of Berwick, are introduced. The poem consists of narrative, monologue, dialogue, long verse, short verse, and no verse; it is in every respect, down to the press-work, (over which we conjecture the author has presided) a child of whim and affectation, where not a spark of genius is discernible. To give an idea at once in what manner it is written
and

and printed, two stanzas, exactly copied from the publication, will be sufficient.

- A trumpet blew !—He started !—Strove to go !—
Held by the robe, his course was stopp'd,
Trembling—oppress'd—alarm'd—he turn'd—when lo !
Fate's direst page was instant' op'd ;—
- Again the trumpet blew—Tremendous hour !—
The cannon roll'd a dreadful peal !
A shout from thousands, blest'd the new made Pow'r—
And Echo answer'd—WILLIAM, HAIL !'

To enter into more minute criticism is unnecessary : that attention can only be claimed by works of *some* merit.

ART. 30. *The History of a Revolution that happened at Naples, owing to an oppressive Tax.* Small 8vo. 1s. Ridgeway.

The kingdom of Naples, in the year 1647, was under the dominion of Philip IV. King of Spain, of the house of Austria. The Duke of Arcos was viceroy. The Spaniards had long exercised over their subjects all oppression of conquerors ; and the Neapolitans had long felt and resented their injuries. They had not only the mortification of being governed by a neighbouring country, and of seeing their first offices filled by foreigners, but laboured under the most heavy taxes. Not only every elegance of life, but almost every necessary was taxed : their houses, their clothes, their bread. Massaniello, a young fisherman, about four-and twenty, endowed with all those qualities that are the most fitted to gain upon the populace, with great warmth, joined the people, on the occasion of a new tax which was imposed on fruit, joined the people in their curses against the government, and cried aloud that he would deliver them. A concert was formed among the people ; and Massaniello, whose mind expanded with his situation, and who discovered the latent powers of an orator, a general, and a statesman, led them on with success, in opposition to all the force and fraud of the Spanish viceroy, to freedom. The oppressive taxes were abolished, and the liberties of the people by the most solemn edicts recognized and confirmed, and the storm subsided.

The story of Massaniello is at this moment revived, for it has many years since appeared in English, manifestly to inflame the public against the shop-tax, which is undoubtedly both partial and oppressive.

ART. 31. *A Trip to Holland.* Small 8vo. 2s. 6d. sewed. Becket. London. 1786.

The title of this volume promises little pleasure to a reader of voyages and travels. The influence of a Belgic sky is not supposed to be very favourable to genius ; Batavia was never esteemed classic ground ; nor does the character, the manners, or the customs of the Dutch, offer very inviting materials for description or imitation. But, whoever can bestow half an hour on this "*Trip to Holland,*" will find himself agreeably surprised, and meet with very innocent, though not rapturous recreation. The following chapter will serve as a specimen of the author's manner.

• Packet

2. ' Packet at Sea.

' A very heavy gale. The voice, however, of a Frenchman, singing a *petit chanson*, struck upon my ear. Strange! exclaimed I, that a man should be thus easy, nay, even merry, during a storm—and a storm at sea! My curiosity was raised. I inquired for the singer, and was conducted to him by the mate.

' He was lying on the bed, and evidently disordered by the motion of the vessel. Stranger still, thought I, that the animal-spirits should thus triumph over the bodily affections; and I rallied him accordingly.

' Ah! Monsieur, cried he, *on m'a dit que le vaisseau est en danger, c'est pourquoi je chante pour chasser la peur.*

" Pour chasser la peur?"

' Oui, Monsieur, car je n'ai jamais l'air triste—en un mot je ne suis pas Anglais.

' You think an Englishman, then, the dullest of human beings? *Sans doute*, returned he, loud enough to be heard by his friend, a Dutchman, who was not a little pleased with the reply.

' I complimented him on his voice, and on his excellent stile in singing. Is it possible that you can be *serious*, said he?—I am an Englishman, replied I. He smiled, and said no more; but he was evidently pleased. I had gained his favour by commending his voice. O flattery!—soft, insinuating flattery!—how easily dost thou wind thyself about the heart of man!—how pleasing, how soothing art thou to the soul!——I was ever afterwards his friend—his *bon ami*. Charmed with being thought a singer!—Be it so. And if friendships may be thus easily purchased, tell me, I pray ye, O sons and daughters of humanity! would you ever live without a friend?

This trip is professedly written in the manner of Sterne; a most alluring, but dangerous model to follow. It is easy, indeed, to copy his oddity, his eccentricity, his breaks and pauses, his table of contents, his lubricity, and his digressions; but to imitate his wit and humour, his strokes of satire, and tones of sensibility, requires a genius equal to that of the original. There is, nevertheless, much merit in the present attempt; and we recommend to the author to proceed in the execution of his plan.

NATIONAL

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS.

For FEBRUARY, 1786.

[*Continued from our last.*]REASONINGS CONCERNING THE COMMERCIAL TREATY WITH
IRELAND.

ON the other side, it was said, that the prospect of all that prosperity, which was prognosticated to Ireland, was distant, vague, indeterminate, and uncertain; and therefore that it ought not to be considered as a serious subject of political and commercial jealousy. Habits of industry are not suddenly, nor easily, acquired by individuals: and it is with still greater difficulty, and after infinitely longer intervals of time, that habits of application are acquired by nations. Even in Scotland, a kingdom more famed for industry and sobriety of manners, than Ireland, in which taxes are as light, the necessities of life as cheap, and the price of labour as low, as in Ireland, we do not find that manufacturers have migrated thither, since the union of the kingdoms, from England. In fact, there is a fallacy in our reasoning concerning the comparative prices of labour in England and in Ireland. You may hire a labourer, or an artisan, in Ireland or Scotland, for one-third part of what he will cost in England; yet, such is the difference in their skill, application, and sustenance, that an Englishman will double the work of the Irishman or Scotchman in their own countries. A transition from the intermitting idleness and simplicity of agriculture and pasturage, to the persevering industry and genius requisite in the arts, will not be instantaneous, and is not to be expected in this, nor yet in the next generation.—Even the linen trade of Ireland is, at this day, carried on by English capitals, and English credit. Withdraw these, and the manufacture falls into immediate decay. And, as this manufacture is chiefly carried on by English capitals, so the greatest share of its profits centres in England. Indeed, while the two nations are so nearly connected by vicinity, language, manners, customs, religion, laws, intermarriages, and general intercourse; and while London continues to be the seat, if not of government to such an extent as formerly, yet of government to a certain extent, and certainly of the common sovereign, the fountain of honour and preferment in both; while it continues to be the seat of polite and fashionable resort, and of varied and elegant pleasure; the wealth of Ireland will be the wealth of England: for the riches of the former kingdom will circulate through a thousand channels into the latter. What the lapse of ages may produce, and what may be the face of affairs in Ireland some centuries hence, it concerns not us, at the present

sent moment, very anxiously to inquire. Let us grasp at objects within our reach, and judge of facts that come under our eye; lest, by endeavouring to embrace too extensive a sphere, we lose ourselves in the immensity of space, and become unable to distinguish the clouds from the tops of distant mountains. Ireland may one day be, in comparison with England, what England is in comparison with the Austrian Netherlands. But, amidst the vicissitudes of nations that must precede such a state of affairs, whatever regulations we may now make for preventing it, must be swallowed up and lost in some other revolution.

Upon the whole of this unsettled state, and the attempts that have been made to bring about a settlement of affairs between Great Britain and Ireland, we shall make two observations.

First, We discern, both in England and Ireland, the usual jealousy which actuates nations, on occasion of any new arrangement for uniting, or bringing them closer together than before. When the union was in agitation between England and Scotland, the English were jealous of the Scots, and the Scots of the English. When the crown of Great Britain devolved to the Elector of Hanover, the Hanoverians were greatly alarmed lest the union of the Electoral and British crowns should deprive them of their ancient laws and customs, and afflict them with the introduction of English liberty into the dominions of Germany.

Secondly, At the same time that it must be confessed that the part which the English ministry had to act, when it was their object to settle a lasting connection, and good agreement, between England and Ireland, was full of difficulty; yet it must also be owned, that they have not discovered, in their endeavours to effect that object, any of those masterly strokes of policy which have sometimes brought order out of confusion, and saved states from impending danger and disaster. Our ministry have good intentions, but not superior talents: suppleness rather than dexterity, activity rather than vigour, and good sense, but no resources of enlarged capacity. They seem well enough fitted to conduct the affairs of a regular established government, but by no means to divert, to manage, or to subdue the passions of popular assemblies, and to extricate the state from perilous situations.

We shall give one example of that masterly genius which is requisite, and which has often been found equal to the task of composing insurrections, and establishing regular and fixed authority. In the beginning of the present century, the people of Scotland, at that time warlike, and in the possession of arms, were as generally averse to the union, as the Irish are at this day, to the proposed commercial arrangements; and an armed resistance to that most important measure was, with great reason, apprehended by both the English and the Scotch ministry. By the advice of the Duke of Queensbury, Major Cunningham was directed to lead on an insurrection in the western parts of Scotland, and to hold a correspondence with the Duke of Athol, and other Scotch chiefs, who were most disaffected to the union. Cunningham, who was secretly in the pay of the court, proceeded in the business committed to his care,

and

and undertook to have an army of eight thousand men ready, against a certain day, to overawe the parliament-house at Edinburgh, and to enforce the ancient rights and privileges of Scotland. Every eye was turned to the rising in the west, insurrections were prevented in other places, and the bad humours of the nation were drawn to the rendezvous in Airshire, as to a head and issue. In the mean time, matters were so managed with some leading men, who possessed the chief authority with the insurgents, and those who had agreed to join them, that all their schemes of resistance, through procrastination, and various pretexts and evasions, came to nothing: the arts of our present ministry come far short of this stroke of genius.

The English cabinet, it is said, were not consulted on the Elector of Hanover's accession to the German league, which has brought Great Britain into fresh embarrassments, but which appears to us to have been wise and necessary. The Empress of Russia has an eye to Ducal Prussia, and the Emperor to the recovery of Silesia, and the exchange of Bavaria for the Netherlands, which, ever dissevered from the dominions of Austria, must soon fall a sacrifice to the ambition of France. The Empress may punish Great Britain if she pleases, and at the same time herself, by interrupting or diminishing the Russian and English trade, and the Emperor may pursue a similar course of conduct. But a regard to the liberties of Germany, of Britain, and of Europe, will justify the *Germanic League* in the sight of all sound politicians, and induce it to watch, with the most vigilant care, all collusions among the three great continental powers, as well as their military preparations.

E A S T - I N D I E S.

The general alarm which Mr. Pitt's East-India bill has excited, among the British inhabitants of that country, seems at once to prove its *moral justice* and *political inexpediency*. The man who, by fair industry or good fortune, accumulates wealth, cannot have any fair objections to lay before a just tribunal a true state of his affairs; but those, who are conscious of rapine and fraud, will unite in a confederacy for obtaining a repeal of the odnoxious law, either by influence, or threats, or perhaps by methods still more violent. And, at best, if resistance should neither be threatened nor practised; the British Inhabitants of the East-Indies are certainly laid under a strong temptation, and in some cases, under a necessity of returning from India, with their fortunes, to other countries. It is indeed a hard matter to be deprived of the privilege of British subjects, a trial by jury: but, in this respect, the servants of the company are upon the same footing with the military servants of the crown; and whoever has a mind to seek riches and honour in the service of either, must submit to the disadvantages of the course of life which, on the whole, he prefers to every other. Besides, in point of ethics, an abridgment of the privileges of a few, when that abridgment tends to promote the prosperity of the whole empire, is clearly justifiable. The great question is, how far it is safe to provoke the passions or politically wise, by alarming the fears of the British in India, to divert

divert those splendid private fortunes which add so greatly to the capital of the British nation, to foreign countries? This influx of wealth does indeed tend, and that very strongly, to corrupt the morals of the people, as well as to influence votes in the House of Commons; yet it would be rather refinement to suppose that Mr. Pitt had any intention in his East-India Bill, to introduce parliamentary REFORM, or national REFORMATION.

J A N U A R Y.

KING'S SPEECH.

His Majesty's Speech from the throne is cautious, distant, and reserved. It avoids all particulars, and intrenches administration in the wide field of generals. It tells us, that the nation is rich, flourishing, and happy; and that it is well able to bear additional burthens; but says not a word of foreign treaties, the great business of this, as well as of all foreign nations, at the present moment. In short, the minister has made his majesty talk to his people on a subject of which they are more competent to judge than he is; while he gives not the least information concerning subjects that are very interesting to the nation, and had excited a very general and anxious concern.

F E B R U A R Y.

ACCUSATION OF MR. HASTINGS.

Mr. Burke has at last broken ground, and begun to carry on his works against the late governor-general of Bengal, Mr. Hastings. And in this attack, he is supported by his party—shall we say? or faction;—among whom are some characters that in the late war did not certainly advance the military renown of their country. When the fortunes of Great Britain fell in the new world, they were sustained and even promoted in the old. In the centre, where these appear to unite, at the junction of the Mediterranean and Atlantic oceans,* Nature herself had raised a sublime theatre for the display of military virtue: and on that theatre this was displayed with great glory and success by the British officers and soldiers, under the direction of GENERAL ELLIOT. In Asia, amidst the fluctuating councils, and varying orders from England, and the storms which were excited by the French, the Dutch, the jealousy and the perfidy of the native princes, and perhaps too by the factitious disposition of some of his colleagues in office; amidst these storms, HASTINGS steadily held the helm, steered the ship into port, and preserved to his country, as if in spite of herself, the richest and fairest dependency that was every possessed by any kingdom. The success of his measures justi-

* The Mediterranean Sea was the great medium of communication between ancient nations, as the Atlantic and pacific oceans are now between the opposite hemispheres.

shed the sagacity and the vigour of the means: the event and consummation of his plans illustrated whatever had appeared dark or doubtful in his conduct; brought forth the purity of his intentions, and manifested the largeness of his mind. Yet this man, unsuspected of avarice, and whose only fault, is the lofty ambition of having dared to incur a hazardous responsibility in order to save his country; this man, of all the great officers, whether in military or civil departments during the late war, is the only one whose conduct is publicly arraigned and called in question.

The accuser of Mr. Hastings is universally allowed to be a man of genius, learning, and great sensibility of temper. It is the nature of all passions to magnify their objects: extreme irritability of nerves, which is sometimes carried even to the length of madness, not only exaggerates facts, but creates phantoms: and to these circumstances, united very probably with an early resolution of Mr. Burke to distinguish himself, in imitation of the ancient orators in the Grecian and Roman republics, by calling to judgment some plunderer of the provinces, we are probably to ascribe the extraordinary phenomenon of an ingenious and good, pursuing a great and just man, with all the fury of indignation against injustice and oppression.

It is nearly two years since, in our monthly historical and political speculation, we hazarded the conjecture that Mr. Burke, whose predominant passion is the love of literary fame, had in his earlier years, on his first prospect of coming into parliament, determined if possible, in imitation of Cicero, to drag some delinquent before the tribunal of the public. He fixed his eye on Mr. Hastings; he watched his conduct; he applied himself to the collection of materials for accusation; and the fertility of his imagination, and the warmth of his passions, made up for the barrenness of his subject. That ideas of this kind have actually taken possession of his mind appears the more certain, when we reflect that he has of late talked much of *Cicero* and *Verres* in the House of Commons. Mr. Burke contended that an accuser for the public was intitled to great indulgence, and all the assistance possible in the prosecution of his object. He instanced, from the republics of Greece and Italy, that the several states used to give every advantage of information to those who took upon them the honourable, the dangerous, and the disagreeable task of bringing a public delinquent to trial. He went into the history of *Cicero's* prosecution of *Verres*, and pointed out that, notwithstanding that governor had been in the highest offices, and closely connected with the greatest men in Rome; yet, when Cicero had undertaken to impeach him for extortion and other high crimes, every source of information that could be thought of was laid open to him: * this certainly gives some probability to the conjecture which we formerly hazarded. Mr. Burke we doubt not, is actuated in this prosecution by virtuous intentions. The famous knight of La Mancha was a man of learning, genius, taste, and virtue. It was a just indignation

* Morning Chronicle, Feb. 21, 1786.

against injustice and oppression, that determined him to sail forth in quest of adventures: and, in all his enterprizes, he shewed great valour as well as benevolence, although he unfortunately mistook their proper objects.

Mr. Hastings views the hostile preparations of the orator with a tranquillity which, if it is not sincere, is nobly affected; and, with an erect countenance, seems to say to his accuser, though you emulate the glory of CICERO, you have not found in me a VERRES.

GERMANIC LEAGUE.

It was expected once that the OPPOSITION in parliament would find some motion against ministry, on the ground of the accession of Hanover to the Germanic league; but the expectations of this seem now to die away. The minister is not certainly responsible for the resolutions formed in the councils of Hanover. And, if he were, is it clear that the accession of Hanover to the German confederacy, is not for the interest of Great Britain? It is the grand object of the Emperor to exchange the Austrian Netherlands for Bavaria. Suppose this exchange to be made, the Netherlands, disunited from the Austrian dominions, would infallibly fall into the hands of France, if they should not be protected by the arms of Great Britain. For the French monarchs have lain in wait to extend their power over the Netherlands for more than a century. They have reduced a very considerable portion of them, and they only look forward to a fit opportunity of subduing the rest. This barrier being removed, the United Provinces would also fall into the French monarchy, if they should not be divided, or in some shape or other be made the subjects of some ambitious bargain between the courts of Versailles and Vienna. The independency of the Netherlands is one of the grand bulwarks against that universal monarchy with which Europe has been threatened for more than a century, by France, and is, indeed, still threatened.

[To be continued.]

Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

In answer to our correspondent ARISTIDES, we beg to inform him that The History of Greece is not neglected; with regard to his anecdotes of the author, they are no doubt mean, and shew him in a contemptible point of view. But in the present case, we are masters of enough of even worse particulars ourselves, were we disposed to make use of them.

Concerning The Indian Guide, we had the favour of a single copy from India, for the use of our Review; and we believe that the performance is not yet reprinted in England.

T H E

ENGLISH REVIEW,

For MARCH, 1786.

ART. I. *Letters concerning the Northern Coast of the County of Antrim, containing a Natural History of its Basaltic, by the Rev. Mr. Hamilton.* 8vo. 4s. Robinsons, London.

THE natural curiosities in the northern coast of Antrim, and in particular the singular combination of basaltic pillars, commonly called the Giant's Causeway, have long attracted the attention of travellers, and been the subject of research and investigation to philosophers. The native inhabitants of the coast, who were the first observers of this phenomenon, accounted for its production, by a theory rude and simple, and to men ignorant of natural history not very absurd. They observed, that the causeway was a regular mole, projecting into the sea; they discovered, on closer inspection, that it was built with an appearance of art and regularity, resembling the works of men, though on a larger scale than had ever been seen; and they concluded, that human ingenuity and perseverance, if supported by sufficient power, were abundantly adequate to its production. Their own traditions, similar to those of other nations, concerning the extraordinary stature and strength of their ancestors, suggested the cause of this prodigy of art; and the celebrated Fingal, the hero of ancient Ireland, as well as of Scotland, became the giant under whose forming-hand this curious structure was erected.

It was afterwards discovered, that a pile of similar pillars was placed somewhere on the opposite coast of Scotland; and as the business of latitudes and longitudes was not at that time

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accurately ascertained, a general confused notion prevailed that this mole was once continued across the sea, and connected the Irish and Scottish coasts.

Towards the close of the last century, the Royal Society of London began to inquire and to speculate concerning this singular phenomenon. But, as the information which they received was imperfect, the conclusions which they drew were erroneous. Dr. Molleneux took considerable pains to illustrate the subject, but the necessary attendance of his profession prevented him from making his observations in person, for which he seems to have been well qualified. By his influence, the Dublin Society employed a painter, of some eminence, to make a general sketch of the coast, near the causeway; but he, indulging his imagination, drew a picturesque view of the scene, rather than a philosophical landscape.

From that period, this curious work of nature passed almost unnoticed for half a century; and men of science turned their eyes from an object, which had hitherto baffled the attempts of every theorist.

In the year 1740, Mrs. Susanna Drury made two very beautiful and correct paintings of the Giant's Causeway, which having obtained the premium appointed for the encouragement of arts in Ireland, and being engraved by an eminent artist, directed the attention of the world again to this celebrated subject. Soon after, Dr. Pocock made a tour through the county of Antrim, and took a general view of the coast. But, as generally happens in the infancy of science, he was more zealous to assign causes, than to investigate facts; and started a new but crude theory, imputing the regular figures of the basaltic columns to accidental fits of precipitation, in a watery medium; which is not only hypothetical, but inadequate to the production of the effects.

It is to be observed, that the species of stone of which the causeway is formed, is to be found throughout the whole extent of the contiguous country: And, within these few years, it has been discovered, that the basalt is a very common fossil, through every part of the world. Hence, the observations of men of science, in distant places, have been united on this subject; different theories have been compared together, and more general analogies suggested on which to build some rational conjectures concerning the cause which produced these wonderful columns.

The ingenious author of these letters gives us the natural history of these columnar basalt, previous to the investigation of the cause to which they owe their origin.

The causeway itself is generally described as a mole or quay, projecting from the base of a steep promontory, some hundred feet, into the

the sea, and is formed of perpendicular pillars of basalt, which stand in contact with each other, exhibiting an appearance not much unlike a solid honeycomb. The pillars are irregular prisms, of various denominations, from four to eight sides *; but the hexagonal columns are as numerous as all the others together.

‘ On a minute inspection, each pillar is found to be separable into several joints, whose articulation is neat and compact beyond expression; the convex termination of one joint always meeting a concave socket in the next; besides which, the angles of one frequently shoot over those of the other, so that they are completely locked together, and can rarely be separated without a fracture of some of their parts.

‘ The sides of each column are unequal among themselves, but the contiguous sides of adjoining columns are always of equal dimensions, so as to touch in all their parts.

‘ Though the angles be of various magnitudes, yet the sum of the contiguous angles of adjoining pillars always makes up four right ones. —Hence there are no void spaces among the basalt, the surface of the causeway exhibiting to view a regular and compact pavement of polygon stones.

‘ The outside covering is soft and of a brown colour, being the earthy parts of the stone nearly deprived of its metallic principle by the action of the air, and of the marine acid which it receives from the sea †.

‘ These are the obvious external characters of this extraordinary pile of basalt, observed and described with wonder by every one who has seen it. But it is not here that our admiration should cease; —whatever the process was, by which nature produced that beautiful and curious arrangement of pillars so conspicuous about the Giant’s Causeway; the cause, far from being limited to that spot alone, appears to have extended through a large tract of country, in every direction, inasmuch that many of the common quarries, for several miles around, seem to be only abortive attempts towards the production of a Giant’s Causeway.

‘ From want of attention to this circumstance, a vast deal of time and labour has been idly spent in minute examinations of the causeway itself; —in tracing its course under the ocean —pursuing its columns into the ground —determining its length and breadth, and the numbers of its pillars —with numerous wild conjectures concerning its original; all of which cease to be of any importance, when this spot is consi-

‘ * Monsieur Faujas de St. Fond took much pains to search for pillars of nine sides among the basalt of Viverais, in consequence of the account which Mr. Molleneux and Monsieur de Lisle gave that such were to be found; but there is little doubt that both those gentlemen were mistaken, as none of that denomination are to be discovered at the Giant’s Causeway, or its neighbourhood. Indeed octagonal pillars are very rarely to be met with.

‘ † This coating contains iron which has lost its phlogiston, and is nearly reduced to a state of calx; for with a very moderate heat it becomes of a bright red ochre colour, the attendant of an iron earth.

dered only as a small corner of an immense basalt quarry, extending widely over all the neighbouring land.

• The leading features of this whole coast are the two great promontories of Bengore and Fairhead, which stand at the distance of eight miles from each other: Both formed on a great and extensive scale, both abrupt towards the sea, and abundantly exposed to observation, and each in its kind exhibiting noble arrangements of the different species of columnar basaltes.

• The former of these lies about seven miles west of Ballycastle, and is generally described by seamen, who see it at a distance and in profile, as an extensive headland, running out from the coast a considerable length into the sea; but, strictly speaking, it is made up of a number of lesser capes and bays, each with its own proper name, the *total ensemble* of which forms what the seamen denominate the headland of Bengore.

• These capes are composed of variety of different ranges of pillars, and a great number of strata; which, from the abruptness of the coast, are extremely conspicuous, and form an unrivalled pile of natural architecture, in which all the neat regularity and elegance of art is united to the wild magnificence of nature.

• The most perfect of these capes is called Pleaskin, of which I shall attempt a description, and along with it hope to send a drawing which my draftsman has taken from the beach below, at the risk of his neck; for the approach from these promontories down to the sea is frightful beyond description, and requires not only a strong head, but very considerable bodily activity, to accomplish it.

• The summit of Pleaskin is covered with a thin grassy sod, under which lies the natural rock, having generally an uniform hard surface, somewhat cracked and shivered. At the depth of ten or twelve feet from the summit, this rock begins to assume a columnar tendency, and forms a range of massy pillars of basaltes, which stand perpendicular to the horizon, presenting, in the sharp face of the promontory, the appearance of a magnificent gallery or colonade, upwards of sixty feet in height.

• This colonade is supported on a solid base of coarse, black, irregular rock, near sixty feet thick, abounding in blebs and air-holes—but, though comparatively irregular, it may be evidently observed to affect a peculiar figure, tending in many places to run into regular forms; resembling the shooting of salts and many other substances during a hasty crystallization.

• Under this great bed of stone stands a second range of pillars, between forty and fifty feet in height, less gross, and more sharply defined than those of the upper story; many of them, on a close view, emulating even the neatness of the columns in the Giant's Causeway. This lower range is borne on a layer of red ochre stone, which serves as a relief to shew it to great advantage.

• • The only instances of different ranges of basaltes, that have hitherto been discovered, occur in the valuable work of Mons. Faujas de St. Fond on the volcanoes of Viverals, &c. but the arrangement which appears there, even with the neatness that always attends an engraving, is greatly inferior to that of Pleaskin.

* These two admirable natural galleries, together with the interjacent mass of irregular rock, form a perpendicular height of one hundred and seventy feet; from the base of which, the promontory, covered over with rock and grass, slopes down to the sea for the space of two hundred feet more, making in all a mass of near four hundred feet in height, which in beauty and variety of its colouring, in elegance and novelty of arrangement, and in the extraordinary magnitude of its objects, cannot readily be rivalled by any thing of the kind at present known*.

Besides the basalt pillars of these two magnificent promontories, there are many other similar arrangements through the country. In the mountain of Dunmull, two different ranges of columns may be discovered. They are found also at Dunluce-hill; in the bed of the river bush; on the summit of the mountain of Croaghmore; in the highland over Ballintoy; in the island of Rhagery; and various other places, through an extent of coast, about fifteen miles in length and two in breadth. Beyond this tract, which abounds in perfect pillars, an attentive observer will trace the same species of fossils in very distant parts of the country, so far as the northern shore of Loughneagh, and the mountains of Derry; in many places of which imperfect columnar forms may be observed: So that the great cause which generated this species of stone has been exerted through a space of more than forty miles in length, and twenty in breadth; that is; through above eight hundred square miles.

In the 9th letter Mr. Hamilton gives an analysis of the basalt, and an explanation of its most remarkable properties, from the known elements of which it is composed. Its principal component parts are iron in a metallic state, combined chiefly with silicious and argillaceous earths. From a knowledge of these elementary parts of the basalt, we are furnished with an analogy tending to throw light on the regularity of its form. Silicious earth, which is one of its component parts, frequently affects a regular figure. Thus rock crystal, which is a pure flinty earth, is commonly disposed in the form of hexagonal prisms, the denomination of sides which chiefly prevails among the basaltic pillars.—Thus various crystallizations are found to take place in the metal of

* * Mr. Pennant is much mistaken in his opinion that the little island of Staffa, whose greatest height is but one hundred and twenty-eight feet, contains any object equal to the bold promontories of Bengore. —Neither are the best specimens of pillars at Staffa at all comparable to those of the Giant's Causeway in neatness of form, or singularity of articulation.

glass-houses, where the furnace has been suffered to cool gradually.

Iron is another of the principles which enter into the basalt; and this metal is found to crystallize in regular figures. This is sometimes discoverable in the ores of that metal; in our foundries the grain of cast-iron presents a striated appearance; by the operations of chymistry, regular cubical figures are produced, clearly ascertaining this tendency toward a peculiar disposition of its parts.

Indeed, the particles of every substance in nature appear to possess private laws and affinities, whereby they proceed to unite and to arrange themselves in regular forms. Thus saline substances, that have been dissolved in a watery medium, after the evaporation of the fluid, affect an arrangement peculiar to that species of body. Thus bodies, which have dissolved by the medium of heat, when suffered to cool equably, exhibit a peculiar disposition of parts; of which instances occur in every species of metal, in sulphurs, and in glass. Though crystals have never been produced from any simple substance, precisely answering to the articulated basalt pillars, we know that elements, which separately form specific crystals, may, when united, form bodies different from either figure. Thus melted glass, through which scorizæ of iron are mixed, are found to affect a columnar shape.

In the 10th letter Mr. Hamilton endeavours to support the volcanic theory of the basalt. Mr. Desmarest, Sir W. Hamilton, and Mr. Faujas de St. Fond, have thrown great light on this subject. We think our author's reasoning, on this subject, amounts to proof.

• First. The basalt itself is esteemed to be nothing else than lava; and its varieties are attributed entirely to accidental circumstances attending its course, or the manner of its cooling. In support of which opinion, it is affirmed, that the basalt agrees almost accurately with lava in its elementary principles*, in its grain, in the spe-

* * This will appear pretty evident from stating the products of each substance, according to the analysis of that able chymist, Sir Torbern Bergman:

Basalt, 100 parts.			Lava, 100 parts.		
	Parts.			Parts.	
Contains Silicious earth	50		Contains Silicious earth	49	
Argillaceous earth	15		Argillaceous earth	35	
Calcareous earth	8		Calcareous earth	4	
Magnesia	2		Iron	12	
Iron	25				
	100			100	

cies of the foreign bodies which it includes †, and in all the diversities of its texture ‡.

‘ Secondly. The iron of the basalt is found to be in a metallic state, capable of acting on the magnetical needle. The same is true of the iron contained in the compact lava.

‘ Thirdly. The basalt possesses the remarkable property of being fusible *per se*; this property is also common to the lava, and most volcanic substances.

‘ Fourthly. The basalt is a foreign substance, superinduced on the original limestone soil of the country, in a state of softness capable of allowing the flints to penetrate considerably within its lower surface. It is hardly necessary to add, that the lava is an extraneous mass, overspreading the adjoining soil in a fluid state; that it is often borne on a limestone base; or that flints, and other hard matters, do frequently penetrate into its substance. In short, the circumstances of agreement are so numerous, and so clear, as to create a very reasonable presumption that they are one and the same species of substance.’

In the 11th letter our author answers the objections which can be made to his theory, and further illustrates and confirms it.

Upon the whole, these letters are the production of an ingenious and philosophic pen. They will entertain the curious reader, and instruct the learned. *Hamilton* seems to be an auspicious name in the study of natural history.

ART. II. *An Examination into the Rights and Duties of Jurors; with some Strictures on the Law of Libels.* By a Gentleman of the Inner-Temple. 8vo. 2s. 6d. Whieldon. 1785, London.

OUR author holds a middle course between the writers for the prerogative, and for the people. He avoids alike the imputation of being a favourer to republicanism or to despotism. He opposes, accordingly, the claim of a jury to decide both concerning the law and the fact. At the same time, he does not wish that judges should be despotical. He contends, notwithstanding, that “the wisdom of our constitution did not ordain that twelve judges should be chosen, for their learning and probity, merely to keep order among a jury, and

‘ † Bits of limestone, flints, schorl, crystals of various colours, morsels of pure clay, &c. are common to the basalt, and to lava.’

‘ ‡ All the varieties of texture which take place in lava, from the compact, close-grained kind, to the spongy lava, may also be traced among the basalt.’

“ learn that law, in the practice of which their lives had been spent, from John Lilburne and Michael Rayner.”

The three great points upon which our author exercises his legal and historical knowledge, are as follows: 1. He contends, that a jury have no original cognizance of the law. 2. He avers, that they have no incidental power over it. And, 3. He is decidedly of opinion, that, if a jury should give a verdict, in opposition to the court, in a point of law, they intrude upon the province of the judge; determine a matter, in which, of themselves, they can have no legal conviction; and incur the guilt of perjury. Upon these topics, it is to be allowed, that our author displays learning and ingenuity. But we must confess, that he has not been able to bring us over to his argument.

As a specimen of his manner and composition, we shall submit to our readers a few of his observations on the subject of libels.

“ It is not material,” said Lord Coke, in the star chamber, “ whether the libel be true or false; or whether the party, against whom it is made, be of good or bad fame.” Mr. Hawkins, in the King’s-Bench, improves on the idea. “ It is far from being a justification,” says he, “ of a libel, that the contents thereof are true, or that the person, upon whom it is made, has a bad reputation, since the greater appearance of truth there is in any malicious invective, the more provoking it is *.”

† This position involves most absurd, as well as unjust, consequences. Suppose a man convicted of perjury. If A. had unfortunately published this circumstance, whether in defence of his own character, against an unjust attack, or in vindication of his conduct towards such a miscreant, or in order to caution the unwary stranger against his base principles and designs, he would be told, by the assertors of this absurd doctrine, that the truth of his libel enhanced its criminality, and be sentenced to pay such a fine, and such other corporal punishment, as the judges, in their discretion, should think fit. Although such enormities are not yet practised, still, according to the position alluded to, they may be daily committed under the sanction of the law. The exercise of any power, however moderate, is a very weak foundation upon which to rest the claim to that power, if it be inimical to justice and liberty. *Malus usus abolendus est.* If it be unsound doctrine, Sir William Blackstone tells us that it may be rejected, against the authority of a precedent †: if it be not law, it ought not to be allowed.

‡ The prevention of crimes, and the preservation of the public tranquillity, form the only foundation of the right of any man, or body of men, to punish their fellow-creatures; and punishment di-

* Plac. Coron. i. 194.

† Comment. b. i. p. 71.

sected to any other view, or tending to any other end, is tyranny. This right is exercised to its proper purpose, when a perjurer, or a false and malicious libeller, is pilloried. The infamy, which such a punishment draws upon the culprit's credit and character, is the object for which it is inflicted; that others may be thereby intimidated from the commission of the like offences: for certainly the sitting in the pillory would, of itself, hardly be a sufficient curb on the malevolence of a man, far above the extreme of vice. The punishment consists, then, in the public infamy. But, by the modern doctrine, if a person shall proclaim to the world this punishment, which consists in its very notoriety, as the greater appearance of truth increases its provocation, this, which rests upon the indisputable verity of a record, must be more provoking than any other whatsoever. By this same modern doctrine, the judge shall be obliged to tell a libelled plaintiff in a civil suit, "the truth only has been spoken of you; you deserved it; and if you suffer, it is *damnum absque injuria*; and you are entitled to no redress:" and to tell a prosecutor of a criminal accusation, under exactly similar circumstances, who seeks, in a vindictive punishment, to involve in ruin the enemy of his vices, "we will feed your revenge; the laws have been insulted in the punishment of a malefactor; and the prisoner shall suffer all the rigour of their severity."

Is this consistent with the principles of equity; that the vicious, the prostitute, the infamous, though they shall not have the same private remedy for an act, by which, in the eye of the law, they are not injured, shall yet have the same power of drawing down the vengeance of public punishment, that the virtuous and just shall possess for the severest injury that can be offered to him? Or, is it politic, that the historian's pen shall tremble beneath the inquisitor's rod? and vice and virtue, the patriot and the traitor, a Chartres* and a Savile, shall be handed down to posterity, with equal honour, undistinguished by the plaudit of gratitude, or the censure of justice, because, "though a private man or magistrate be dead at the time of making the libel, yet it stirs up others, of his family and blood, to revenge and break the peace †?"

This, indeed, some ages ago, was a very profitable doctrine to the crown; and might, therefore, be reasonably expected from the court of star chamber, or any other court, whose judges were, in general, likely to be exalted for their corrupt subserviency to the will of the prince, and to be continued only as long as they tendered the same implicit obedience to his mandates. It was not very surprising, too, when the fines and amerciaments of the courts of justice formed a considerable part of the crown revenues, that the ministers of the prince were not very delicate of the justice with which they were imposed upon the weakly and the powerful ‡.

* Celebrated by Arbuthnot's epitaph.

† Hawkins, P. C. 1. 195. 5 Co. 125. a.

‡ Madox Exch. 4to edit. 1769. vol. i. p. 342.

‘ But these causes have long ceased to exist. The prince is endowed with a patrimony, sufficient, at least, to preserve him from practising extortion. His judges are no longer the ministers of arbitrary power; they are the independent depositaries of laws, certain, equal, and permanent. Pity that there should exist even one case, which affords an exception to the strictness that guides their judgments !

‘ In support of this new doctrine, it has been alledged, that the terms, “ maliciously, falsely, scandalously,” are words of course, tantamount to the “ moved and seduced by the instigation of the “ devil,” in indictments for murder. But the comparison will not hold. It is a matter of perfect indifference, whether the devil instigated the murder or not; and, though I do not remember any case in which it has been determined that an indictment shall not be quashed for the want of those words, it may be very fairly assumed, that, if the question came to be agitated, they would be judged to be immaterial; for it has been determined, that certain other words, of at least equal import, may be omitted, without vitiating an indictment. The person murdered is supposed to be in the peace of God, and of the lord the king, at the time of the murder: but it hath been adjudged, that the words are not essential in an indictment for murder, for they are not of the substance; and, perhaps, the truth was, that the party was, at the time, breaking the peace *.’

It would greatly exceed the bounds of our journal, if we should enter into a discussion of the rights of jurors. We may, however, be permitted to express our surprise, that any doubts should yet remain upon a subject which has been so amply and so repeatedly handled, by lawyers, politicians, antiquaries, and divines. Most certain, notwithstanding, it is, that this is a field where some superlative and penetrating genius is still to acquire the most honourable laurels.

ART. III. *The Mutual Deception, a Comedy; as it was performed at the Theatre-Royal, Dublin. Dilly. 1785, London.*

IN this play, as in the greater part of English comedies, there are two plots. The first, as the author confesses, is taken from “ *Le Jeu de l’Amour et du Hazard*,” in the *Theatre Italien*; in which there is a quadruple exchange of characters, between mistress and maid, master and man. The underplot, he tells us, is the offspring of his own imagination; and he states a claim to originality from it, which we cannot allow; for the characters are common, and the incidents trite. The two plots have no more connection with one another, than

* 4 Co. 41. 2 Hawk. Pl. Coron. p. 233.

the affairs of the *English ministry* with those of the *Regency of Hanover*.

If the taste, or rather appetite, of an English and Irish audience requires a large portion of theatrical entertainment for an evening meal, it would be more elegant, as well as palatable, when served up in two separate courses, than set on the table at once, with disorderly and disgusting profusion. Two tragedies or comedies would please us better in succession, than when confused and huddled together in one monstrous mass : and this rule we recommend to the observance of our dramatic poets, in all time coming.

The comedy before us has little, with regard to fable, character, or manners, to recommend it to notice. The style is forced, barbarous, and ungrammatical ; and by no means the style of conversation. The following is a specimen.

Sir Harly. Has our bright northern star, at length, moved from its stationary distance, revolving nearer us, to beam its brilliant and benign influence on the south, to enlighten me, and shine a constellation in the hemisphere of our metropolis !——

Caroline. If this flaming compliment is designed for me, Sir Harly, I assure you it is thrown away, and much more than I deserve ; as it was neither to planet-strike you, or make an illumination in the city, that I came to it ; for I shall beam very little abroad.

Sir Harly. Come, come, Miss Belgrade, this formal, icy language is not congenial to the warm regions of London ;——we'll not let you be envelop'd and conceal'd in a cloud, hiding your lustre from us with all the prudery of a Lady Grace ;——shall we, Miss Meanwell ?

Sir Harly Paramour is, indeed, represented as a member of parliament ; but there was no occasion for so much *brilliancy of figure*, on this occasion, as he was only talking to his *mistress*, and not making a speech in the *House of Commons*. But the *wittiest* and most laboured scene of the whole is, when the aforesaid Sir Harly Paramour was at Madame Bordelle's lodging (to which he wanted to convey his mistress, but being detected by the father, who came all the way from India, in the critical moment) attempted to make his escape, disguised in womens clothes, from a closet window ; but, being suspended by the train of the gown, was caught in the attempt : Belgrade the father, Blenheim the honourable lover, and Madam Bordelle the bawd, appearing at an opposite window laughing.

Sir Harly. Help ! help ! help ! do, Madame Bordelle, order some of your damn'd rascals to assist me.

Blen. What ! for running off with her clothes, and making a woman of yourself ?

Belg. O ! the gods of old always intrigued in disguise, you know !

Blen.

Blen. And he that has the heart of a woman should always appear like one.

Sir Harly. Do, dear Madame Bordelle.

Blen. O no, he's a capital sign-post, and might have answered for a golden fleece, had chance suspended him by the middle!

Blen. But he is better as he is——for a battered rake, you know, is the fittest emblem for a brothel like this.

Belg. Aye, and if Madame Bordelle was hung next him as a companion——what a pair of spectacles they would make!

(Both laugh.)

Sir Harly. Curse my unlucky fate!——Do cut me down, pray!

Blen. What! would you make hangmen of us?

Belg. We should be very bad ones, indeed, if we took you down before your execution.—*(Both laugh.)*

Sir Harly. I'll be the laughing-stock of all passengers——and the ridicule of the world as long as I live.

Blen. No; they will only call you the enchanted knight, or macaroni in tribulation!

Belg. Or, perhaps, say—you were over head and ears in love, or fouled in claret, and so hung yourself up to dry.

Both. Hah! hah! hah!

Blen. Suppose you plead your privilege—and get a *babeas corpus* to remove the body.

M. Bord. O, mon Dieu! vat business have de *corps* here!——sure you be not going to kill de *body* in my house!

Belg. Hah! hah! hah!—No, never fear—he will live to punish himself, if he survives the shame of it.

Blen. We have plagued him sufficiently——so, Madame Bordelle, order us a ladder.

(Sir Harly, in struggling, breaks down, and falls into the street.)

Belg. He has sav'd us the trouble——“for down drops the gallant, gay Lothario.”

Sir Harly. I have had a hard fall of it; but all is safe—and now, legs do your duty.—*(Runs off.)*

Blen. But he shall not escape me this way.

Notwithstanding the *brightness* of all this wit, some of it is borrowed. “What a pair of spectacles they would make!” is taken from a well-known story of two thieves, who were condemned to be hanged. After the first was turned over, the other thus harrangued the audience: “You see my companion swinging, and that is a sad spectacle; you will soon see me swinging, and that will be—a pair of spectacles.” But here, as in most cases, the beauty of the original is lost in the imitation. English comedy has been often and much indebted to the jests of Ben Johnson, Joe Millar, and other great wits, as well as to Wagstaffe's Dialogues on Polite Conversation; but this is the first instance we recollect of any author who has attempted to *steal* from Tyburn.

It was rather unfortunate, that communicating the *vis comica* to Ireland made no part of Mr. Orde's propositions.

ART. IV. *Plain Sermons on Practical Subjects, by the late Mr. Thomas Gordon, Minister of the Gospel at Spymouth.* 8vo. 2 vols. 10s. boards. Cadell, London.

MR. Thomas Gordon, the worthy author of these sermons, was distinguished by his zeal for liberty, and a regard to the rights of mankind. These, in him, were not the feeble sentiments which glow only in the closet, and evaporate in speculation. His zealous attachment to government, in the year 1745, and the decided part which he took, when religion and liberty were in danger, made him so obnoxious to the rebels, that he resolved to join the Duke of Cumberland's army; and he was present at the battle of Culloden.

The same liberal and independent spirit followed him into retirement, and marked his ecclesiastical life. Though he conformed to the religious opinions of the church of Scotland, his notions of church government were somewhat singular. These he expressed in an excellent Treatise, which he published in the year 1776, which he called *An Inquiry into the Powers of Ecclesiastics, on the Principles of Scripture and Reason*.^{*} There he strongly asserts the sacred rights of conscience and of private judgment, and defends them with a fervour and force which will be highly acceptable to all rational Christians. During the intervals that he could spare, from the duties of his ministerial function, he composed a variety of Essays on morality, politics, agriculture, and criticism, many of which appeared in a periodical paper at Edinburgh, under the signature of Urbanus.

The sermons are of the plain and practical kind. The modest author makes no pretence to new discoveries in theology, to refinement of reasoning or embellishment of composition. He delivers what he reckons the doctrines of the gospel in their native simplicity; adapts his instructions to the different characters of men; and endeavours to recommend and enforce vital religion, stripped of every human addition. The following passage in the sermon on *The True Import of Goodness* seems to give a picture of the author's heart, and will be acceptable to every serious reader.

(1.) This divine principle, where it hath arrived at any consistence, is accompanied with the finest and most pleasing of all feelings. It is accompanied with a serenity and composure of soul which can arise from no other source. It enables one to possess his whole soul and enjoy himself. And in this happy situation one is not easily ruffled, is seldom provoked. In quarrelling with the world, it would be often found, if we would search deeper than present appearance, that at bottom we are quarrelling with ourselves. The ground-work, the inflammable matter, lies within, and the least spark kindles it. For to

^{*} This Inquiry is sold by Mr. Murray, No. 32, Fleet-street, London. 8vo. boards. 4s.

one self-satisfied, that can converse with his Creator, as the source of being and happiness, and with himself as a dependent accountable creature, and as a sinful and guilty creature with his Redeemer and Intercessor—looking with humble hope to his all-atoning perfect work, as the alone ground of his acceptance; all nature around looks gay and smiles; the fairest side of things presents itself; nor is he greatly moved in circumstances, where the restless, self-troubled, rankled mind would storm, rage, and discharge all its spleen and fury.—Hence arise two considerations of great importance to our own peace and security, and to the peace and happiness of society.

‘This divine principle will, on the one hand, fit as admirably to be members of civil community. It will dispose us to be quiet, obliging, useful. It will prompt to every duty which justice could demand, or humanity suggest;—which religion, in her divinest form, inspires and dictates. The good man studies to be a living picture of Charity.—“He suffers long, and is kind; he vaunteth not himself, he is not puffed up; doth not behave himself unseemly, seeketh not his own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; heareth all things, believeth all things, hopeth all things, endureth all things.”—And who would harm so amiable, so divine a character!

‘It will prevent, on the other hand, that indiscreet and assuming spirit which mars the peace of religious community, and inflames one denomination against another. It will preserve from, or soften, that intemperate and fiery zeal, which, under the base pretence of love to the truth, imbitters the passions of men—producing often a brutal fierceness, equally destructive to public and private happiness, to the rights of humanity and conscience.—The belief of the truth and the love of the truth are inseparable; but the love of the truth, however sincere or fervent, is a thing totally different from these prejudices, and that resentment, which often too plainly appears against those who cannot believe and think as we do. Goodness of heart will ever lead to act with modesty and deference, and to judge with moderation and lenity.—If we have been happily directed to the paths of truth, while others wander in the maze of darkness and error, it is our duty, indeed, to endeavour to reclaim them by every friendly, gentle, rational means in our power; to pity them, and pray for them—a truly good man would perhaps drop a tear over them; but to proceed to violence, or to dare to sanctify the most baneful passions that disgrace humanity, under the sacred name of zeal for religion, his heart forbids him—a divine impulse restrains him. Goodness of heart, in its genuine and proper sense, therefore, is the only permanent security against this most dreadful of all terrestrial evils—religious persecution!

(2.) There is a majesty in real goodness that strikes with veneration, and overawes the consciences of wicked men, and makes them, as it were, bow before it. Hardly is any man so abandoned—where spiritual usurpation, originating from ambitious and interested views, hath not rendered the mind dead to every moral feeling; hath not worn out every sensibility, and erased every trace of humanity—as not to admire, as not to envy the amiable, the blessed character which the divine graces adorn, however little disposed to follow the noble copy. Goodness, therefore, where it is not itself a principle in

the heart of the beholder, constitutes a moral restraint in the minds of others, and proves as a mound around its possessor : I do not say impregnable ; but, next to the power of repelling every injury, it is the best and most permanent security. And however bad men may act, impelled by their passions, good men have the secret verdict of the consciences of these very men in their favour. They may express their disgust or their spleen, they may discover more injurious marks still of their displeasure ; but, if they listen but for a moment, there is something within them that will whisper in their ears the true cause of all this.—That the conduct and virtues of the good man reproach them, and, in spite of themselves, throw an alloy into their own estimate of themselves, and into the lap of all their pleasures.

Mr. Gordon's theological opinions are Calvinistical, or what are commonly called orthodox ; but even his speculative discourses have a moral tendency, and are favourable to virtue. He does not belong to that fanatical fraternity, who think they please their Maker by renouncing their reason, and exalt revealed religion by undermining natural. He is a Christian and a moralist, and addresses the heart as well as the understanding. Readers of sermons are chiefly found in the middle stations of life, and to such this collection will be of signal service. The author was induced to publish them from an *impression* on his mind, that they would be useful ; and the sincerity of his piety, and the fervour of his goodness, cannot fail to make the best impressions on others.

ART. V. *The Works of Mr. Chevalier de Florian. Translated, from the last Paris Edition, by Mr. Robinson. Two volumes 12mo. 5s. sewed. Becket. London, 1786.*

THE first of these volumes contains a translation of *Galatea*, a pastoral romance ; to which is prefixed an introductory essay on that species of composition, addressed to Miss Thurlow. Pastoral romance is, in our language, a new species of writing. Italy gave birth to it, and is still without a rival in that branch of literature. Tasso's *Aminta* is still the first of pastoral productions. His imitators have not been so happy. The delight of the Italians is to start an image hidden in some remote region of fancy ; to present it in a variety of forms ; and to substitute wit and fancy for passion and nature. Not all the wit of Guarini, the prettiness of Bonarelli, or the lustre of Marino, can vie with the simple beauties of Gessner. A German writes as he feels ; the heart finds a language for itself ; a language easy and expressive, without the aid of art. The Germans are our masters in rural harmony ; and have carried off the palm of pastoral poetry.

The rules of this species of composition are justly conceived, and happily expressed, by Mr. Robinson.

• Pastoral romance stands in the same degree of affinity to the simple eclogue, as epic poetry does to dramatic dialogue. Each should distinctly form one complete whole. However interspersed with episodes, or chequered with ornaments, still there should be held out one principal and main object throughout the work. The extent of the subject is of no consideration in this rule; that Nature herself seems to point out to us; for tragedy has its aim as well as epopee; and while a shepherd chants over his reed, there may be as much pre-conceived purport in his song, as if it made up a story of some volumes.

• The same rules, then, with regard to unity of time, place, and action, which are applicable to the drama and epopee, hold good in respect of pastoral romance. The scene alone constitutes the difference; but this gives rise to variety of imagery; and hence, like vericoloured flowers, blowing from the same stem, epopee and pastoral romance shoot from the intricacy of situations in which a great and good character is placed.

• However, as pastoral romance reaches not the dignity of epopee, some allowances must be made relative to the unities.

• A hero is generally given one year to complete the godlike work he has undertaken in an epic story. The drama, overawed by probability, gives but a few hours, strictly speaking; but pastoral romance, participating of the nature of both, without the importance of either, may widen or contract the circle of duration, as the concomitant circumstances flow more or less from the adventures of unbounded fancy, or the still scenery of domestic life.

• Romance, in its own nature, seems to carry with it the idea of heroic biography: but when the epithet *pastoral* is joined to it, it lessens distance, fetters time, clips the wings of fancy, and gives up the reins to the more uniform walk of Nature. If Abel, Thirza, Mehala, and Cain, were not shepherds and shepherdesses, the death of one brother by another, the first murderer, and the first blood the earth e'er drank, might have sprung forth into the fields of fancy, blossomed into adventures of the deepest dye, and pompously increased in duration of time, and expansion of place.

• Pastoral romance, then, with regard to unity of time, stands betwixt epopee and the drama, neither so unbounded as the last, nor so diffuse as the former.

• The unity of place is determined by the name itself. The scenery must be rural; and, as the cares, concerns, and undertakings of swains seldom spread beyond the umbrage of their own groves, or the banks of their own rivulets, so the whole of a pastoral event may be crowned within the limits of one manor, or even one village. The subject itself, by giving greater scope to fancy, requires less of place; for a fairy or dryad can do more within the magic ring of a hillock, or the sacred bark of an old oak, than heroes on wide extending plains, or the boundless ocean.

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The second volume consists of characteristic tales ; in which the character and manners of the Germans, the Spaniards, the Portuguese, the French, and the Persians, are represented in a variety of adventures, and delineated with propriety and elegance. The following extract from the *German* tale will give a specimen of the Chevalier de Florian's manner, and of his talent for description.

' One evening, having passed the day in reaping, the good old Peter, Theresa, and his family, seated on the turf, were indulging themselves at their own door. They were lost in contemplation of those sweet summer nights, that the inhabitants of cities never know. " Observe," said the old man, " how that beautiful sky is besprinkled with stars, some of which, falling from the heavens, leave behind them a long train of fire. The moon, hid behind these poplars, gives us a pale and trembling light, which tinges every object with an uniform and soft splendour. The breeze is hushed; the tree seems to respect the sleep of its feathered inhabitant. The linnet and the thrush sleep with their heads beneath their wings. The ring-dove and her mate repose amidst their young, which have yet no other covering, or feathers, than those of their mother. Nothing interrupts this deep silence, but that plaintive and distant scream, which, at equal intervals, strikes our ears; it is the cry of the owl, the emblem of the wicked. They watch while others rest; their complaints are incessant; and they dread the light of heaven. My dearest children, be always good, and you'll be always happy. Sixty long years have your mother and I enjoyed a happy tranquillity. God grant that none of you may ever purchase it so dearly."

These tales are well known, and deservedly esteemed, at Paris. The translation, notwithstanding, of some quaint phrases, is executed with fidelity and spirit. Those readers who have a taste for the simple beauties of nature, and the artless expressions of passion, will here meet with entertainment.

ART. VI. *Defultory Reflections on Police: with an Essay on the Means of Preventing Crimes, and Amending Criminals.* By William Blizard, F. S. A. Surgeon of the Honourable Artillery Company, &c. 8vo. 2s. Dilly, 1785.

MR. Blizard appears to have some merit in the exertions he has made in behalf of the police of the metropolis. He was a zealous member of the London Military Foot Association; and his pamphlet is partly employed in commemorating his own merits, and those of his coadjutors. We believe him to be a man of probity and good sense, and we should not be disposed to refuse him our vote as a member of a council of police. But whatever be his merits as a man, and a citizen,

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they come disguised to us in his capacity as an author, by a frippery and affectation, which have seldom been equalled. When a man writes in this stile, he unfortunately detects for us, the principle of the whole of his character, and we cannot but perceive, that the mass of his virtues are dictated by a spirit of vanity and ostentation. These features are finished off, in the present instance, by the elegance of his paper, and the beauty of his type, together with a pompous copper plate frontispiece prefixed to his *petit brochure*. Since however, with all his demerits, we could wish to recommend his pamphlet to the attention of our worthy friends the citizens of London and Westminster, we will beg leave to present them with one of his letters entire, which of all the rest is most calculated to do credit to his good humour and humanity.

S I R,

‘ There are practices in this town, which seem to be authorised by some rulers of parishes, that do not comport with the boasted humanity of this nation.—Very lately, a poor black fellow was turned out of a cart on the pavement, in a parish of this city, and there left. His condition was truly shocking, for both his legs were in a state of complete mortification; he was too ill to relate the story of his sorrows. The first suggestion was, to remove him a little farther, out of the parish, lest it should be burdened with him. A more humane and intelligent person remarked, “ that his life had already been nearly sacrificed to this saving principle, and that he would relieve them of their concern;” and instantly had him put into a coach, and conveyed to the London-Hospital. Both his legs were amputated, and the poor fellow now begs about the eastern parts of this town.

‘ A little time since, a miserable woman laid herself down at my door. She said, she had dragged her tottering frame from Portsmouth. Her appearance, one would have thought, would have melted any heart. She was reduced to the lowest state, by disease, want, and fatigue: one of her arms, from these causes, was beginning to mortify. A neighbouring sage came, and advised me to have her put away only about a hundred yards, and she would then be out of the parish; and no expence could accrue from her. Shocking expedient! and what, then, is to become of this sinking creature? Tossed from parish to parish, where is to be the last cruel scene of her existence? No; while the gates of the London-Hospital continue open to the diseased and wretched, we will implore the blessings of that place, to rescue from death, or to soften its pangs? She was conveyed thither: but the powers of nature were too far spent; she lived only about ten days.—Her sense of gratitude, for what had been done for her, was so great, that she hardly ever ceased, night and day, praying for and blessing the charity.

‘ But, ah! my friend, I have a tale of woe to relate, that must deeply affect your sensibility.—A fine male infant was laid at the door of our friend ***. His good lady was from home, and he at a loss, for the instant, how to act for the preservation of the babe. An

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officer of the parish, who had been informed of the matter, came officially, and assured our friend, that he would take care of the business. He took up the little innocent, and went away. He looked up and down the street; and presently saw a female, of about nineteen years of age, walking to and fro, in seemingly great agitation. He contrived to have the heart-rent girl brought into a public house. He presented the child, and asked whether she was the mother of it? Maternal tears were then big in her eyes! but shame would combat with nature! she replied, no. All the while, nature spake, in every anxious look on the babe, yearning for the breast. The unfeeling monster proceeded—then I will lay it in the kennel. She shrieks, seizes the infant, and flies from her enemy, man!—Whither, hapless female, wilt thou go? Would that a Sterne, or a Shênstone, or a Hanway, or that thou, my honoured friend, hadst been near, to have comforted her broken heart! And what are her crimes—say, rigid Stoic—that her tender nature should be so violently treated? Alas! her heart was too susceptible: she loved, was deceived, and undone! And wilt thou, seducer, bear no share of the burden of her woe? Whither, hapless female, wilt thou flee? Perhaps, distracted, she may plunge herself and babe into some stream; or she may dash out the brains of the smiling boy, saying, “I will not add to the race of savages;” and rave out her remaining days in Bedlam!

‘But let us finish this affecting story. The officer returns, runs over the relation of the circumstances, and adds, “She is now out of the parish, and we are safe.” “A curse light on thee!” said my friend. I am, &c.’

Annexed to Mr. Blizard’s pamphlet, is the opinion of the City Recorder, upon the legality of the London Association. It is written perhaps as fairly, and as well as the subject will bear; but to us it affords only a new specimen, how much an honest man will be puzzled, when he attempts to defend the dictates of common sense by the quibbles of the law. No government ever yet included a remedy for its own imperfections. The laws of England are, in our opinion, in peremptory and direct opposition to this sort of consideration. But if the police of the country be in so wretched a state, as to be unable to protect the lives and property of its citizens, or if our liberties are brought into imminent and alarming danger, these are cases that look beyond temporary and political institutions, and that lead us back to the great and unalienable principles and immunities of our nature.

ART. VII. *Essay on the Life and Character of Petrarch. To which are added, Seven of his Sonnets; translated from the Italian.* 8vo. 1s. 6d. Cadell. 1784.

OUR author is of that class of writers, who, ever secure of escaping our censure, are never happy enough to obtain our applause.

Serpit bumi tutus nimium timidusque procellæ.

It is not easy to say, in the present instance, whether the Essay on the Life of Petrarch was compiled for the sake of the translated sonnets, or whether the sonnets were translated to eke out the biography. Certain of never rising to distinction, and never going down to posterity, this pamphlet will not, however, disgust the most fastidious and critical reader. But to say this, is to confess that it will have its share of applause and celebration. We will do it the justice to say something of each of the parts of which it is composed. The most considerable article in the life, is a critical examination of the fact, whether or no the Laura of Petrarch was ever married. The affirmative of this question is maintained by the author of *Memoires pour la Vie de Petrarque*, printed upon the continent, in three volumes, quarto, and abstracted in English in two volumes, octavo. The public notice of this work has been sufficient to diffuse a kind of general opinion of the veracity of the fact, and a persuasion among the superficial and credulous, that it was out of all controversy. The writer before us brings the question under fresh examination, and we think has been tolerably successful in wiping away this stain from the reputation of his favourite poet. He observes, that the author of the *Memoires* is a descendant of the family of the married Laura, and therefore was interested, in respect of his vanity, in establishing her pretensions to be the mistress of Petrarch. We are not at liberty to extract his arguments before us at large, but we will present our readers with one or two of those which appear to us most forcible.

3th. An amour of this kind, with a married woman, the mother of a family, was in itself an offence against both morality and religion, and must have been viewed by the poet himself in a criminal light. But the passion of Petrarch for Laura appears to have been his glory and pride, and to have raised him both in the esteem of others and of himself.

*Anima—da lei ti vien l'amoroso pensiero
Che mentre'l segui, al sommo ben t'invia —
Da lei vien l'animo sa leggiadria
Ch'al ciel ti scorge per destro sentiero.*

Son. 12.

‘In amore meo, says Petrarch, in his dialogue with St. Augustine, *nil turpe, nil obscenum, nil denique præter magnitudinem culpabilis*. Dial. de Contemptu Mundi. *Illa juvenilem animum ab omni turpitudine revocavit, uncoque retraxit, atque alta compulsi spectare.* ibid. *Amore accerimo, sed unico et bono in adolescentia, et laboravi diutius laborassem, nisi jam tepescens ignem mors acerba sed utilis extinxisset.* Epist. ad post.

4th. In the dialogue above-mentioned (*de Contemptu Mundi*, Dial. III.), where St. Augustine is introduced reasoning with the poet, and endeavouring to convince him of the errors of his past life, and particularly

ticularly to dissuade him from the indulgence of his passion for Laura, to which he was as much a slave after her death, as he had been during her life, the holy father makes use of every argument that can be drawn both from religion and morality. Would he have omitted the strongest of all arguments; would he have forgot to urge that Laura was the wife of another, and consequently that his passion was a crime in the sight of God and man?

‘5^{to}. Convinced, as we must be, that the love of Petrarch was a virtuous passion; we shall find, from the works of the poet, that he ardently desired to be united to Laura in marriage, and was even in the near prospect of that happiness.

*‘Amor con quanto sforzo oggi mi vinci:
E se non ch’al desio cresce la speme
F’ cadrei morto, ove più viver bramo.*

Son. 65.

*Già incominciava a prender securtade
La mia cara nemica à poco à poco
De suoi sospatti; e rivolgeva in gioco
Mie pene acerbe, sua dolce bonestade:
Presso era ‘l tempo dov’ amor si scontra
Con castitate; e a gli amaxti e dato
Seder si insieme e dir che lor incontra.*

Son. 275.

*Tranquillo porto havea mostrato amore
A la mia lunga e torbida tempesta.*

Son. 277.

Tempo era omai da trovar pace.’

Son. 276.

The translated sonnet with which we were best pleased is the third of the translator, on the Prospect of Valchiusa.

‘Thou lonely vale, where in the fleeting years
Of tender youth I breath’d my am’rous pain;
Thou brook, whose silver streams receiv’d my tears,
Thy murmurs joining to my sorrowing strain,
I come, to visit all my former haunts again!
O green-clad hills, familiar to my sight!
O well-known paths, where oft I wont to rove,
Musing the tender accents of my love!
Long use and sad remembrance now invite,
Again to view the scenes which once could give delight.
Yes, ye are still the same——To me alone
Your charms decay; for she, who to these eyes
Gave nature beauty, now for ever gone,
Deep in the silent grave a mould’ring victim lies!’

This is a kind of poetry, the production of which requires some of the qualities of a man of sense, but not one of those we denominate imagination, sensibility, vigour, and enthusiasm.

ART. VIII. *Essays on the following Subjects; Wealth and Force of Nations; Authenticity of Ossian; Accompaniment; Existence of Body; Fortification; Battle.* By Charles M'Kinnon, Esq. 8vo. 5s. boards. Cressh, Edinburgh, 1785.

IN these Essays, which are written in loose and unconnected sentences, as if they were so many aphorisms, and which appear to be the memorandums of a student, taken down from the mouth of his preceptor, we have not been able to discover one sentiment that is new, except in the dedication and preface; quotations from which, by way of specimens of our author's abilities, we shall lay before our readers. Upon page 133 the word DEDICATION is printed, and stands solus upon that leaf. On page 135 Mr. M'Kinnon proceeds:

'The opinions in the following sheets were formed long before they were put into writing. I kept them by me for some time, and I print them now much against my will, merely because of an accident which left me answerable for their errors, and would have transferred any merit they had. The first treatise stood originally in less than a page, and had no figures; but, having seen that no reputation or capacity could secure a man from being charged with the most vulgar errors, I found myself forced to spread it: I added, too, some applications of its principles. The second was, from the same reason, made from the first, much longer than I could have wished. *In these circumstances, it is surely very unpleasant to me, who have never served, to print on military subjects; but, at least, I am not obliged to inquire whether heaven is defended by infinite artillery, or whether the devil charged in column.*'

The following forms part of the author's preface to his Observations on Fortifications.

'The progress of the civil sciences has always been whimsical: that of the military sciences has been at least as whimsical; I think rather more so. The military sciences have been cultivated by men of great abilities. No doubt, there were heroes and inventors, when men fought with stones and clubs, and defended themselves in huts, dens, or trees. But then, from the time of Gustavus Adolphus (and we might go further back) there is a list of soldiers, whose names are not mentioned but with veneration: in the others, there is a very long list of names which are mentioned with equal regard: Within that period, Rapin has been held a great historian, and Petty a great financier, and; on this so called science, no discovery has ever been made by a great general, nor by one who shewed genius on any other subject.'

In this collection of observations, wholly taken from the writings of other men, we have one of the most palpable instances of the *cacœthes scribendi*, that has ever been exhibited to the world.

ART. IX. *Letters on excessive Taxation. From a Philantropist, to his Royal Highness George Prince of Wales; the Right Honourable William Pitt, first Lord of the Treasury, and Chancellor of his Majesty's Exchequer; and several other Noblemen of the first Distinction: with an Address to the People of Great Britain.* 8vo. 2s. 6d. Printed for the Author, and sold by Fryer, London, 1785.

THIS appears to be the production of an inventive but an eccentric and ill-regulated mind. It seems, the author has written several letters to Mr. Pitt, and offered several hints on the subject of finance and taxation; some of which letters and hints have been favoured with a slight degree of attention from that young minister, whom he accuses of pride, arrogance, self-sufficiency, &c.

‘ I only value men for their superior worth, virtue, and abilities, not for their titles, exalted stations, wealth, or family-blood; no further than the laws of subordination require, which are essential to good government.

‘ Divested of all vain ideas, I must beg leave to draw a line respecting superiority. — Suppose you are immaculate; are you sure there is but one? I cannot think your supernatural ability gives you any confirmation you are the only one. Should you inherit infinite wisdom; could you presume you are the infinite Father, Son, and Holy-Ghost? Would you engross the omnipotence of the unity in trinity and trinity in unity, and center the infinite wisdom of the whole Godhead in your single breast? You must concur with me, so vain a presumption could not be admitted of. Since it is allowed there are three in heaven, what authority have you to circumscribe them to one on earth? Solomon says, there is wisdom in many; I wish to do justice to your extraordinary abilities, therefore shall suppose you Solomon the second. Can you expect to see the queen of the east come to pay her adoration to you, for stripping your people of the means of existence? Will she admire complaining in your streets, and your houses filled with mourning? as heaven, earth, and Solomon, the first admitted of the plural, I cannot see how you are justified in your contempt of me; which naturally must lead me to some further comparative observations. First, respecting the infatuation of the other side of the Tweed—high-blood—your’s in elevation far exceed, yet may not be more pure—your predecessors had an opportunity of enjoying ease and intemperance, which occasions disease—mine were laborious and abstemious, which is instrumental to purity—so that, in a physical sense, you have little cause for exultation, I for envy—you have the advantage of education—I experience—you theory—I practice—you have studied languages and books—I books and men—you have been upwards of twenty years on the theatre of the world—I more than forty—you was born to fortune and friends—I to indigence, and by industry must acquire what I get.

‘ You, by fortune, friends, and situation, are sought after, flattered, and idolized—I, from scanty circumstances, am vilified, traduced, and

misrepresented—reflect which has the advantage in acquiring wisdom ; we need not, like Saul, resort to Endor, or raise the body of Samuel, to solve that.

‘ You, like the splendid sun-flower, with the appendages of state, may look down with scorn and indignation on a poor violet, that can scarcely raise its head above the surface of the earth, and drooping, bent by a load of bitter essence, extracted from that preponderous flower, which has much the advantage as to external appearance and magnitude, but as to its superiority, in fragrance or efficacy, to the disease in question, will admit of a doubt—I cannot think but that there is some justice in the metaphor, and bears some analogy to your conduct as a minister’.

Our author proceeds to give a sketch of those vicissitudes of life, which tend to render the understanding more perfect by the experience of misfortune, of which, it seems, he has had his full share.

Having thus given our readers a general view of this writer, as a man, we go on to lay before them some specimens of his abilities as a financier. His general maxims, that the collection of taxes should be simplified as much as possible, that taxes should not be compulsive, if possible, but voluntary, and therefore laid, not on the necessities, but the luxuries of life, are just. He proposes a plan for an annual lottery, by which government will have the whole use of the money, from year to year, without one farthing of expence, or any funded debt.

‘ Admitting the tickets are issued on *Lady Day* 1784, and the last instalment paid in by the latter end of *October* 1784, the lottery to finish drawing *January* 1785, the prizes to be paid the beginning of *November* 1785 ; the lottery being annually, government will receive the last instalment for the second lottery before it will have occasion to pay the prizes for the first ; so that it will have the use and interest of the money for three quarters of a year or more ; and, great part of the time, will have the money of two lotteries in possession before it pays the prizes of one ; which will be considerably more than the whole sum of one lottery being given to government.

‘ *Comment.* Though I am no advocate for lotteries, it is by far more constitutional than partial taxation, and less ruinous than the Commutation Bill or Shop Tax will be, which was enforced to enrich a mercantile company, at the expence of beggaring a whole kingdom, or at least the most valuable part of it. This brings to my mind an observation of a celebrated politician, “ *Merchants may grow rich while a nation grows poor.*”

The metropolis being supplied with malt liquor cheaper than the major part of the kingdom, the most indigent part, as our author justly observes, already pay after the rate of fourpence *per pot*, by the pennyworths, the farthing on the pint being added. He therefore proposes a tax on porter, which he thinks will be less oppressive, and more constitutional, as it is by no means compulsive or partial.

But our author has yet in reserve a plan, by which, if he is patronized by his countrymen, he will bind himself, under the severest penalties, even of limb and life, for it would appear that he could not suffer essentially by the forfeiture of goods, to find resources that shall remove every obnoxious tax, diminish the enormous public debt, and establish a system that will prevent, in future, its accumulation, even in war. This he declares in the strongest and greatest variety of phraseology, in his address to the people of Great Britain; in a letter to the Prince of Wales; in sundry letters to Mr. Pitt; in one to the Duke of Marlborough; in one to the Duke of Bedford; in one to the Duke of Devonshire; in one to the Earl of Egremont; and in one to the Earl of Lonsdale.

This plan the minister requested to have in writing. But it is necessary, the author tells us, for very particular reasons, that it should at present remain a secret. As a change of ministry might affect his system, he wishes to place it in the hands of the people: and for this purpose, that a patriotic association may be formed among his countrymen, for the consideration of it, he advises them to select one man out of every county, of the greatest honour and property, in whom they can place confidence: This association being formed, he will lay his plan before them, and convince them of its practicability, as well as its being equal to the great ends proposed.

In all this project of an association there is the greatest extravagance; yet, it is possible, that the projector may have conceived some ideas not unworthy of attention.

ART. X. *The Whole Proceedings of the Meeting held at the Theatre in Calcutta, on the 25th of July, 1785, to take into Consideration An Act for the Better Regulation of the Affairs of the East-India-Company, and of the British Dominions in India, &c. Together with the Resolutions of the said Meeting, and the Speeches of Mess. Dallas and Purling. To which are annexed the Resolutions agreed on by the Officers of the Third Brigade, stationed at Cawnpore. Calcutta printed, London reprinted, 8vo. 1s. 6d. Richardson.*

THE act of the 24th of his present Majesty, commonly called Mr. Pitt's East-India-Bill, for the better regulation and management of the affairs of the East-India Company, and of the British possessions in India, and for establishing a court of judicature for the more speedy and effectual trial of persons accused of offences committed in the East-Indies, excited, among the British inhabitants of that country, that general alarm which was to be expected from a law, which compelled the servants of the company, on their return to Great Britain, to deliver in, upon oath, an inventory of their whole property, and

and to account, if required, for the means by which it was acquired. The sheriff, Mr. Young, at the desire of the grand jury, convened a meeting of the British inhabitants of Calcutta. This meeting, Mr. Purling, who was unanimously called to the chair, addressed in a concise and nervous speech, setting forth the grievances of Mr. Pitt's bill. Having explained, in a few words, the occasion of the meeting, he says,

• The introduction of a tribunal of justice, solely for the trial of Indians, the deprivation of that invaluable, that blessed birth-right, the judgment of our peers, and the several provisions which form a system of judicature totally different from that by which the whole empire is governed, are a novelty in our constitution, an evil to the nation at large, and a grievance, disgrace, and indignity to Indians in particular, whose reputations have received a death-stroke, which no human exertion can remedy, recall, or obliterate; however, the repeal of this offensive, this criminating act, may avert the injuries which impend on our fortunes and our families.

• By the passing of this Act, we stand prejudged, in as much as it sets forth, that the detection and punishment of crimes committed in India require different laws, and severer than those which already operate over the whole body of British subjects. This presumption criminales, because it distinguishes. We all know, that the law supposes crimes; but we also know, that it does not attach crimes to particular men, or particular bodies of men.

• This law provides penalties and pains hitherto unknown, and (I scarce think any one will say nay, when I add) unproportioned to the offences they are intended to check and punish.

• It establishes an extraordinary and an alarming innovation in the constitution of our country, which the supporter of the bill was bold enough to avow, and the representatives of a free people were supine enough to admit.

• It deprives the British-born subject, who has resided a few years in India, of the rights and privileges enjoyed by the rest of his countrymen.

• It exposes him to the malevolence of any man, whom he may accidentally offend, during the three years of probation, or may have offended before he left India.

• It renders him a marked and branded being, among those with whom he is obliged to associate, on his return to his native country.

• It erects a partial, unjust, and odious distinction between the King's and the Company's servants, though both are employed in India, and equally liable to the same frailties and temptations.

• It involves the innocent with the guilty in one common destruction: nay,

• It spreads, in its contagious blast, ruin to the infant and the unborn.

• Prejudice and crimination are stamped on its forehead. The very approach of the monster, its ghastly and horrible appearance, without waiting for its destructive effects, urges our resort to the first principle of

of nature, self-preservation; and every manly, resolute, deliberate, and legal opposition, which it is in our power, at this distance, to exert for its extirpation, is loudly called forth.

Mr. Purling having thus addressed the understandings of his audience, endeavours to move their passions, by bringing home the consequences of the obnoxious bill to their hearts.

Other gentlemen, besides Mr. Purling, delivered their sentiments on the business of the day; and, among the rest, Mr. Dallas, who expatiated, at greater length, particularly on the opposition of the bill to the laws and customs of England, on the same topics that had been touched on by Mr. Purling. Mr. Dallas is an able and animated speaker; but there is in his style not a little of the juvenile and Asiatic hyperbole, which time, experience in business, and a juster taste, we hope, will one day correct.

Various resolutions were moved, and agreed to by this meeting, for obtaining a repeal, by all possible constitutional exertions, of the act complained of; a committee was appointed for conducting the business; and a subscription opened for defraying the expence of it.

The officers of the third brigade, stationed at Cawnpore, voted Mr. Pitt's bill unconstitutional; chose a committee by ballot, for corresponding with the other committees at the several stations, and for aiding and assisting their good endeavours; and resolved, when called upon, cheerfully to subscribe what sums of money might be requisite in support of their just cause.

ART. XI. *The Recess; or, a Tale of other Times.* By the Author of the *Chapter of Accidents*. Vols. 2 and 3, 12mo. 7s. Cadell, London, 1785.

VARIOUS circumstances have contributed to the éclat with which the publication of this work has been attended, Miss Lee is the daughter of an actor, who obtained considerable and merited applause; and, as such, is entitled to the general indulgence and patronage. She has been the author of a comedy, which we are accustomed to hear spoken of with commendation, though, as strangers to the piece, we are unable to speak decisively of its merits. In fine, the period in which she has appeared has been as auspicious as self-love itself could desire. It has happened, through we know not what coincidence of circumstances, that scarcely any production of a female pen, and avowed by its author; from the effusions of a More and a Seward, to the astonishing efforts

of a Burney, has been unfavourably received by the public. We mean not, by these observations, to prejudge the volumes before us in the stile whether of censure or applause. It is our business, divested alike of public prejudice and private considerations, to draw our judgment from the performance itself.

The first volume of this work has long since been in every body's hands; and it will not, therefore, be necessary for us to say much of its incidents and design. It is an observation, the truth of which has forced it upon the pen of every later historian, that no family, in the annals of mankind, has been attended, through successive generations, with so complicated misfortunes, as the royal house of Stuart. The conclusion was drawn from revolutions that passed in the face of the universe. But Miss Lee has been willing to add to these other calamities, related with the air of mystery and anecdote. She has seized, with some kind of ingenuity and happiness, upon the popular persuasion respecting this unfortunate line. We should have mentioned this, had it not been somewhat premature, among the causes that contributed to the success of her publication.

Her principal personages are descendants from the celebrated Mary, Queen of Scots, in consequence of an imaginary marriage between her and the Duke of Norfolk. Miss Lee seems to have a singular predilection for royal favourites. The events of her novel are drawn from a supposed connection between her three principal characters, two of them the daughters, and one the grand-daughter, of Mary, and Lord Leicester and Lord Essex, the favourites of Elizabeth, and Carl, Earl of Somerset.

We have given the reader a sufficient idea of the outlines of the story to introduce those extracts, by which we are desirous of enabling him to judge for himself of its execution. Elizabeth is represented, by Miss Lee, as offering marriage to the Earl of Leicester, already united to the eldest daughter of her rival, upon his sudden return from the Netherlands. Unable to discover any other means of evading this unexpected proposal, he flies, with his beloved consort, to the continent. One of the consequences of this flight is the discovery of the secret of her birth; and its fatal result is thus described. Immediately after her arrival at Havre de Grace, the Countess of Leicester, who is made the narrator of her own story, says,

‘ I continued a long time too weak to quit my chamber; yet, at intervals, a new fear disturbed me. I perceived my lord absent and anxious; frequently an extreme paleness overcame the floridness of nature;

nature; and, traversing the room for hours, he would give way to a chagrin, the cause of which not all my tenderest attentions could wring from him. I often recalled the words of my sister; I fancied he vainly regretted the distinction of royalty, the pride of splendor, and the pleasure of popularity. Accustomed to be the object of every eye, to have every wish forestalled, to be obeyed ere he spoke, I, sighing, owned the change in his fate might well appear dreary. Not daring to hint my ideas, I impatiently expected the return of the express sent to Rouen, hoping it would open new prospects, and disperse the heavy cloud between him and felicity. But O! how delusive is human perspicacity!—insolently vain of our bounded knowledge, we boast of tracing every thought and action of individuals seas divide from us, even at the very moment we misjudge all with whom we are immediately surrounded. My fond attention, fixed partially on Lord Leicester, looked not out of himself for causes of grief. Receiving, at this interval, a kind invitation from Lady Mortimer, my aunt, to her residence at Rouen, I raised my eyes, breathless with joy, to Lord Leicester, who had been perusing it over my shoulder; they met his full of a sadness so meaning, it numbed my very heart.

‘Long used now to dread every day would teem with some horrible event, I snatched his hand, and, in broken accents, only begged to know it. He sunk at my feet, and, hiding his tears with my robe, swelled with sobs that almost cracked my heartstrings. “You have told me you loved me, Matilda,” said he, in a broken and doubtful voice.—“Told you!” re-echoed I; “heavens and earth! can that, my lord, remain a question? have I not for you forgot the rights of sex, of rank, of every thing but love?” “Have I not done all man could to deserve these sacrifices?” again demanded he. “Debate no more admitted merits,” cried I, with wild impatience; “O give me the truth, and all the truth, at once; nor doubly torture me with this pomp of preparation. Whatever it is, I will remember there might be a worse, since my eyes still behold you: every evil but your danger my soul can cope with. You speak not yet: we are, then, discovered, betrayed, delivered up, condemned—the fatal power of Elizabeth has reached us even here; for nothing else can surely thus affect you.” “It has, indeed,” sighed he. “O! why then,” exclaimed I, forgetful of all my assurances, “am I unprovided with poison? for death must now be the only mercy hoped. May the ocean, from which we with so much difficulty escaped, entomb us on our return, rather than resign us up to her licensed vengeance.” “The power of Elizabeth has reached us,” added he, “more mournfully, though not in our own persons. Safe still in my arms, in my heart, you may, my love, long arraign and bewail a misfortune all Europe will bewail with you.” His sympathizing eyes explained the truth—the agonizing truth—my soul understood him—aghast with horror, my eyes seemed to set, and every limb to stiffen to marble; a sensation, to which fainting is ease, condensed every faculty; and Nature, powerful Nature, struck on my heart, at the thought of my mother, with a pang, perhaps equal to that with which she bore me. The radiant sun of love seemed to dip into a sea of blood, and sink there for ever. Unable to reduce the torrent

of my *idea* into language, I buried my head in my robe, and pointed to the door, that all might leave me. Happily, my Lord saw a prudence in indulging me, and, laying down several letters, instantly retired. A horrible transport, for some moments, benumbed me;—how multiplied, how complicate, how various, how new, were then my feelings! feelings which ever return with the remembrance! feelings which opened a vein in my character, as well as my heart—all sense of gentleness vanished. The first paper I perused confirmed my fears—I saw, in the first lines, the decided fate of the martyred Mary.—I seemed to behold the savage hand of Elizabeth, dipt in the blood of an anointed sister sovereign.—I felt she was my mother, my fond, my helpless mother; and my heart floated in tears, which were hours working their way up to my burning eyes. The furies of Orestes seemed to surround me, and thunder parricide, nothing but parricide, in my ear. What! groaned I, after so long an endurance, such complicated evils, supported with a patience that left not her enemies a pretence for sacrificing her, that misery was reserved for her daughter! Perhaps, even at the moment she laid that beauteous head, so many hearts were born to worship, on the block, every agony of death was doubled, by the knowledge her daughter brought her there.—Why did I not perish in the Recess by lightning? Why did not the ocean entomb me? Why, why, O God! was I permitted to survive my innocence? In the wildness of my affliction, I cursed the hour, the fatal hour, when I ventured beyond the bounds prescribed me. Yes; love, love itself was annihilated; and (could I once have believed it) deeply did I wish I had never seen Lord Leicester. Passing from paper to paper, I saw friends and enemies unite in the eulogium of the royal martyr. What magnanimity, what sweetness, what sanctitude did they assign to her—a bright example in the most awful of trials!—Subliming the idea of revenge inseparable from human nature, she centered it all in comparison.—And what a comparison!—casting off the veil of her mortality, to darken over the future days of Elizabeth, the radiant track of her ascension concentrated, while it dimmed the eyes of those surrounding nations, who, too late, bewailed their shameful inactivity. Spirit of the royal Mary! O thou most injured! sighed out, at last, my exhausted soul, from that blessedness, to which the wretch, now levelled with the dust, perhaps too early translated thee, beam peace and pardon! Assuage the horrors of the involuntary sin, and O! receive my life as its expiation; or a little, but a little, soothe its sad remainder!

As Matilda, the elder of the princesses, is the wife of Lord Leicester, the younger, who is named Ellinor, is engaged to the amiable and unfortunate Earl of Essex. Upon the discovery of her birth, she is made a prisoner at the villa of Lord Burleigh, where a thousand infamous arts are practised upon her to induce her to a conduct contrary to her interest and her inclinations. By successive threats against the life of her mother and of Essex, she is first brought to sign a paper declaring the story of her birth to be an imposture, and then to give her hand to a man she detests. The natural consequence of this

this treatment is insanity. The distemper, however, only seizes her at intervals, and sometimes leaves her for years sensible and collected. Upon the execution of Essex, she becomes an incurable maniac. Breaking, in one instance, from her keepers, she forces her way to the presence of Elizabeth. In the subsequent narrative, the well-known and deplorable incidents, attending the concluding scenes of this incomparable princess, are happily interwoven with the fiction of our author.

‘ The queen, wholly sunk in the chilling melancholy of incurable despair, and hopeless age, resigned herself up to the influence of those evils. Her ladies were often employed in reading to her, which was the only amusement her chagrin admitted.—One memorable night it was my turn. Elizabeth dismissed every other attendant, in the vain hope of finding a repose of which she had for ever deprived herself. I pursued my task a long while, when the time conspired with the orders of the queen to produce a silence so profound, that had not her starts now and then recalled my senses, hardly could my half-closed eyes have discerned the pages over which they wandered. The door flew suddenly open—a form so fair—so fragile—so calamitous, appeared there, that hardly durst my beating heart call it Ellinor. The queen started up with a feeble quickness, but had only power to falter out a convulsive ejaculation. I instantly remembered that Elizabeth believed her dead, and imagined this her spectre. The beauteous phantom (for surely never mortal looked so like an inhabitant of another world) sunk on one knee; and, while her long garments of black flowed gracefully over the floor, she lifted up her eyes toward heaven, with that nameless sweetness, that wild, ineffable benignity madness alone can give, then meekly bowed before Elizabeth.—The queen, heart-struck, fell back into her seat, without voice to pronounce a syllable. Ellinor arose, and approached still nearer; standing a few moments choaked and silent. “ I once was proud, was passionate, indignant,” said the sweet unfortunate at last, in the low and broken voice of inexpressible anguish; “ but Heaven forbids me now to be so.—O! you who was surely born only to chastise my unhappy race, forgive me—I have no longer any sense but that of sorrow.”—Again she sunk upon the floor, and gave way to sobbings she struggled in vain to suppress. The queen dragged me convulsively to her, and, burying her face in my bosom, exclaimed indistinctly, “ save me; save me,—O! Pembroke, save me from this ghastly spectre!”—“ Essex—Essex—Essex!” groaned forth the prostrate Ellinor, expressively raising her white hand at each touching repetition.—The violent shuddering of the queen marked the deep effect that fatal name took on her.—“ Somebody told me,” continued the lovely wanderer, “ that he was in the Tower; but I have looked there for him till I am weary—is there a colder, sadder prison, then? But is a prison a place for your favourite? and can you condemn him to the grave?—Ah, gracious Heaven! strike off his head—his beauteous head! seal up those sparkling eyes for ever!—O, no! I thought not,” said she, with an altered voice.—“ So you hid him here, after all, only to torment me. But Essex will not

see me suffer—will you, my lord? So—so—so”—the slow progress of her eyes round the room shewed, she in imagination followed his steps.—“Yes—yes,”—added she, with revived spirits, “I thought that voice would prevail; for who could ever resist it?—and only I need die, then; well! I do not mind that—I will steal into his prison, and suffer in his place; but be sure you don’t tell him so, for he loves *me*—ah! dearly does he love me; but I alone need sigh at that, you know.” And sigh she did, indeed. O! what a world of woe was drawn up in a single breath!—The long silence which followed induced the queen once more to raise her head—the same sad object met her eyes, with this difference, that the sweet creature now stood up again, and, putting one white hand to her forehead, she half raised the other, as earnestly demanding still to be heard, though her vague eyes shewed her purpose had escaped her. “O! now I remember,” resumed she; “I do not mind how you have me murdered, but let me be buried in Fotheringay; and be sure I have *women* to attend me; *be sure* of that—you know the reason.” This incoherent reference to the unprecedented fate of her royal mother affected Elizabeth deeply.—“But could not you let me once more see him before I die?” resumed the dear wanderer. “O! what pleasure would it give me to view him on the throne! O! I *do* see him there!” exclaimed she, in the voice of surprise and transport. “Benign, majestic! Ah! how glorious in his beauty! Who would not die for thee, my Essex!”—“Alas! never, never, never, shall I see him!” groaned forth the agonized Elizabeth.—“He married to him!” resumed our friend, replying to some imaginary speech—“O, no! I took warning by my sister! I will have no more bloody marriages: you see I have no ring,” wildly displaying her hands, “except a black one; a *black* one, indeed, if you knew all; but I need not tell *you* that; have I, my lord?—look up—here is my love—he himself shall tell you.” She caught the hand terror had caused Elizabeth to extend; but, faintly shrieking, drew back her own surveying it with inexpressible horror. “O! you have dipt mine in blood!” exclaimed she; “a mother’s blood! I am all contaminated—it runs cold to my very heart. Ah! no—it is—it is the blood of Essex! and have you murdered him at last, in spite of your dotage, and your promises? murdered the most noble of mankind! and all because he could not love you. Fye on your wrinkles!—can one love age and ugliness? O! how those artificial locks, and all your paintings, sickened him!—How have we laughed at such preposterous folly!—But I have done with laughing now—we will talk of graves, and shrouds, and churchyards.—Methinks I would fain know where my poor sister lies buried—you will say, in my heart, perhaps—it *has*, indeed, entombed all I love; yet there must be some little unknown corner in this world one might call her grave, if one could but tell where to find it: there she rests, at last, with her Leicester—he was *your favourite* too—a bloody, bloody distinction!”—The queen, who had with difficulty preserved her senses till this cutting period, now sunk back in a deep swoon.

‘The distress of my situation cannot be expressed. Fearful lest any attempt to summon a single being should irritate the injured Ellinor

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to execute any dire revenge, for which I knew not how she was prepared, had not Elizabeth, at this juncture, lost her senses, I really think mine would have failed me. I recollected that the queen, by every testimony, was convinced the unhappy object, thus fearfully brought before her, died in the country long since; nor was it wise or safe, for those who had imposed on her, now to acknowledge the deception. "So—so—so," cried Ellinor, with a start, "would one have thought it possible to break that hard heart, after all? and yet I have done it. She is gone to—no; not gone to Essex."—"Let us retire, my sweet Ellen," said I, eager to get her out of the room, "lest the queen should suffer for want of assistance."—"Hush!" cried she, with increasing wildness, "they will say we have beheaded her also. But who are you?" fixing her hollow eyes wistfully on me; "I have seen you somewhere ere now; but I forget all faces in gazing on his pale one. I know not where I am, nor where you would have me go," added she, softly sighing; "but you look like an angel of light; and may be, you will carry me with you to heaven." I seized the blessed minute of compliance, and, drawing her mourning hood over her face, led her to the little court, where my servants waited my dismissal; when, committing her to their charge, I returned to wake the ladies in the antichamber, through whose inadvertent slumbers alone, Ellinor had been enabled to pass to the closet of the queen; a circumstance which combined with a variety of others, to give this strange visitation the appearance of being supernatural.

Every common means were tried in vain to recover the queen, and the applications of the faculty alone could recal her senses; but the terror she had endured has shook them for ever. Shuddering with apprehensions, for which only I can account, she often holds incomprehensible conferences; complains of an ideal visitor; commands every door to be shut; yet still fancies she sees her, and orders her to be kept out in vain. The supposed disregard of those in waiting incenses a temper so many causes concur to render peevish, and her unmerited anger produces the very disregard she complains of. Rage and fear unite thus to harass her feeble age, and accelerate the decay of nature. When these acute sensations subside, grief and despair take possession of her whole soul; nor does she suffer less from the sense of her decaying power. Unwilling to resign a good she is unable to enjoy, she thinks every hand that approaches is eager to snatch a sceptre, she will not even in dying bequeath. O, sweet Matilda! if yet indeed thou surviveest to witness this divine vengeance, thy gentle tears would embalm even thy most mortal enemy! thou couldst not, without pity, behold the imperial Elizabeth, lost to the common comforts of light, air, nourishment, and pleasure. That mighty mind, which will be the object of future, as it has been of past, wonder, presenting now but a breaching memento of the frailty of humanity. Ah! that around her were assembled all those aspiring souls, whose wishes center in dominion; were they once to behold this distinguished victim of ungoverned passion, able to rule every being but herself, how would they feel the potent example! Ah! that to them were added the many, who, scorning social love, confine to

self the blessed affections which alone can sweeten the tears we all are born to shed ! Gathering round the weary couch where the emaciated queen withers in royal solitude, they might at once learn urbanity, and correct, in time, errors, which, when indulged, but too severely punish themselves.

In the structure of her novel, Miss Lee is palpably the imitator of the celebrated St. Real. We know not how this species of romance has escaped with so little censure from the critics. For ourselves, we believe, that Addison's excellent ridicule of " Nicolini sailing in a real boat upon a sea of paste-board," never was more applicable than to this species of composition. There are two excellencies of which the productions of human genius are capable, one more important than the other, but both highly worthy of our attention and applause. One of these is, properly considered, nature accomplished by art ; the other, art assisted by nature. To the first class belong the sublime and the pathetic. The second is the only proper province of precept and system, from the poetics of Aristotle to the dissertations of Bossu. The principal feature in this second class is unity. That great and venerable art, which points every incident to the accomplishment of one grand design, that admits not of a word, nor, we had almost said, of a letter, that obstructs or diminishes it, can scarcely be too much cultivated and commended. But of all the kinds of incompactness and disunion, the most ridiculous and contemptible, as it appears to us, is that which forces into contact the historical and the fabulous.

This may either be effected with the extreme of art and ingenuity, or it may be performed with all the clumsiness and botching of a cobbler. The latter kind of performance will, we apprehend, meet but with a small number of advocates. But even when this jarring concord is attempted with the utmost historical skill, as is the case with St. Real, it can never afford pleasure to a man of real taste. The great incidents of ancient and modern story form the first and favoured object of contemplation to a man of letters. When they come to him a second time, however artfully disfigured, he must necessarily receive them with disgust. The characters of an Otho and a Nero, whatever they are, are to be deduced from their actions. The unity of these great historical pieces, if we may venture the idea, has been formed by the hand of God. All the trappings, all the artificial additions of human invention, add just as much to the grace and effect of the original, as the fashionable dress of the year 1786 would to the Venus de Medicis, or the Apollo Belvidere. St. Real, however, has been something more fortunate, in the choice of his scene,
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than Miss Lee. The memories of few are impressed with more than the outlines of the history of the Roman emperors, while the most trifling and minute events of the reign of Elizabeth are as familiar to us as our letters.

Our author has beside encountered another misfortune in the delineation of her plan. While we read St. Real, though acquainted with the fictitiousness of his incidents, we forcibly perceive, that Nero, Agrippina, and Tigellinus, had they been placed in his situations, would have acted and spoke exactly as he has represented them. But in Miss Lee, truth and falsehood, virtue and vice, are confounded with a master's hand. We can scarcely distinguish, in her narrative, the cold, blooded, and murderous Earl of Leicester, from the ingenuous, the manly, and engaging Essex; and even the detested Somerset appears, at least for a time, agreeable and virtuous. Nor can we, by any means, approve of the inclination Miss Lee displays to blacken and calumniate the character of Elizabeth. She had undoubtedly her faults, her foibles, and her vices; but a more comprehensive and penetrating mind, a more consummate statesman, a greater genius in the science of politics, never existed. And this country is indebted to her in the most lasting obligations. Hume has discovered the true secret of her character, when he tells us, that, if we would form an estimate of her merits, we must think of her soul, and forget her sex.

From the particular design of the present novel, we turn to the general merits of our author. To whatever they amount, they appear to us to be the gift of Nature, and not of art. She is unhappy, in our opinion, in the invention of her incidents; and she is the furthest in the world from skill and effect in arranging them. The scenes, for example, to which we have alluded, in the house of Lord Burleigh, are, in themselves, striking and pitiable in the extreme; but they are huddled with so much indistinctness, as to deprive them of half their operation on our feelings. Incapable of giving proper scope and energy to single misfortunes, our author has heaped up calamity on calamity with a lavishness hitherto unequalled. Her style is loose, uncultivated, and ungrammatical. Its ellipses, in particular, are to the last degree violent and uncouth. And so much of alloy has Miss Lee, even in her happiest efforts, that the scene we have extracted, between Ellinor and Elizabeth, has blended, in the most extraordinary manner, all the exquisite touches of the pathetic with the weakest and most absurd imitation of madness we have ever seen.

We do not mean, however, by the freedom of these strictures, to imply, that Miss Lee has no merit, and deserves to

be ranked with the poorest scribblers in Grub-Street. We think her, indeed, much inferior to a Burney and a Brooke, female writers who have figured so honourably in the stile of romance. To speak as critics, we think her reputation somewhat greater than her just pretensions; though, so far as it is productive of emolument to herself, we are by no means desirous to detract from it. But we can honestly ascribe to her a considerable degree of feeling and sensibility, and no mean efforts in the stile of the pathetic. While these qualities are valuable, and while novels continue to be a commodity in so great request, we cannot wish to see the public better served, upon ordinary occasions, than by the author of the *Recess*.

ART. XII. *Criticisms on the Rolliad. Part the First. Second Edition, corrected and enlarged.* 8vo. 3s. 6d. Ridgway, London, 1785.

WE noticed the first edition of this humorous and acrimonious publication, in our Review of April 1784. It now appears with some alterations, and many additions. The novelties in this edition are chiefly the dedication to Sir Lloyd Kenyon, the lines on Mr. Dundas in No. 3, all the latter part of No. 8, from the verse

“ With the Queen’s leave, your Warren’s ivory bed ;”

The verses, &c. on the House of Commons’ clock, in No. 9, and the whole of the two concluding numbers.

That the scourge of the writer, or writers of this publication has lost nothing of its severity, will appear from the following character of Mr. Dundas.

——— Whose exalted soul
No bonds of vulgar prejudice controul.
Of shame unconscious in his bold career,
He spurns that honour, which the weak revere;
For true to public virtue’s patriot plan,
He loves *the minister* and not *the man*;
Alike, the advocate of North and wit,
The friend of Shelburn, and the guide of Pitt.
His ready tongue, with sophistries at will,
Can say, unsay, and be consistent still;
This day can censure, and the next retract,
In speech extol, and stigmatize in act;
Turn and re-turn; whole hours at Hastings bawl,
Defend, praise, thank, affront him, and recal.
By opposition he his king shall court!
And damn the people’s cause by his support.
He like some angel, sent to scourge mankind,
Shall deal forth plagues,—in charity design’d.

The West he would have starv'd ; yet, ever good,
But meant to save th' effusion of her blood :
And if, from fears of his controul releas'd
He looses rapine now, to spoil the East ;
'Tis but to fire another Sykes to plan
Some new starvation-scheme for Hindostan ;
Secure, to make her flourish, as before,
More populous, by losing myriads more.'

The additions to No. 8 are upon India matters ; Mr. and Mrs. Hastings, the Tea-act, Mr. Pitt, and Mr. Steele. In the lines where the breakfasts of the present age, and those of our Saxon ancestors, are contrasted, and the effects they are supposed to produce enumerated, there is much good writing and keen satire. Mr. Pitt's breakfast with Mr. Steele, at Brighthelmstone, is likewise a delicate morsel for the satirical appetite. In the 13th Number, Merlin being asked, why he observes so cautious a silence with regard to the opposition side of the house ? falls into a violent passion ; and, after having tried in vain to speak, at last exclaims,—" Tatterdemalions, " scald-miserables, rascals and rascallions, buffoons, dependants, parasites, toad-eaters, knaves, sharpers, black-legs, " palmers, coggers, cheaters," &c. &c.

Thus obliquely informing us, that the sole merit of the ministerial writers consists in calling names, in abuse, without wit or poignancy. The 14th number is dedicated to an account of the education and *no*-learning of Mr. Rolle. A column is supposed to be erected on the spot where he went to school.

— — — On this hallow'd land,
A column, public monument, shall stand :
And many a bard around the sculptur'd base,
In many a language his renown shall trace ;
In French, Italian, Latin, and in Greek :
That all, whose curious search this spot shall seek,
May read, and reading tell, at home return'd,
How much great Rolle was flogg'd, how little learn'd.'

The inscriptions are next produced in Greek, Latin, Italian, and French ; all tending to throw a ridicule on the hero of the Rolliad.

Such are the novelties of this edition, which are equal to any thing in the first—the wit flows as easily and abundantly, and the proportion of acid is by no means lessened.

ART. XIII. *The Reports of the Commissioners appointed to examine, take, and state the Public Accounts of the Kingdom; presented to his Majesty, and to both Houses of Parliament; with the Appendixes complete. By John Lane, Secretary to the Commissioners. Volume the Second, 4to. 11. 1s. Boards. Cadell, 1785.*

THESE Reports had been published before, each seperately, as it came from the hands of the commissioners, though certainly not with such authenticity and correctness as they possess in the present form. This volume contains the eighth, ninth, tenth, eleventh, and twelfth reports. Of the first four of these, as well as of the institution of the commission of accounts, and the spirit and tendency of the reports of the commissioners in general, we have already given an account in our Review for April, 1784. What remains for us to do, is to lay before our readers the drift or object of the twelfth report, which concludes the volume before us.

This report relates to the manner of passing the accounts of the treasurer of the ordnance, in the office of the auditors of the imprest. It was presented to his Majesty, upon the 9th of June, and to both houses of parliament upon the 11th of June, 1784.

The office of ordnance is governed by a master-general, and a board under him, all appointed by separate letters patent. The board consists of five principal officers; the lieutenant general, the surveyor general, the clerk of the ordnance, the store-keeper, and clerk of the deliveries; any three of whom form a board. The duty of these officers, both collectively as a board, and in their seperate capacities, being described, the commissioners proceed to inquire by what general rules the business of the ordnance is conducted in the several departments.

Among other observations, tending to the establishment of such regulations as may form a system of œconomy, whether of receipt or expenditure in the ordnance department, the commissioners declare, that it appears from this inquiry,

‘ That the auditor of the imprest is employed upon the ordnance, as upon the navy and other accounts that have been before us, in little more than comparing different entries of the same sums, and examining the formality of vouchers, and the accuracy of computations and castings: those circumstances of the account in which the interest of the nation is the most materially concerned, the terms of the contract, and the fidelity of the execution, are not within his reach; the board of ordnance alone are intrusted to decide upon them, and upon the authority of the signature of the board officers he admits the voucher for an expenditure to be true in every circumstance, except

except in those which, being considered as the least important, are usually committed to the care of inferior clerks.'

The commissioners have not been able, in the progress of their inquiry into the manner in which the public accounts are audited in this office, to discover, from those which have hitherto come under their consideration, any solid advantage derived to the public, from the examination given to them by the auditor of the imprest; and, for that reason, they have suggested the propriety of exempting them from his jurisdiction, and the urgent necessity of relieving the nation from so heavy, and to all appearance so unnecessary an expence.

In conclusion, the commissioners lay before the public the following important information.

'The office before us is an office of control; it is instituted as a check upon the public accounts: the allowance of the auditor being necessary to every article both of the receipt and expenditure, the state of the account, as between the public and the accountant, must continue unknown until the balance is ascertained by the auditor at the completion of his examination; and consequently, that balance, however great it may be, if in favour of the public, remains with the accountant; if in favour of the accountant, remains with the public, until that period. Hence it may be the interest of the accountant to purchase, at a high price, either delay or expedition in passing his accounts; and, should an officer be corrupt, the permission to receive fees and gratuities is an obvious method to obtain it; and, therefore, we are of opinion, that the payment of fees and gratuities by the person accounting, however confined by usage as to the quantum, is a mode ill adapted to the constitution of this office, and to the nature of the business there transacted.

'We do not say, or mean to insinuate, that we have discovered any instance of such abuse in this office; but the mode is open to it; and a wise government does not wait for the mischief; it guards, as far as human prudence can guard, against the possibility of the evil: it prevents or removes the temptation.

'But there is another, and still more weighty reason for a reform in the mode of defraying the expences of this office.

'The service of the presiding officer bears no proportion to the magnitude of his profits. A deputy auditor tells us, in his examination annexed to our eighth report, that the whole business of the office is transacted by the deputy and clerks; from the year 1745 until the year 1781, that is for thirty-six years, he did not recollect that the principal ever executed any part of it: to him, therefore, it was a perfect sinecure. The business of the office is of the same kind now it was then; the quantity is increased; and that increase requires an addition to the number of clerks: but it does not make the intervention of the principal officer more necessary; the whole of the business is properly the labour of clerks only; and, therefore, though the present auditors have paid an attention beyond their predecessors, by regulating their offices, accelerating the public accounts, and bringing

up the arrears ; yet should men less active hereafter fill these stations, they may again sink into sinecures, and excessive stipends be paid every year to officers unprofitable to the public. In the year 1782, one of these officers received net sixteen thousand five hundred and sixty-five pounds eight shillings and eight pence ; the other, ten thousand three hundred and thirty-one pounds, five shillings, and eleven pence : in the year 1783, the one received net sixteen thousand two hundred and thirty pounds four shillings ; the other, sixteen thousand three hundred and seventy-three pounds three shillings and four-pence.

The public cannot afford to maintain officers of any description at such an expence. This nation is in debt above two hundred and thirty millions : it raises every year, to pay the interest and charges attending that debt, above eight millions seven hundred thousand pounds ; of which above nineteen thousand eight hundred pounds, the bank fee alone, is to be paid every year to these officers, for business from whence the public derive no benefit : and, should additions be made this year to the public debt, unless the legislature will interpose their authority, these fees of office will have their addition likewise : the profits of the auditors of the imprest rise in proportion to the increase of the public distress. Upon these reasons we ground our opinion, that the public good requires that all fees and gratuities, in the office of the auditors of the imprest, should be forthwith abolished ; that the profits of the auditors themselves should be reduced to a reasonable standard ; and that every officer and clerk in the said office should be paid, by the public, a certain fixed annual salary, in proportion to his rank and employment, in lieu of all salaries, fees, and gratuities whatsoever : and we continue to adhere to the opinion we have stated in our last report, seeing no reason to depart from it, that no right is vested in the auditor, either by the letters patent by which he holds his office, or by usage, that can be opposed to this reduction and regulation.

The gentlemen, who have acted in this revived commission of public accounts, unite great application and talents for business, with public spirit, political knowledge and invention ; and a very pleasing and correct manner of writing. The commissioners of public accounts are the most zealous, diligent, and efficient of all our reformers.

In the papers that form the appendix, and by far the greater portion of this volume, the facts that the commissioners allude to, and on which they ground their reasonings, are recorded, and properly authenticated.

ART. XIV. *An Address to the Landed, Trading, and Funded Interests of England, on the present State of Public Affairs.* 8vo. 1s. 6d. Stockdale. London, 1786.

THIS publication, which seems to have been written under the most serious impressions of the present dangerous, and new, and unprecedented situation of Great Britain, contains
a new

a new system of political œconomy. It proposes a new and improved representation of the commons or people of England; a new mode of defence; a new method of raising a revenue for answering all the public exigencies. Our author, though rather desponding, is evidently a man of genius and observation, and many of his hints are worthy of attention.

The whole amount of our actual currency, about twenty millions sterling, as it flowed into this country through numberless passages and exchanges, is equally liable to be carried away, if the due causes shall act towards that end. We owe, at home and abroad, between two hundred and seventy, and two hundred and eighty millions. About seventy millions of this sum, it is calculated, belongs to the inhabitants of other countries; and this certainly surpasses, by a very great number of millions, the whole of the circulating cash in the kingdom. The interest due for this, would be about two millions four hundred thousand pounds; and this we have no means of furnishing, says our author, except by the surplus of our trade, including our intercourse with the other parts or connections of the British empire. The circumstances of our foreign debt, says he, so far exceeding our domestic stock of coin, of our national out-goings, having of late years prodigiously surpassed our total income, of our great and exhausting remittances, annually made, and making to other countries, and of the burthened and encumbered state of our trade. These circumstances excite, with respect to our circulation, and the balance of trade, the most alarming apprehensions in the breast of every considerate man.

‘Opportunity however begets events. The state of Holland is now perhaps weak compared with the power of Great Britain; but is it nevertheless absolutely impossible that the Dutch, so exceedingly our creditors, should in a time of total disorder and distraction come one day and demand our lands and possessions, our country itself, in discharge of the debts due and unpaid to them; or that some other neighbours or nations might in such a conjuncture press hard upon us? May Dover never become a compensation for Calais, or Portsmouth for Gibraltar! Who can so far look into fate and futurity as to foretel the utmost end and consequences of certain causes now existing in our state; unless they shall be obviated and prevented in due time and by the proper means? Enough however has been said on this head: Let us drop the curtain on a subject, of which the writer cannot discourse or consider without the greatest awe and concern.’

Our author, after exhibiting this melancholy view, proposes certain means for retrieving our dangerous situation. In the first place, he recommends a general, equal, and real representation of the people. Thus, furnished with the utmost wisdom and integrity in council, united to the extreme authority

rity over the whole and all the separate parts of it, he next proposes, for the purpose of an æconomical system of national strength and defence, an universal national militia.

‘ I mean, says he, one officered, armed, trained, marshalled, maintained by ourselves, distinguished only by their common dress, together with some slight regimental mark ; and consisting of all the sensible men of the kingdom, who should voluntarily offer to take part in such an admirable and desirable establishment ; a measure entirely concurring and coincident with the preceding one of a general representation. This island might perhaps afford and furnish near a million of such soldiers. What a power would here be !

‘ Prepared and provided in this manner, we might withstand a combination of the world ; although our neighbouring seas and ports were laid open. Such a body would, at the same time, not be desirous of displaying their knight-errantry abroad, nor enable or encourage ambitious men to act that wild and destructive part. Fortunate the nation, happy the people, who shall be so secured and defended ! The expences would likewise be comparatively moderate. Every man would, as it were, go from his own abode, his house, his shop to the place of exercise ; and that being over, return thither again. Such an institution would besides insure domestic peace, order and good government ; for these blessings are both the true interest and the real desire of the public, of the many and multitude ; but it is the distress and desperation of a few low, or the rapaciousness and ambition of a few high men, which so much disturb and disquiet the rest of mankind. The volunteers of Ireland are a pregnant proof on this subject : Never were the laws of that country so duly and regularly executed, as by their means. They have on this head done a credit to themselves, to their country, to their institution, and to the principles of liberty, on which they were established.

‘ Why, however, should we then doubt as much of our own countrymen of England ? A due encouragement of government might soon raise numerous armies on these grounds, who would prove an invincible defence for the throne of the prince that so favoured and confided in them. How little, nevertheless, are some stations of men made acquainted with their true interest, being commonly instructed to look with jealousy on all, except on a few surrounding sycophants and flatterers ; who are perhaps the very persons, of whose selfish and designing counsels they have the most real reason to beware !

‘ Should, at a time of general distraction and confusion, a foreign enemy land in our island ; what a tempting prize for a rapacious plunderer, or a vain-glorious conqueror, would the city of London be, with all its prodigious extent and neighbourhood ! It is situated not far from our coast : Its immense multitude would be its weakness : These would be as helpless and defenceless as a flock of sheep, consisting of the same number ; I mean in their present state ; but let them be armed and prepared according to the plan proposed ; when they would become a security and protection for themselves, for the royal person and family, and the whole kingdom. May such a day of trial never be seen or known ! but the misfortunes following upon it will be our own fault ;

fault, if it should; and if this almost sure means of self-defence shall have been neglected. Thus, however, should we unite wisdom, integrity, authority and strength; have reason to fear neither foreign foes or domestic disturbances; but our country be able to support itself against all probable, or, under Heaven, almost possible, dangers or events of violence.

Proper and effectual means being necessary to be pursued, respecting the balance of our trade, and to prevent the ebb or reflux of our treasure, our author proposes to make

‘Great Britain one total, entire, free port, with full and perfect liberty of exportation and importation, without exception, without restriction, without custom-house duties on one hand, or drawbacks or bounties on the other; to extend likewise the same privilege and indulgence to all our different, dependent dominions; to our settlements in Africa, to the province of Canada and our West-Indian islands, together with every other part or place now belonging to us, and not confined by exclusive grants or charters; as likewise, to endeavour by our example and precedent to lead Ireland into the same measure; on whose side however we should in this case probably find not the least difficulty or hesitation. Such is then the plan presumed to be thrown out for general consideration.

‘Our present system is in a manner composed of inconsistencies, of contradictory regulations, of duties and drawbacks, obstacles and encouragements, impositions and allowances, prohibitions and monopolies, every one of them mutually clashing with each other, but all concurring to the universal detriment and disadvantage of the whole: Whereas, in the case mentioned, commerce would take its natural course and find its readiest vent; every means and opportunity of trade would be open; our intercourse with other nations and that of other nations with us be increased; our navigation be delivered from numberless incumbrances and impediments; our country probably become the warehouse of the world, and our merchants be employed as the common carriers for the rest of mankind.

‘How would likewise our colonies, settlements or provinces, be enriched, and pour their treasures into England, as, I say, the mother country and place of empire? While we shall so remain, we must for our own circle of government, be the center of arts, sciences, improvement and preferment; of pleasure, profit and ambition; which, circumstances, and others of the same sort, will irresistibly draw hither the inhabitants, and with them the riches, gold, silver, and produce of our dependencies or connections. The proprietors themselves would, with the proposed liberty, willingly and spontaneously bring or send to us in a most abundant manner those valuable objects, instead of a small part of them being snatched through restraints, murmurs, and discontents, by the disgusting hand of the tax-gatherer. Such is the regular and constant course of nature: The trade winds do not more surely blow from their respective points, nor rivers run into the ocean, or the needle tend towards the pole, than these other circumstances happen and take place in their due order. We observe the former by experience, and learn the rules of them from

from reason ; but these latter proceed from human passions and inclinations, from motives and principles passing in our own breasts : We feel the causes within ourselves, as well as see the consequences without. There is therefore no ground to doubt of the event, provided we will pursue the proper means to produce such most desirable and beneficial effects.

‘ If Saint Eustatia, with every other place comparatively insignificant of itself, does so prosper and flourish, and return such profits to its principals by a free trade, what might with that advantage be expected from our own many fine islands, and especially from Jamaica, situated as it is with respect to the gulph of Mexico and the Spanish main ! One hundred and thirty years have now passed since our conquest of this valuable possession ; but what most plentiful streams of treasure would, during that period, have flowed and rolled, as it were, from thence into our country, if the inhabitants thereof had themselves been allowed the liberty to acquire it ! Some of these islands nevertheless are now said grievously to complain of the restraints laid upon their intercourse with the American continent : Let us then particularly beware of driving or inducing them to look towards that example ; in which case it will be but a poor remedy or resource for us only to exclaim against rebellion and ingratitude, when we might by a due indulgence, advantageous to ourselves, as well as to them, have forestalled the evil.

‘ If the prudent policy here recommended had prevailed before the last war ; I say, if Great Britain, Ireland, the almost immense continent of North America, then belonging to us, our West-Indian islands, our African settlements, our East-Indian territories, our South-Sea pretensions, together with the rest of our empire, connections or dependencies, had all enjoyed a perfectly free traffic, both among themselves and with every other nation ; for what a large part must we have shared in the trade, navigation, power and riches of the whole world, in those great pursuits of human interest and ambition ! How does the very idea strike and flatter the imagination of an Englishman ! That time however is now no more : Let us therefore turn our backs on so mortifying a remembrance and reflection ; but let us nevertheless pursue the same object, and proceed towards that point so far as we are able : Much yet remains within our reach and command, if we shall not be deficient to ourselves, although the occasion is perhaps pressing and urgent.

‘ This measure will likewise immediately put an end to smuggling by an instant effect, as the light of the sun drives away darkness. It will convert the contraband trader into a fair and lawful merchant. This point is so evident in itself as to allow no room for argument or enlargement on the subject.’

As our customs, however, would in this case be ‘ of course discarded, the next question will be, how we are to supply their place, and to raise our revenue without them ? to which I answer, by inland taxes and duties. The writer will not here go into a long discourse concerning the nature of taxation ; but the latter are well understood to be less expensive in the collection, less liable to fraud, more productive, and more capable of being extended, than the former : Va-
rious

nous articles freed from the customs, will so be the better subjected to the excise: The experience of the present times, our stamps, licences and other proceedings, fully confirm these opinions: Whatever our wealth and abilities may at the bottom be, and shall on a continuation prove; whether we really abound in riches, or are on the brink of bankruptcy; we can in either case, and all things considered, collect by these means a larger national income than by any other.'

The two grand objects our author has in view are, to preserve the public independence, and yet to discharge *as much as possible* of what is due to the creditors of the state. He is clearly of opinion, that taxes should have certain bounds; even the public creditors should be obliged to accept of a compromise for their debts; lest the funds, both principal and interest, should be swallowed up and lost in one common ruin with the country. *Salus populi suprema lex.*

On the subject of national defence, the author of this important publication advises, and shews how, to keep up a constant friendship with Ireland. And, with regard to Scotland, he says,

'We are threatened with circumstances, that bid fair to try our very nearest and firmest connections; the first among which may without exception be reckoned North Britain. I will not go into a general discourse of the original reasons for or against the union; but it evidently cannot now be dissolved without the greatest disadvantage to England, and especially in any time of particular distress or difficulty; a conjuncture of which kind only can give rise or effect to such an event. Should this essential part of ourselves be in a like case torn from us, and perhaps turned to enmity, will it not prove as it were the completion of our evils and calamities? Any due means therefore of cementing, strengthening and continuing the present conjunction between the two countries, cannot, for us Englishmen in particular, but be a most desirable and advantageous, as well as most necessary and important measure.

'There seems then to be no more sure and effectual, more easy and fit method of compassing this purpose so devoutly on all sides, to be wished, than to introduce a greater number of the Scottish nobility into the English peerage; than to unite and associate fully and perfectly in the same privileges the first northern with the first southern families of our island. The noble objects of this proposition seem at present to be situated in a peculiar state of jealousy and mortification: They are deprived of the high pre-eminence which they once enjoyed, of constituting wholly the legislature of one kingdom; but are nevertheless denied admittance into that of another, except at the precarious will, pleasure and humour of the minister for the time being; that is to say, through an election commonly governed and influenced by him. It need not to be observed, how much ambition or a desire of power and superiority operates on our species in general, but certainly not least on persons distinguished by their birth and rank. Where would then be the wonder, should men so circumstanced en-

ertain

certain some latent desire to recover the former privileges of their ancestors, or endeavour to dissolve the intervening obstacle, whenever a fair opportunity may offer itself for that purpose? What is there more than a statute or two of either nation in the way? The noble and ancient families of Scotland have a very great power and influence in their country: There subsists among them, from the remains of the feudal tenures, as likewise from some local causes, a clanship, an attachment and dependence totally unknown to us in England. Should however any thing like the measure now presumed to be hinted at take place, these prevalent passions and inducements would be engaged on the favourable side, and the same honourable persons become the strongest links in the chain of the present union. They will by this means be legislators of a more extensive government; will preside over the southern, as well as the northern part of our island; will have a wider field for their power, and a more conspicuous scene of their ambition; but when do such causes not produce their due effects in breasts composed of human materials?

‘The writer is led to these observations, not only by the importance of the matter, but by a circumstance that has lately happened, and which concerns this subject. The Duke of Hamilton was, soon after the union, created by Queen Anne, an English, or properly a British duke, by the title of Brandon. This incident brought before the House of Lords a new point; that is to say, whether a British could with full effect be engrafted on a Scottish peerage; I mean, whether such a grant would confer a right to sit and vote in our House of Peers. However any impartial and unprejudiced person may, on considering the case, now wonder at such a doubt or question, it was nevertheless then determined in the negative. I will make no further reflection on that head, than to remark that it happened in the year seventeen hundred and eleven, at a most critical time with respect to the two parties of whig and tory; when their contentions ran exceedingly high, and the numbers and balance were among our peers very nearly equal between them. This resolution however prevented any more Scotch from being made British peers; until lately, that the present Duke of Hamilton, in the year 1782, again renewed by petition to the House of Peers the same question concerning his dukedom of Brandon; when the affair took a contrary turn, and was decided in favour of his grace’s claim. It may appear presumptuous in a private person to signify even his approbation of a sentence given by so high and august an assembly, as our upper and hereditary House of Legislature; but the writer cannot refuse himself the satisfaction to say, in the situation of a disinterested Englishman, that this latter seems a most just judgment in itself, as likewise wise and prudent with regard to its general and political consequences; which are in his opinion of great importance. The crown now has by that determination confessedly the full and free prerogative of conferring effectually British peerages on Scottish peers, and therefore also the means and opportunity of confirming, strengthening and improving the present association or incorporation between these two portions of our nation.’

On

On this publication, which surpasses in genius, and enlarged systematical views, most political productions, we might observe, that the style is careless, slovenly, and not always perfectly grammatical, did not the dignity of the sentiments, the grandeur of the design, and the boldness and novelty of project which it contains, absorb and hide all minute literary defects. Some parts of our author's plans appear both ingenious and practicable ; others, though noble, and in theory captivating, seem not so easily reducible to practice.

FOREIGN LITERATURE.

ART. XV. *Mon Bonnet de Nuit. Par Mr. Mercier.* 2 vols. 8vo.
A Neuchatel. De l'Imprimerie de la Societ  Typographique.
1784.

My Nightcap.

MR. Mercier is already well known in the literary world, by his *Tableau de Paris, Portraits des Rois de France, L'an deux Mille quatre cent quarante*, and other works, which have been well received by the public. The public will be able to form a judgment of the nature of the work, by what the author says in the commencement of his introduction. "I have contracted the habit," says Mr. Mercier, "of writing down every night, before I go to bed, what remains to me of the impressions of the day. My pen is ready : whatever I have seen, felt, thought or heard ; in short, the result of my studies and conversation, is all committed to paper." From this account, the reader is led to expect a very miscellaneous publication ; nor will he be disappointed in his expectations. The active mind of the writer expands itself over a most extensive field. Though not always correct, though seldom profound, yet he never fails in giving interest to his subject. He communicates to it that warmth and ardour, which spring from the virtuous and liberal enthusiasm of his own mind ; and often leads us, by the allurements of his manner, through passages which possess no other merit than that allurement.

The variety of entertainment which is to be met with in this publication will be best discovered by the following table of contents. "Introduction. The Ocean. The last Judgment. Fire. Sleep. Economy. Horace. Conscience. Hymn to the Spring. The Whale. The Sailor. The Bird.

" Bird. The Globe. The Firmanent. Optimism, a Dream.
 " The Fear of God. Ruins. The Pope. Friendship. War,
 " a Dream. Suicide. Printing. Love, a Dream. Dia-
 " logue between a Philosopher and his Gardener. Fortune and
 " Glory, a Dream. Anatomy. Against Homer, translated
 " into French. Discourse pronounced by Mr. — for his
 " Reception at the Academy of ——. Epistle to a Friend.
 " The last Letter of the Romance of Julia, or of the New
 " Heloise. Letter of Ovid in exile, to a Friend. Writing.
 " Writers. Fables; the dying Father and his two Sons; the
 " Denier and the Louis d'or; the Cuckow and the Swallow;
 " the Man and the Bush; and the Ape and the Oyster. The
 " Shortness of Life. Abdication. Conversation. Milton. The
 " Laconic Style. The Tragedy of Brutus. Battles. On
 " Duelling. Elementary Books. Stirrups. Modesty. Ta-
 " citus. Roman Emperors. Commerce. Officers. Coun-
 " try Clergy, Vol. 1. The Pillow. Feeling. Thought.
 " The World. Insects. Interior Senses. Rivers. The
 " Hand. Marriage. The Satirist. The Law of Requit. al.
 " Gunpowder. Vanity. Party-Spirit. Dialogue of the
 " Dead. Between a Faquir and a Vestal. Science. The
 " Tears of Milton on the Loss of his Sight. Of Regal Power
 " and Tyranny. An Idyl. Good Kings. Hospitality. George
 " Dandin. Physiognomy. Love. Old Age. On the
 " Country. Thirst of Gain. Gesture. Astronomy. On
 " the inequality of the Human Understanding. Physical
 " Evil. Liberality. Meanness. Of a happy World, a
 " Dream. A Vision. An Apostrophe. Literary Fame.
 " Boileau. Unreasonable Fetters. Of Greece. Of Persia.
 " Temples. Semiramis, a Dream. The Fine Arts. Anson.
 " Pain. Prosperity. Stasirates. On French Poetry. Mo-
 " rality. Plato. Readers. A Dream. On the Saying,
 " There is nothing new. A Prospect. Infancy. The Lake
 " of Nantua. Critics. On the Femmes Savantes of Mo-
 " liere. Facility. Turenne. The Historians. Taverniere.
 " Montesquieu. Lycurgus. To ugly Women. Painting of
 " a Battle. Popish Bulls. Wisdom. Romances. Egotism,
 " a Dream. A Madrigal. Drunkards. An Epithalamium.
 " Opulence, a Dream. On History. Indolence. Lucan,
 " Mahomet, a Dream. The Politician. Independance.
 " Montgolfier's Balloon. My Window." Vol. 2.

To give some idea of the manner in which these essays are written, we shall present our readers with the authors short speculation on old age: they will find in it, if we mistake not, ease, philosophy, and good sense.

• V I E I L L E S E .

VIEILLESE.

Qu'un financier concussionnaire vieillisse & perde tout le feu de son âpre génie, il n'y a pas de mal à cela : mais figurez-vous Newton retombant en enfance, & n'ayant plus la moindre idée des vérités sublimes qu'il a découvertes ; quelle humiliation pour la nature humaine !

La vieillesse, ôtant aux organes leur force & leur ressort, change du moins en mort douce & tranquille, ces morts douloureuses & violentes, où la vie lutte avec effort contre la destruction, où la lumière tremble, vacille, s'évapore & s'éteint.

La nature, à notre insu, fait nous résigner, & nous facilite ce passage par des gradations lentes & imperceptibles. L'habitude de vivre éloigne l'idée de la fin de sa carrière ; on y touche, & l'on croit avoir encore un long espace à parcourir. L'espérance même devient plus vive à mesure que le terme avance. Un vieillard de quarante-vingt-quinze ans ouvre la gazette, & y lit qu'un homme a vécu cent dix-huit ans ; il se flatte d'un semblable privilège, & il se confirme dans cette idée, en lisant, porte close, *l'almanach des centenaires*.

Cependant, sans la mort qui, douce & charitable, vient délivrer le vieillard de la progression inévitable des loix du mouvement, il se trouveroit enseveli dans son propre corps : les canaux qui s'obstruent, les fluides qui s'épaississent, les cartilages qui s'ossifient, les muscles qui se roidissent, le sang qui se dessèche, tout métamorphoseroit en statue ce corps autrefois si souple, si flexible ; & son âme, rendue captive par le principe terreux de la vieillesse, soupireroit dans une froide masse, & crieroit après sa délivrance.

Nous sommes conduits à la vieillesse par une pente insensible ; nous perdons nos goûts, nous oublions nos besoins ; avec la faculté de les satisfaire. Ce qu'on étoit regardé dans la jeunesse comme des privations, n'en sont plus alors : le cœur qui desiroit beaucoup, desire peu ; il se fait un nouveau monde de l'espace étroit qu'il occupe ; cet espace lui suffit. Il lui falloit de vastes projets : aujourd'hui une robe-de-chambre, le caquet d'une voisine racontant les nouvelles du quartier, remplacent les dessein ambitieux.

Ce que la vieillesse a de fatal, c'est qu'elle fait entrer dans notre cerveau les idées dont nous étions le plus éloignés ; c'est qu'elle éteint en nous le sentiment, l'amour des nôtres ; c'est, disons le mot terrible, qu'elle nous ôte les vertus qui tiennent à la sensibilité.

Quand tu as vu quelque tour du rouage de l'univers, tu as tout vu, dit Montaigne, la nature ne fait plus que recommencer. Je ne sais, il y a dans ces mots on arrête tout-à-la-fois plaisant & solennel.

La philosophie, que l'on dédaigne dans les années brillantes de la vie, vient offrir ses secours à la vieillesse ; elle est seule, & délaissée. Heureux alors le sage qui a cultivé son esprit ! Il retrouve autour de lui ces jouissances que les années n'ôtent point. Pourquoi la plupart des vieillards sont-ils chagrins & de mauvaise humeur ? C'est qu'ils n'ont jamais appris à vivre avec eux-mêmes ; ils ne se sont point créés des ressources pour cet âge rigoureux ; ils ont cru, en amassant une grande fortune, avoir pourvu à tout ; ils n'ont travaillé que pour des héritiers avides & ingrats.

‘ L’homme qui a su orner son esprit, jouir dans sa vieillesse des fruits de l’étude : presque tous les gens de lettres terminent leur carrière par des ouvrages gais & plaisans. Le secret de la vie humaine leur est, pour ainsi dire, dévoilé : ils sourient du passé, & de ces passions qui les agitoient ; leur tête, éclairée par plusieurs faits devient un creuset où tout s’est épuré ; ils lancent la saillie sur ces mêmes objets qui leur avoient paru si graves, si importants ; ils semblent avoir trouvé la véritable proportion des choses.

‘ Autant le vieillard qui n’a songé qu’à l’or paroît stupide & déjà enfoncé dans la nuit du tombeau, autant le vieillard instruit brille au milieu de ses nouveaux contemporains : son ame, perfectionnée par l’expérience d’une longue vie, semble receler plus de lumière lorsqu’elle n’a plus qu’un pas à faire pour entrer dans le séjour de la vérité. Il compare deux ou trois générations, il rapproche des époques éloignées ; & s’il manie encore la plume, la piquante ironie a pris la place de l’aigreur. La critique du jeune homme est ordinairement dure, altière, emportée ; celle du vieillard est enjouée & légère.

‘ Si l’on étoit sûr de mourir jeune, on pourroit se dispenser du soin de cultiver les lettres ; mais comme on peut vieillir, il est important de se créer de loin cette inépuisable ressource, lorsque le monde nous abandonnera & que nous nous trouverons seuls au milieu d’une nouvelle génération.

‘ Que devenant à soixante ans la jolie femme & l’homme à la mode ? L’ennui les tue. Entendez cette censure amère du présent, qui cache les regrets du passé, & qui accuse l’emploi d’une vie frivole.

‘ On les suit, on n’a pas tort. Comment estimer un vieillard dont la tête est encore vuide après tant d’années, qui n’a su rien voir, rien retenir, lorsque le spectacle de la nature s’est tant de fois renouvelé sous ses regards ; qui ne peut pas parler à la génération naissante, ni distribuer les leçons de l’expérience ? On détourne les regards de cet être malheureux, parce qu’il n’a pas su mettre à profit cette foule d’événemens qui ont passé sur sa tête avec une indifférence honteuse.

Préparons nous de bonne heure à la vieillesse : que les lettres consolatrices, les arts, la gaieté, l’amitié, c’est dans cet âge qu’on sent ton prix inestimable ! Heureux qui termine sa carrière dans le bras de son ancien ami !

‘ Si nous avons perdu ce trésor, créons-nous du moins quelques occupations utiles. La Fontaine représente un octogénaire plantant des arbres. Comme cette image est touchante !

‘ Mes arrière neveux me devront cet ombrage.

Bh quoi ! défendez-vous au sage

De se donner soins pour le plaisir d’autrui ?

Cela même est un fruit que je goûte aujourd’hui.

J’en puis jouir demain, & quelques jours encore....’

The adulation of monarchy, or rather of despotism, with a disgusting and unjust contempt of the literature and genius of other nations, strongly marked the character of the French writers in the age of Lewis IVth. Their authors of the present

lent age have, for the most part, embraced more liberal sentiments. They have discovered, that taste and genius are not the exclusive privileges of a Frenchman; and, what is still better, now boldly declare, that liberty, the best of human blessings, is a happiness which their native country does not enjoy. Mr. Mercier has the honour to be one of this society of true philosophers and real patriots; on every occasion he checks the literary petulance of his countrymen, and joins his manly efforts, to crush the monster despotism, which is gradually, though slowly, expiring under the benevolent and spirited exertions of philosophy.

Of Racine and Boileau, who are still the delight and admiration of the greater number among the French, Mr. Mercier will no doubt be thought by his countrymen to have spoken with too much freedom. But in saying of the former, that he was "*Tailleur à la Française de tous les rois anciens*," they should recollect that he only speaks after Voltaire:

*“ Racine observe les portraits
De Bajazet, de Xiphares,
De Britannicus, d’Hippolite;
A peine il distingue leurs traits;
Ils ont tous le même mérite;
Tendres, galants, doux & discrets;
Et l’amour, qui marche à leur suite,
Les croit des courtisans français.”*

TEMPLE DU GOUT.

They should consider too, that he acts more consistently; for he does not, like Voltaire, absurdly exalt him above every author of tragedy, either ancient or modern, after having denied him the power of discrimination and painting of *character*; certainly one of the greatest talents a tragic author can possess. But in this perhaps, in their eyes, consists the atrocity of his crime.

Addressing himself to Boileau, he says, “ I can consider you only as sometimes a skilful plagiarist, and sometimes as a pedant, puffed up with Latin authors. You are however a good versificator; be it so; but I would give all your works for twelve fables of Fontaine, four scenes of Corneille, and thirty pages of Bruyere” — “ Tasso and Milton, who you did not understand, possessed a genius, of which you had not even the shadow.”

This is harshly said: a decision so dictatorial would have appeared with a better grace, after a minute investigation, and solid reasoning on the subject. A little more of the *suaviter in modo* would have conciliated the minds of some, who now exclaim against what they call the *blasphemies* of Mercier.

Upon the whole we will venture to promise, that the perusal of "*Mon Bonnet de Nuit*" will give satisfaction to the reader.

ART. XVI. Tal om Japanska Nationen, &c.

A Speech concerning the Japanese; delivered before the Royal Academy of Sciences, by C. P. Thunberg, when he resigned the office of President. Stockholm.

THIS great naturalist and traveller, the successor of Linnæus, has enjoyed superior advantages of observation to any other person, since the expulsion of the Portuguese from the Japanese islands. The adventurers of that nation were so entirely occupied by their thirst of gain, and their eagerness to propagate the catholic faith, that, notwithstanding all their opportunities, they have left nothing, which, by casting a ray of light on the history of man, might have formed some small counterpoise to the indignation and horror, which are excited by the accounts of their rapacity and bloodshed. Kæmpfer's account is the only one which deserves any notice, and that, notwithstanding the veracity and research of the author, is more calculated to excite curiosity, than to gratify it. The present writer occupied the station of physician to the Dutch factory; and, partly by means of some substantial benefits which his professional skill enabled him to confer on the natives; partly by his eager desire of information; and partly, no doubt, by the prudence of his conduct; overcame much of their well-grounded jealousy of the Europeans; and, unlike the common run of Oriental adventurers, returned happily to his country, laden with the rich, but innocent, spoils of the East. He has already communicated some of his treasures to the world in his *Flora Japonica*, and his papers in the Swedish transactions; in this academical harangue of forty pages, he communicates some of the general results of his observations on the inhabitants, reserving the rest, with the particulars, for a separate and more considerable publication.

In this and the following numbers, it is our intention to give rather a translation than an abstract, since readers of all denominations will undoubtedly wish for as full information on such a subject as can be obtained. To them we leave it to enquire, whence it happens that a nation so distinguished by good sense, and good morals, so far advanced in the art of government, and in œconomy, in manufactures, and agriculture, should be so far behind in science? Is this owing to their strong aversion to every thing foreign, or to some unusual occurrence in the progress of that society?

The

The empire of Japan, is situated at the very eastern extremity of Asia, entirely cut off from our quarter of the world, and consists of a great multitude of islands of various magnitude. It lies between the 30th and 40th degrees of north latitude; and so far to the east, that when we in Stockholm reckon four o'clock in the afternoon, the inhabitants are immersed in the deep sleep of midnight, and consequently have sun set and sun rise eight hours earlier.

The Portuguese, who, about two centuries and a half ago, first discovered it, were accidentally thrown by a storm on the coast, which is in general bordered with hills and cliffs, together with a multitude of unsafe and stormy ports, whence navigation is always dangerous, and sometimes impossible.

The whole inland part of the country consists of mountains, hills and dales; so that it is rare to meet with any extensive plain. The mountains are of various altitude, more or less continued, more or less covered with wood, sometimes volcanic, but most frequently cultivated quite up to the summit. It may, in general, be justly said of Japan, that the soil is of itself unfruitful, but in consequence of sufficient warmth of climate, plentiful rains, continual manuring, and industry, it is forced into a considerable degree of fertility, and maintains a number of inhabitants, not exceeded by those of any other country.

The natives are well grown, agile, and active, and at the same time stout limbed, though they do not equal in strength the northern inhabitants of Europe. The men are of moderate stature, seldom tall, and in general thin; though I have seen some that were sufficiently so. The colour of the face is commonly yellow, which sometimes varies to brown, and sometimes to white. The inferior sort, who, during their work in summer, have often the upper parts of the body naked, are sun-burnt and browner; women of distinction, who never go uncovered into the open air, are perfectly white. The eyes of this people, as well as of the Chinese, are well known: they have not the round shape of those of other nations, but oblong, small, more sunk, and appear more smiling. They are moreover of a dark brown, or rather black colour; and the eyelids form at the larger angle a deep furrow, which gives them their peculiar keen look, and distinguishes them so strikingly from other nations. The eyebrows are also situated somewhat higher. The head is in general , and the neck short; the hair black, thick and of an oily smoothness; the nose, though not flat, yet somewhat thick and short.

The national character consists in intelligence and prudence, frankness, obedience and politeness, good-nature and civility, curiosity, industry and dexterity, œconomy and sobriety, hardi-

ness, cleanliness, justice and uprightness, honesty, and fidelity ; in being mistrustful, superstitious, haughty, resentful, brave, and invincible.

In all its transactions, the nation shews great intelligence, and can by no means be numbered among the savage and uncivilized, but rather is to be placed among the polished. The present mode of government, admirable skill in agriculture, sparing mode of life, way of trading with foreigners, manufactures, &c. afford convincing proofs of their cunning, firmness, and intrepid courage. Here there are no appearances of that vanity, so common among the Asiatics and Africans, of adorning themselves with shells, glass beads, and polished metal plates : neither are they fond of the useless European ornaments of gold and silver lace, jewels, &c. but are careful to provide themselves, from the productions of their own country, with neat clothes, well-tasted food, and good weapons.

Neatness and cleanliness is observed, as well with respect to their persons, as clothes, houses, furniture, meat and drink. The bathe and wash themselves, not barely once a week, like our ancestors, but every day, and that in a warm bath, which is prepared in every house, and for travellers in all the inns.

In politeness, obedience, and submission, the Japanese have few equals ; submission to the magistrate, and obedience to parents, is implanted in children from their earliest years ; and in all ranks they are instructed in this by examples. Inferiors make to their superiors deep and respectful, and shew them blind and reverential, obeisance : To their equals they make the politest compliments and salutations. They generally bow the back with the head downwards, and the hands towards the knees, or below them along the legs as low as the foot, to shew greater reverence : The deeper this must be, the nearer to the ground do they bow their head. When they speak to a superior, or are spoken to by him, or when they have any thing to deliver to him, they never omit these bows. When an inferior meets a superior, he always continues in this posture till the latter has passed by. When equals meet each other, they pay one another the same compliment, and pass each other in a posture somewhat bent. Upon entering a house, they fall down on their knees, and bow the head ; and when they rise to depart, the same ceremony is repeated. Superstition is perhaps more general and extravagant here, than any where else ; which arises from the little knowledge they have in most sciences, and the absurd principles which their priests implant in them. This imperfection appears in their worship, festivals, vows, use of certain medicines, &c.

Their

Their curiosity is excessive; nothing imported by the Europeans escapes it. They ask for information concerning every article, and their questions continue till they become wearisome. It is the physician, among the traders, that is alone regarded as learned, and particularly during the journey to court, and the residence at Jeddo, the capital of the empire, that he is regarded as the oracle, which they trust can give responses in all things, whether in mathematics, geography, physics, chemistry, pharmacy, zoology, botany, medicine, &c. When the Dutch have their audience of the emperor, council, or governors, they consider, from head to foot, their hats, swords, clothes, buttons, trimming, watches, sticks, rings, shoes, buckles, &c. nay, they must frequently write on paper, or the peculiar fans of the Japanese, in order to shew them their manner of writing and their letters.

It is highly probable that this people were not always so suspicious. Disturbances or war perhaps introduced them, but the deceits practiced by the Europeans still more excited and increased this vice; which at present, in their trade, at least with the Dutch and Chinese, exceeds all bounds.

I have often been a witness of the good disposition of the Japanese, even at a time when they have every reason to entertain all possible contempt and hatred, and to use every precaution, on account of the bad conduct and cunning artifices of the Europeans who trade thither. The nation is indeed haughty, but still gentle. By mild measures and civility it may be led and affected, but by menaces it is altogether immovable.

Honesty and fidelity is observed in all the country; in few other countries perhaps is theft so rare. Robbery is totally unknown. Theft is seldom heard of: and Europeans, during their journey to court, are so safe, that they take little care of the goods they carry along with them; though it is otherwise not considered as a crime, at least at the Dutch factory, and by the lower people, to steal from the Dutch some of their wares, such as sugar or copper, as they are carried to or from the quay.

Economy has its peculiar abode in Japan. It is a virtue, admired as well in the emperors palace, as in the meanest cottage. It makes those of small possessions content with their little, and it prevents the abundance of the rich from overflowing in excess and voluptuousness. Hence it happens that what in other countries is called scarcity and famine, is unknown here, and that, in so very populous a state, scarce a person in necessity, or a beggar, should be found. The people

in general are neither greedy, nor eager after riches, while at the ſame time they ſeem to avoid gluttony and drunkenneſs.

Haughtineſs is among the chief failings of the nation. They believe themſelves to be the ſacred offspring of the gods, heaven, ſun and moon; an origin which many of the Aſiatic nations, with equal confidence, arrogate to themſelves. They alſo believe themſelves to be ſuperior to other men. If a Japaneſe ſhould bear with patience all other injuries, the pride of other men would be totally inſupportable to him. The haughtineſs of the Portugueſe drove them from this country, and this alone would be ſufficient to ruin the trade of the Dutch.

Juſtice is much regarded by them; the monarch never exceeds his bounds; nor is there, either in ancient or modern hiſtory, that he has extended his ambition or his demands, to the territories of other people. Their hiſtory abounds with heroic atchievements exerted in defending their country againſt external violence, and internal ſedition; but not a ſingle invaſion of other countries, or other men's property, occurs.

Voltaire ſays, that whoever ſhall deſire that his country ſhall be neither greater nor leſs, neither richer nor poorer, may juſtly be called a citizen of the world. Such are the Japaneſe: they wiſh not to acquire the territories of others, nor will they ſuffer any diminution of their own. They follow the uſages of their forefathers, and never adopt the manners of other countries. Juſtice is always ſeen in their courts; their ſuits are always finiſhed ſpeedily, and without intrigue; equity is obſerved even towards the Europeans; ſo that the contract entered into is neither annulled, nor is it miſinterpreted or altered in a ſingle letter, provided the Europeans themſelves do not give occaſion to ſuch practices.

Liberty is the life of the Japaneſe; not indeed ſuch a kind of liberty as often degenerates into violence and licentiousneſs, but a liberty ſecured and limited by law. I cannot comprehend how it has happened, that ſome hiſtorians have conſidered the common people in Japan as ſlaves. A ſervant, who hires himſelf for a year, is not on that account a ſlave. A ſoldier, ſubject to ſtill more ſevere diſcipline, enliſted for a certain, often a conſiderable term of years, is not on this account a ſlave, though he is content to obey the ſtrictest commands of his officer. The Japaneſe ſpeak with horror of the Dutch ſlave trade. The liberty, both of high and low, is protected by laws; and the uncommon ſeverity of thoſe laws, together with their certain execution, keeps every one within his proper limits. With reſpect to foreign nations, there is no people, in all the extent of India, ſo vigilant over their freedom, and none more exempt from foreign invaſion
oppreſſion

oppression or fraud. The precautions used for this purpose are without parallel throughout the whole globe; for, since all the natives who were abroad were recalled, none can leave the coasts of the empire, under the penalty of death; and no foreigner approach them, except a few Dutch and Chinese, who, during the whole time of their stay, are watched like prisoners of state.

Almost every person in Japan has a servant, who waits upon him in the house; and, when he goes out, carries after him a cap, shoes, umbrella, a light, or any thing of this kind which he needs.

This nation has never been subdued by any foreign power, not even in the most remote periods; their chronicles contain such accounts of their valour, as one would rather incline to consider as fabulous inventions, than actual occurrences, if later ages had not furnished equal striking proofs of it. When the Tartars, for the first time, in 799, had overrun part of Japan, and when, after a considerable time had elapsed, their fleet was destroyed by a violent storm, in the course of a single night, the Japanese general attacked, and so totally defeated, his numerous and brave enemies, that not a single person survived to return and carry the tidings of such an unparalleled defeat. In like manner, when the Japanese were again, in 1281, invaded by the warlike Tartars, to the number of 240,000 fighting men, they gained a victory equally complete. The extirpation of the Portuguese, and, with them, of the Christian religion, towards the beginning of the 17th century, was so complete, that scarce a vestige can now be discerned of its ever having existed there. Many thousands of men were sacrificed; and, at the last siege alone, not less than 37,000. Nor are these victories, however signal, the only ones which display the courage of the Japanese. Another instance, which occurred in 1630, is a further proof of it. The governor of Formosa, which then belonged to the Dutch company, thought fit to treat, with ill-advised insolence and injustice, the master of a small Japanese vessel, who came thither to traffic. The Asiatic, on his return, complained to the emperor of his ill-treatment, as well as of the affront which was offered to the sovereign. His anger being the more roused, as the insult proceeded from despised foreigners, and as he was incapable of avenging it, his life-guard addressed him in the following manner: "We will no longer guard your person, if we are not able to protect your honour: nothing but the blood of the offender can wash away this stain: command, and we will either cut off his head, or bring him hither alive, that you may inflict punishment according to your good pleasure, and his deserts: seven of us are enough; neither

"neither the danger of navigation, the strength of the fort, nor the number of his guard, shall free him from our vengeance." After receiving orders, and taking prudent measures, they arrive at Formosa. Being admitted to an audience by the governor, they draw their sabres, take him prisoner, and carry him off to their vessel. This audacious deed was achieved at mid-day, in the presence of the guard and domestics, none of whom, astonished and dismayed as they were, durst move a step to the assistance of their master, whose head was cleft in the same instant by the adventurers. (*Kämpfer*, P. 479.)

He who shall consider the haughtiness, spirit, equity, and courage, will not be surprised at finding them implacable towards their enemies. They are not less resentful and inexorable than intrepid and high-minded. Their hatred never appears in acts of violence, but is concealed under the utmost coolness, till an occasion of vengeance offers itself. I have seen no people so little subject to vehement emotions. You may abuse and insult them as much as you please, they make no reply, but merely shew their surprise, by coolly exclaiming, ha! ha! they conceive, however, in silence, the most deadly hatred, which neither satisfaction of any kind, length of time, nor change of circumstances, can appease. They omit no mark of politeness, either in addressing, or on meeting their adversary, but they counterfeit as great regard for him as for others, till an opportunity of doing him some essential damage occurs.

The names of families, and of single persons, are under very different regulations from ours. The family name is never changed, but is never used in ordinary conversation, and only when they sign some writing; to which they also, for the most part, affix their seal. There is also this peculiarity, that the surname is always placed first; just as, in botanical books, the generic name is always placed before the specific name. The prænomen is always used in addressing a person; and it is changed several times in the course of life. A child receives, at birth, from its parents, a name, which is retained till it has itself a son arrived at maturity. A person again changes his name, when he is invested with any office; as also when he is advanced to an higher trust; some, as emperors and princes, acquire a new name after death. The names of women are less variable; they are, in general, borrowed from the most beautiful flowers.

The dress of the Japanese deserves, more than that of any other people, the name of national; since they are not only different from that of all other men, but are also of the same form in all ranks, from the monarch to his meanest subject, as well

well as in both sexes ; and, what exceeds all credibility, they have not been altered for at least 2444 years. They universally consist of night-gowns, made long and wide, of which several are worn at once, by all ranks and all ages. The more distinguished, and the rich, have them of the finest silk ; the poorer sort, of cotton. Those of the women reach down to the ground, and sometimes have a train ; in the men, they reach down to the heels : travellers, soldiers, and labourers, either tuck them up, or wear them only down to the knees. The habit of the men is generally of one colour ; the women have theirs variegated, and frequently with flowers of gold interwoven. In summer, they are either without lining, or have but a thin one ; in winter, they are stuffed to a great thickness with cotton or silk. The men seldom wear a great number, but the women thirty, fifty, or more, all so thin, that they scarce together amount to five pounds. The undermost serves for a shirt, and is, therefore, either white or blue, and, for the most part, thin and transparent. All these gowns are fastened round the waist with a belt, which, in the men, are about a hand's-breadth ; in the women, about a foot ; of such a length that they go twice round the waist, and afterwards are tied in a knot, with many ends and bows. The knot, particularly among the fair sex, is very conspicuous, and immediately informs the spectator whether they are married or not. The unmarried have it behind, on their back ; the married, before. In this belt the men fix their sabres, fans, pipe, tobacco, and medicine boxes. In the neck the gowns are always cut round, without a collar ; they, therefore, leave the neck bare ; nor is it covered with cravat, cloth, or any thing else. The sleeves are always ill-made, and out of all proportion wide : at the opening before, they are half sewed up, so that they form a sack, in which the hands can be put in cold weather ; they also serve for a pocket. Girls, in particular, have their sleeves so long, that they reach down to the ground. Such is the simplicity of their habit, that they are soon dressed ; and to undress, they need only open their girdle, and draw in their arms. There is, however, some small variation in these gowns, according to the sex, age, condition, and

The very lower sorts, as labourers, fishermen, and sailors, have, at their work, in summer, either the upper part of the body naked, so that the gown is fastened only by the girdle ; or they have only a girdle, which passes between their legs, and is fastened behind.

Men of better condition have a short gown also, which reaches down to the waist, and a sort of breeches. The short gown is sometimes green, but generally black ; when they return

turn home, or enter their office, they take it off, and fold it carefully, if no superior be present.

A dress, which is only used on particular occasions, is called the compliment-dress; in this the inferior sort wait on the superior, and go to court. It is worn on the long gowns, which constitute the general dress of the nation. It consists of two pieces, made of the same kind of cloth. The lowermost piece is the long breeches just mentioned, which, for this purpose, are made of white stuff, adorned with blue flowers. The upper piece is not very unlike the short gown lately described; it differs only in being widened behind, between the shoulders, and makes the wearer appear very broad-shouldered.

These dresses are partly of silk, partly of cotton, partly of linen, which is procured from a species of nettle. The higher sort wear the finest silk, which, in thinness and fineness, exceeds every thing produced by Europe, or other parts of Asia. But as this cloth is seldom a foot in breadth, it is seldom brought to Europe as an article of commerce. The lower ranks wear cotton, which is produced and manufactured here in the greatest abundance.

Sometimes, though indeed only as a rarity, the Japanese make a cloth from the *morus papyrifera*, which is either prepared in the same way as paper, or else spun or woven. The latter, which is very fine, white, and like cotton, is sometimes used for women's dress. The former, with flowers printed on it, makes long gowns, which are worn only by people advanced in life, such as old dignitaries, and that only in winter.

In general, it may be said of the Japanese dress, that it is very large and warm; that it is easily put on and off; that it constrains no limb; that the same habit suits all; that there is no loss of cloth; and that it may be made with little art and trouble; but that it is inconvenient in moving, and ill adapted for the execution of most things which occur to be done.

As the gowns, from their length, keep the thighs and legs warm, there is no occasion for stockings; nor do they use them in all the empire. Among poorer persons on a journey, and among soldiers, which have not such long gowns, one sees buskins of cotton. I have seen poor people, at Nagasaki, with socks of hempen cloth; with soles of cotton, for keeping the feet warm in the severest weather of winter.

Shoes, or, more properly speaking, slippers, are, of all that is worn by the Japanese, the simplest, the meanest, and the most miserable, though in general use among high and low, rich and poor. They are made of interwoven rice-straw; and sometimes, for persons of distinction, of reeds split very thin.

thin. They consist only of a sole, without upper-leather or quarters. Before there passes over, transversely, a bow of linen, of a finger's breadth: from the point of the shoe to this bow, goes a thin round band, which, running within the great toe, serves to keep the shoe fixed to the foot. The shoe, being without quarters, slides, during walking, like a slipper. Travellers have three bands of twisted straw, by which they fasten the shoe to the foot and leg, to prevent its falling off. Some carry several pairs of shoes with them when they undertake a journey. Shoes may, moreover, be bought, at a cheap rate, in every city and village. When it rains, and when the roads are miry, these straw-shoes absorb the moisture, and keep the feet wet. On the roads you may every where see worn-out shoes thrown aside by travellers; particularly at the brooks, where they can wash their feet when they change shoes. In rainy and dirty weather, lumps of wood, excavated in the middle, with a bow and a band for the toe, are used instead of shoes; so that they can walk without soiling their feet. Some have the common straw-shoes fastened on such pieces of wood, three inches high. The Japanese never enter their houses with shoes, but put them off in the entrance, or on a near the entrance. This precaution is taken for the sake of their neat carpets. During the time the Dutch reside in Japan, as they have sometimes occasion to pay the natives visits in their houses, and as they have their own apartment at the factory covered with the same sort of carpets, they do not wear European shoes, but have, in their stead, red, green, or black slippers, which can easily be put off at entering in. They, however, wear stockings, with shoes of cotton, fastened by buckles. These shoes are made in Japan, and may be washed whenever they become dirty.

The way of dressing the hair is not less peculiar to this people, and less universally prevalent among them, than the use of their long gowns. The men shave the head from the forehead to the neck; and the hair remaining on the temples, and in the nape, is well besmeared with oil, turned upwards, and then tied with a white paper thread, which is wrapped round several times. The ends of the hair beyond the head, are cut crossways, about a finger's length being left. This part, after being pasted together with oil, is bent in such a manner, that the point is brought to the crown of the head, in which situation it is fixed, by passing the same thread round it once. Great attention is paid to this head-dress; and the hair is shaved every other day, that the sprouting points may not disfigure the bald part. Priests and physicians, with interpreters, that are not arrived at maturity, make the only exception

ception to this rule. Priests and physicians shave the whole head, by which they are distinguished from all other ranks; and interpreters retain all their hair till the beard begins to appear. Women, except such as happen to be separated from their husbands, shave no part of their head. Such a person I had occasion to see at Jeddo. She was wandering about the country, and, with her bald head, looked particularly ill. Other women turn their hair upwards with oil and viscid substances, sometimes quite close to the head, and at others spread out at the sides in the form of wings. The unmarried are frequently distinguished by these wings. Before the knot is placed a broad comb, which, among the lower sort, is of japanned wood; but, among the higher, of tortoise-shell. Some wear flowers in their hair; but vanity has not yet led them to load their ears with ornaments.

The head is never covered with hat or bonnet in winter or in summer, except when they are on a journey; and then they use a conical hat, made of a sort of grass, and fixed with a ribband. I have seen such a hat worn by fishermen. Some travelling women, who are met with on the roads, have a bonnet like a shaving-bason inverted, on the head, which is made of cloth, in which gold is interwoven. On other occasions, their naked heads are preserved, both from rain and the sun, by umbrellas. Travellers, moreover, have a sort of riding-coat, made of thick paper oiled. They are worn by the upper servants of princes, and the suite of other travellers. I and my fellow-travellers, during our journey to court, were obliged to provide such for our attendants, when we passed through the place where they are made.

A Japanese always has his arms painted on one or more of his garments, especially on the long and short gowns, on the sleeves, or between the shoulders; so that nobody can steal; which otherwise might easily happen in a country where the clothes are so much alike in stuff, shape, and size.

The houses are, in general, of wood and plaster, whitewashed on the outside, so as perfectly to resemble a house built of stone. The beams are all perpendicular and horizontal; none go in an oblique direction, as elsewhere is usual in houses constructed of such materials. Between the pieces of wood, which are square, and but thin, bamboos are interwoven, which are afterwards plastered with a mixture of clay, sand, and chalk. Thus the walls are not very thick, but, when whitewashed, they make a tolerably good appearance. There are no partition-walls within the house; it is supported by upright pieces, which, at the ceiling, and at the floor, have cross-pieces passing between them, with grooves, which afterwards serve for parting the rooms. The whole house, at first, makes
but

but a single room, which can be parted into several, by sliding boards in the grooves of the cross-pieces. They use, for this purpose, thin boards varnished over and covered with thick opaque and painted paper. The ceiling is made of boards jointed close together; but the floor, which is always elevated above the ground, consists of loose planks. The roof consists of tiles, made in a peculiar manner, very thick and heavy. The meaner houses are covered with slabs, upon which an heap of stones is laid to fix them down.

The houses commonly consist of two stories, of which the upper is seldom inhabited; it is very low, and serves for lumber-room. The houses of the rich and great are larger, and make a greater shew than those of others; but they are not above two stories, or at most twenty feet in height.

[*To be continued.*]

MONTHLY CATALOGUE.

[*For MARCH, 1786.*]

MISCELLANEOUS.

ART. 17. *The Novelties of a Year and a Day, in a Series of Picaresque Letters, on the Characters, Manners, and Customs of the Spanish, French, and English Nations; interspersed with Real Anecdotes.* By Figaro. London, printed for the Author, at the Logographic Press. 12mo. 3s. sewed. Sold by J. Murray.

THE author, knowing that Figaro is a favourite, both here and in France, has endeavoured to profit by his celebrity. The work is a mere sketch, of which the touch, in some parts, is not amiss: had the canvas been properly filled up, it would have acquired more interest and importance. Some of the leading traits in the characters, manners, and customs of the French and English nations, are marked with sufficient force and correctness; of the Spanish, little or nothing is said. The work, slight as it is, will afford information to some, and entertainment to many.

ART. 18. *The Gamesters; a Novel.* By the Authoress of *Burton Wood*, and *Joseph*. 12mo. 3 vols. 7s. 6d. sewed. Baldwin, 1786.

This novel has more to recommend it, than most publications of the kind, which every day make their appearance. The characters are well supported, and sufficiently various; the story well told, and the language above mediocrity. While it possesses the merit of placing, in

the most striking light, the fatal consequences of gaming, and illicit amours, there is not a thought or expression in the whole, that can bring a blush into the cheek of modesty, or taint the youthful imagination. But the performance is not without its blemishes; something like what is called *stage trick* in the drama, not seldom makes its appearance; the story is sometimes not sufficiently probable; and the boundless culpability of Mr. Wilmot often tempts us to despise him, though he is represented in other respects as a sensible man. It is, however, a considerable acquisition to the circulating libraries; and we heartily wish, that these repositories of *idle occupation* were filled with works of equal innocence and respectability.

ART. 19. *The Patriot: An Heroic Poem, in Three Books.* 4to. 2s. 6d. Debrett, 1786.

The design of this performance is to ridicule the patriots, whether English or Irish, who opposed Mr. Pitt's twenty propositions. The propositions, in the opinion of our author, included a commercial system, full of the wisest policy, and the most enlightened beneficence. The moral of his performance is included in one couplet.

‘Patriots I hate you, great and small,
One HONEST MAN is worth you all.’

The title of the performance is intended to be Hudibrastic, and the two first books are employed in what our author calls an invocation. A number of muses are supposed to pass in review; and one of them is at length selected, by whose means we are kindly informed, that our author writes in the spirit of Aristophanes, Plautus, Terence, Horace, Juvenal, Martial, Ariosto, Boccace, Rabelais, Le Fontaine, Moliere, Boileau, La Motte, Scarron, Shakespeare, Butler, Prior, Buckingham, Swift, Arbuthnot, Gay, Congreve, Garrick, Thomson, Coleman, Foot, Churchill, Sterne, and Peter Pindar. Having thus stated our author's modest pretensions, we will present our readers with one example of his execution.

‘That muse, who seems so won'drous coy,
Yet seems so ripe for love and joy,
Is she, in education's spite,
Who teacheth ladies how to write
Romances; ladies, who, at school,
Did never learn one grammar-rule;
Ladies, who daily glut the town
With ill-told stories, not their own;
Illiterate nonsense, with intent
To render maids incontinent;
Or who, as now the mode in France is,
For comedies, write stage-romances,
So full of Venus and of Cupid,
So sentimental and so stupid!
Now take your leave, and courtsey lowly:
My compliments to Mrs. Cowley.
I may be rude; but, on my life,
I had much rather have a wife

Could

Could make a pudding or a pye
 Than write a play—good reason why;
 I never saw—'tis truly shocking—
 A writing lady mend her stocking.
 Now, if she will but let us see,
 I'll lay a crown, above the knee
 There is a hole—Ah, fye upon't!
 Ladies I mean you no affront;
 But I advise you, one and all,
 Learned, unlearned, great and small,
 If you regard those creatures men,
 Resume your needle for your pen.
 'Twere better to employ your time
 In making shifts than making rhyme.
 Most men had rather see you stitching;
 Girls, so employed, are all bewitching.
 If thus to industry ye turn ye,
 Ye'll husbands get before Miss Burney.
 So far, fair sisters, 'tis agreed,
 To other bards you may proceed.'

The character of the Patriad may be given in two words. The author has a few glimmerings of humour, but a full sunshine of illiterateness and ignorance. His great skill lies in understanding, according to the prescription of Horace, the *quid valeant humani*. Had he pretended to write with thought and deliberation, he would have been intolerable, but he luckily enters into the file of a man already half seas over with fun and strong beer.

ART. 20. *An Authentic Account of Forgeries and Frauds of various kinds, committed by that most Consummate Adept in Deception, Charles Price, otherwise Patch, many years a Lottery Office Keeper, in London and Westminster; who, to avoid a shameful and inglorious Death, destroyed himself in Tottenham-Fields Bridewell, on the 24th of January, 1786. Published principally to gratify the Curiosity of the People, concerning a Man, who had baffled every Mode of Detection set on Foot by the Directors the Bank of England, and the Magistrates of Bow-street, for upwards of five Years. With which is given, as a Frontispiece, an exact Representation of his Person, in the Disguise which he wore when he negotiated his first Parcel of Counterfeit Bank Notes, in the Year 1780; and likewise his Portrait in his usual Dress.* Small 8vo. Kearley, 1786.

These memoirs of villany, although written in a very vulgar manner, and without that perspicuity and clearness, which are sometimes to be found in the most vulgar narratives, sufficiently illustrate the truth of the maxim, that honesty is the best policy: and furnish no uninteresting comment on the famous verses of the psalmist, on the excellence of moral wisdom, "I have more understanding than all my teachers; for thy testimonies are my meditation: I understand more than the ancients, because I keep thy precepts." Had this unhappy man but known the peace of them that reverence the laws of God, this conviction would have availed him more than all his penetration,

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fagacity,

fagacity, and foresight, which, being employed in immoral enterprizes, were degraded from the name of talents, and branded by that of the meanest cunning and artifice. He possessed, together with these qualities, great firmness of mind; and in the most trying moments, and under the severest mental agitation, he could summon to his aid the most perfect recollection, and the utmost composure of countenance. Nothing was wanting to entitle him to the praise of the most profound sagacity and prudence, as well as the greatest fortitude and heroic virtue, but the exercise of his faculties and powers in a worthy cause. The manner of his death, emphatically expressed the folly of his life, and the misery and infamy of mispent talents.

ART. 21. *An Apology for Negro Slavery: or, the West-India Planters Vindicated from the Charge of Inhumanity. By the Author of Letters to a Young Planter.* 8vo. 1s. Strachan. 1786.

This apologist observes, that we do not painfully feel the want of that which we never enjoyed; and that, therefore, slavery can only be said to be a great evil, when it is a deprivation of liberty; that Montesquieu, says, that although all men are born equal, slavery, in certain countries, is founded in natural reason, the cowardice of the people of hot climates almost always rendering them slaves; and that the West-India negroes are not so unhappy as those who are obliged to work under ground in the Spanish mines. He affirms, that negroes are not fitted, by natural character and disposition, to fill the superior stations, or more elevated ranks in civil society; that negro slavery is one of those indispensable and necessary links, in the great chain of causes and events, which cannot and indeed ought not to be broken; and, in short, that "whatever is, is right." He shews that the slave trade is consistent with sound policy, since it cannot fail to be gainful to this country. He shews that, in some instances, the negro slaves in the West-Indies are happier than the peasants and day labourers in Great Britain, but allows, that in some instances they are treated with extreme cruelty. He laughs at some of the romantic schemes of Mr. Ramsay, and makes large quotations, and retails other things, without acknowledging them, from the "Cursory Remarks" on that gentleman's essay. Upon the whole, the author of the apology before us is an unconvincing defender of a wretched cause.

ART. 22. *Delectus Sententiarum et Historiarum, in usum Tironum accomodatus.* 12mo. 2s. Robison's. 1785.

The compiler of this collection justly observes, that there is no classical author sufficiently easy to initiate youth in Latin construction. To remedy this defect in the catalogue of books fit for young students, in the Latin tongue, two books have been published: *Selectæ e veteri Testamento*: and *E profanis Scriptoribus, historiae*. To the former it is an objection, that it is unclassical; to the latter, that classical Latinity is intermixed with inelegant translations from the Greek. The selection under review from the purest Latin writers obviates both these disadvantages. And the author of this compilation, at the same

same time that he facilitates the acquisition of the Latin tongue, has chosen such quotations as tend to inspire and cherish good moral principles; so that he has done no inconsiderable service to the public.

P O L I T I C A L.

ART. 23. *The Letter of Dion Cassius, and its Answer, on the Subject of Reform in the Burghs of Scotland.* 12mo. Aberdeen.

The writer of the letter, signed Cassius, defends the present mode of election in the burghs of Scotland; by which the magistrates elect one another, and the burghesses are reduced to mere cyphers in the community. He very properly takes the signature of Dion Cassius, who was patronized and rewarded by the Roman emperors, under whom he lived, for being the apologist of their tyranny; for inculcating passive obedience on the people; and for writing his history in order to establish these opinions into a system. The Answer, by a burghess of Aberdeen, is a manly and spirited performance; and the author discovers equal zeal and knowledge in the cause of freedom, which he defends. A reform, in the election of burghs, has long been in agitation among the enlightened and spirited citizens of Scotland; and nothing but public spirit and perseverance is requisite to obtain it. It may be worth while to remark, that Aberdeen hath set the example, to the other counties in Scotland, of many improvements, which have highly contributed to the power of that city, and to the benefit of the kingdom.

ART. 24. *A Reply to the Answer to a Short Essay on the Modes of Defence best adapted to the Situation and Circumstances of this Island, &c. In a Letter to his Grace the Duke of Richmond.* 1s. 6d. Wilkie, 1785.

The author of the Reply to the Answer, who we presume to be the author of the Short Essay, justly observes the glaring inconsistency of which the master-general of the ordnance is guilty, when, in his Answer to the Short Essay, he charges him with misrepresentation, while, at the same time, he allows to his observations the force of demonstration. He complains, that the master-general examined his essay not fairly, but by detached sentences; and clearly convicts him of inconclusive reasoning; and also, by an appeal to facts, and living witnesses of credit, of a dereliction, in manifold instances, of his former professions, and avowed principles.

‘If your Grace,’ says our author, ‘would consider the Short Essay candidly and impartially, you would easily perceive, that the author admits a system of defence, both as proper, expedient, and necessary; but he recommends one adapted to our insular situation and military establishment. Men, who have distinguished themselves in every branch of the military profession, should, and ought to be, consulted. Naval officers are undoubtedly the best judges of the practicability of landing on particular spots; they are the best judges of the nature of the coast; how near ships of the line, or frigates, can approach the shore, to cover and protect the landing of troops; and of the proba-

ble effects of a fire judiciously directed from batteries erected on shore, to oppose the enemy's shipping, and to annoy the troops on their approach. General officers, who have commanded in the field, who are acquainted, by experience, both with the attack and defence of lines, should be consulted on their situation and expediency; and determine, with some degree of accuracy and precision, on the number of troops absolutely requisite to maintain them; otherwise the strength of our works will become relative weakness.

When a plan, combined, arranged, and methodized, in all its parts, has once been fixed on, it should be invariably and progressively pursued, and the uninterrupted execution submitted to engineers, who are certainly the best qualified for constructing the works, though their opinion should not be implicitly and exclusively adopted. No man, I am confident, who has a sincere regard for the honour and welfare of his country, would ever wish to see a matter of this importance solely intrusted to the control and direction of a master-general, who, from party and politics, may be thrown into that situation, by a desertion of his friends, and a dereliction of his principles. If this should ever be the case, we might see such a man, with mediocrity of parts, and half-educated talents, labouring to distinguish himself, by tampering in a science he does not comprehend, and in which he has never been professionally instructed, or even derived the least knowledge from experience or service. We should see such a man puzzling himself, and perplexing others; obtruding his *own* plan and system of defence, founded on whim, caprice, and presumption; and who, by indulging the native propensity of a turbulent, yet trifling disposition, may at last mistake the restlessness of folly for the activity of genius.

This Reply, as well as the short Essay, discover great ability in our author, both as a military man, and as a writer.

ART. 25. *A Letter from a distinguished English Commoner to a Peer of Ireland, on the Repeal of a Part of the Penal Laws against the Irish Catholics.* 12mo. 6d. Keating. 1785.

The author of this letter is at a loss to determine, whether it was wise, for the sake of expunging the black letter of laws, which, menacing as they were in the language, were every day fading into disuse, solemnly to re-affirm the principles, and to re-enact the provisions of a code of statutes, by which the catholics are totally excluded from the privileges of the commonwealth; from the highest to the lowest; from the most material of the civil professions; from the army; and even from education, where alone education is to be had. He looks on the bill, in the abstract, as neither more nor less than 'A renewed act of universal, unmitigated, indispensable, exceptionless disqualification.

One would imagine, that a bill, inflicting such a multitude of incapacities, had followed on the heels of a conquest, made by a very fierce enemy, under the impression of recent animosity and resentment. No man, on reading that bill, could imagine he was reading an act of amnesty and indulgence, following a recital of the good behaviour of those who are the objects of it; which recital stood at the

head of the bill, as it was first introduced : but, I suppose, from its incongruity with the body of the piece, was afterwards omitted. —

This I say on memory. It, however, still recites the oath, and that Catholics ought to be considered as good and loyal subjects to his majesty, his crown, and government : then follows an universal exclusion of those good and loyal subjects from every, even the lowest office of trust and profit, or from any vote at an election ; from any privilege in a town corporate ; from being even a freeman of such corporations ; from serving on grand juries ; from a vote at a vestry ; from having a gun in his house ; from being a barrister, attorney, solicitor, or, &c.

‘ This has surely much more the air of a table of proscription, than an act of grace. What must we suppose the laws, concerning those good subjects, to have been, of which this is a relaxation ? I know well that there is a *current* about the difference between an exclusion from employments, even to the most rigorous extent, and an exclusion from the natural benefits arising from a man’s own industry. I allow, that, under some circumstances, the difference is very material, in point of justice ; and that there are considerations which may render it advisable for a wise government to keep the leading parts of every branch of civil and military administration in hands of the best trust : but a total exclusion from the commonwealth is a very different thing.—When a government subsists, as governments formerly did, on an estate of its own, with but few and inconsiderable revenues drawn from the subject, then the few offices which subsisted were naturally at the disposal of those who paid the salaries out of their own pockets ; and there an exclusive preference could hardly merit the name of proscription : almost the whole produce of a man’s industry remained in his own purse to maintain his family. When a very great portion of the labour of individuals goes to the state, and is by the state again refunded to individuals through the medium of offices ; and in this circuitous progress, from the public to the private fund, indemnifies the families from whom it is taken, an equitable balance between the government and the subject is established. But if a great body of the people, who contribute to this state lottery, are *excluded from all the prizes*, the stopping the circulation, with regard to them, must be a most cruel hardship, amounting, in effect, to being double and treble taxed, and will be felt as such, to the very quick, by all the families, high and low, of those hundreds of thousands who are denied *their chance* in the returned fruits of their own industry. This is the thing meant by those who look on the public revenue only as a *spoil* ; and will naturally wish to have as few as possible concerned in the division of the *booty*. If a state should be so unhappy as to think it cannot subsist without such a barbarous proscription, the persons so proscribed ought to be indemnified by the remission of a large part of their taxes ; by an immunity from the offices of public burden ; and by an exemption from being pressed into any military or naval service.’

This gentleman writes with ability and moderation ; and represents the injuries and hardships inflicted still by the protestants on the catholics, the great body of the people of Ireland, with *utens*, clearness, and energy.

ART. 26. *Opposition Politics exemplified. By the Editor of the Reminiscences of Fox, North, and Burke.* 8vo. 1s. 6d. Stockdale, 1786.

The compiler of this collection from the newspapers, after making various trite observations on the nature of the British constitution, and of parties and factions, affirms, that 'the end of the leaders of opposition is merely to get into power; and their *means* are the various arts of circumvention; continual *fault-finding* in parliament; and constant circulation through the country of fictions, misrepresentations, and detraction of every kind. The monthly pamphlet circulates within a circumference too narrow to do sufficient mischief, at whatever expence to the *dukes* this circulation is performed. The diurnal papers convey the poison, through every vein of the state, much more effectually. And the Morning Herald is selected for its satire; while the Gazetteer is employed for its audacity of falsehood, and contempt of shame. It is from these two papers that the following examples of opposition politics are, therefore, taken; the first column, in the following pages, contains the *factious paragraphs*; the opposite column points the *factious purpose*: it is from a comparison of the whole, that the opposition politics are exemplified: —

*'And judge, by the pernicious fruit, the tree:
If aught, for which so loudly they declaim,
Religion, laws, and freedom, were their aim.'*

The fruit produced in the specimens before us, is, indeed, for the most part, sour, rotten, nauseous, and unwholesome: but does it wholly grow on the tree of opposition? Is any party, faction, or denomination of men, responsible for the false, and futile, and foolish scribbling of unlettered and unprincipled volunteers in their service? The paragraphs produced in this publication are not certainly all of them published at the instigation, or even with the privity and approbation, of the LEADERS of opposition, however they may be applauded by their weak partizans. The engine of barefaced falsehood, however it may be sharpened and pointed, recoils, at the long run, against those who use it. Nor is there the least merit in saying cutting things against men in public office, when they are not founded in truth, any more than there is wit in retailing JOE MILLER's jests. It is an easy matter to ransack the writings of the most eloquent party-men, and keen satyrists, of former times; and to apply assertions, concerning other men, and other times, to the present. Opposition, therefore, must be very weak indeed, if they countenance such miserable attempts to support their cause.

ART. 27. *'Tis All my Eye. Addressed to Archibald Macdonald, Esq. By a Gentleman of Lincoln's-Inn.* 8vo. 1s. Wilkie, 1786.

The author of this pamphlet thinks that it would be much better to prevent the commission of crimes, than to punish offenders. He is not for creating new jurisdictions, nor for enlarging any inferior ones. The old English laws are good enough for our author, and would, he thinks, if well enforced, be found to answer all the good purposes

purposes for which they were formed. In Gloucester, as soon as a beggar is seen publicly asking charity in the streets, he is that instant taken up, and carried before a magistrate; if an object, he is relieved and sent home; if not, he is asked, whether he will be whipped out of the north, the south, east, or west gate; and the punishment is immediately inflicted. By this summary mode of proceeding, all beggars are banished from Gloucester.

Whether this system is worthy of your notice, I am not able to determine; but it seems to me so replete with good sense, that I should be happy to see it adopted in every part of the kingdom. And as Westminster has more rogues in it than any other place, I see no reason why you should not make it a part of your plan. It is a well-known fact, that begging is reduced to a system, and become as much a trade, as any other carried on in London and Westminster. I believe, too, it is a very profitable one; for, if I am not misinformed, there are many common beggars, in this metropolis, who get four or five shillings a day. And is not this a great reproach to the English nation, where so many honest and useful means may be found to employ those idle people? There are many, very many, hard-working, industrious, sober persons in London, who do not live half so comfortably as these dissolute wretches. The common beggars of this great town have their walks and stands as regular as the day; and are as sure to be found in them, at particular hours, days, and weeks, as the most regular merchant upon Change. To these places they punctually resort, to attract your notice, excite your pity, and impose upon your understanding. Tabernacles and preaching-houses are admirable stands; and happy is that man who can fix himself there first; he is sure to live well. Many of them, like Shakespeare's justice, look sleek, and as if their bellies were with good capon laced. There is no set of these common beggars who hurt me more than those, who, having any bodily infirmity, expose it to awaken your feelings. Is it not shocking, in a cold frosty day, to see a great strapping fellow with a sore leg, without a plaister or any thing upon it, lying down upon the ground, and making wry faces for hours together to gain a livelihood? If you were to send, or propose to send, one of these people to an hospital, he might thank you, but he would not accept your offer. He looks upon his sore leg as an estate for life—the rent—the hap of the day.

In the same lively manner our author displays the bad consequences of idleness, and the wise policy of employing the poor, and enforcing rather than multiplying the laws.

DIVINITY.

ART. 28. *Sermons by D. Grant.* Angus, Newcastle.

Mr David Grant is what, by the courtesy of Scotland, is called "a gospel-preacher," that is, he delivers doctrines, of which there is not the smallest trace or vestage to be found in the four gospels. He is indeed a little more cautious and guarded than many of the

orthodox brethren, with regard to the eternal reprobation, *a parte ante*, and eternal damnation, *a parte post*, of nine hundred and ninety-nine out of a thousand * of the human race, from *adorable sovereignty* and mere *good pleasure*; in ascribing to the Deity all possible *imperfections*, and in triumphing over the *irrationality* of reason and the *nothingness* of good works. Still however the *root of the matter* is in him; and he has *fire and brimstone, blood and thunder*, sufficient to gratify the maw of an ordinary fanatic. The following quotation will serve as a specimen.

‘ God, when the time was come that Christ must suffer, did, as it were, say, “ O! all ye waves of my insenséd justice, now swell as high as *heaven*, and go over his soul and body; *sink* him to the *bottom*; let him go like *Jonah* into the *belly of hell*. Come all ye *storms* that I have *reserved* for this day of wrath, *beat* upon him. Go *justice*, put him upon the *rack*; torment him in *every part*, till all his *bones* be out of *joint*, and his *heart* be melted as *wax*, in the midst of his bowels.”

“ Our armies swore terribly in Flanders,” said uncle Toby, on a similar occasion, “ but not at all like this.” Would the author wish for a *brother* or a *father* of such a sanguinary temper?

In page 97, we have a specimen of a different kind.

“ The blood of Christ is like the *sea*; as it covers with its waves the greatest as well as smallest vessels; so the blood of Christ can *drown* the greatest as well as smallest sins. Cast your *eyes upwards*, and survey the *retinue* of the lamb! Among the vast *multitudes* which follow him, are there not *those*, who were once in the gall of bitterness, who were *fornicators, idolators, adulterers, drunkards, revilers, extortioners*.”

This comfortable view of the kingdom of heaven reminds us, that the author, when in Edinburgh, was a correspondent of Lord George Gordon.

ART. 29. *The Harmony of Law and Gospel, in the Method of Grace, demonstrated; in several Sermons. By William Arnot, Minister of the Gospel at Kennoway.* Published by particular desire. 8vo. Printed for Robert Jameson, London, 1785.

Mr. Arnot, we imagine, is a seceder, or dissenter from the church of Scotland. The Sermons, we dare say, met with the approbation of his hearers, as they are said to be “ published by particular desire.” They may perhaps be read by a certain class in this metropolis, but they are calculated for the perusal, neither of the reader of taste, nor of the rational Christian. As a specimen of the composition, we give the following short extract.

‘ It is not enough to preach Jesus, unless his suitability to the needy condition of sinners be pointed out, which cannot be done, without taking particular notice of the miseries of sinners, and leading their eye to each particular benefit in Christ, which is calculated to

* One out of a thousand, *i. e.* cutting off the cyphers, and retaining the unit, is the exact calculation of the *eleth*, according to a celebrated doctor of the *Geneva* school.

supply each correspondent want about themselves. Counselling them, as poor, to buy of Christ gold tried in the fire, that they may be rich. As blind, to buy eye-salve, that they may see. As naked, to buy white raiment, that they may be clothed, and the shame of their nakedness may not appear. As far from righteousness, to embrace Christ's righteousness, brought near in the gospel. As ignorant, guilty, vile, and enslaved, to receive Christ, as made of God unto us, wisdom, righteousness, sanctification, and redemption. As thirsty, to come to him and drink. As having no money, to buy without money and without price. As hungry, to eat that which is good. As being heavy laden with the misery of a natural state, to come to him for rest; even to let all their wants be upon him, and all their breaches under his hand. As one beautifully remarks,

"Christ is a path, if any be misled,
 "He is a robe if any naked be,
 "If any chance to hunger, he is bread,
 "If any be a bondman, he is free.
 "If any be but weak, how strong is he!
 "To dead men life he is, to sick men health,
 "To blind men sight, and to the needy wealth,
 "A pleasure without loss, a treasure without stealth."

Mr. Arnot seems to spurn at the very idea of elegance; "If the reader," says he, in the preface, "be fond of the wisdom of man's words, he will, no doubt, be disappointed." Yet, though the author be not fond of choice words, and phrases, he more than makes up in quantity, for the deficiency of the quality; six sermons form a volume of 400 pages!

ART. 30. *A Legal Attempt to enforce the Practice of Infant Baptism: being a genuine Copy of a Petition to Parliament, by the Nurses and Chambermaids of the Cities of London, Westminster, and the Borough of Southwark, against the Anabaptists. To which is added, a Counter-Petition by the Wives of the Anabaptists; and a Letter to the Rev. John Horsley, by Amy Caudle.* 12mo. 1s. Buckland, 1786.

The petition from the nurses and chambermaids, who are alarmed at the disrepute into which certain publications have brought infant baptism, which has almost destroyed the perquisites connected with their employment, is signed, on behalf of the whole meeting, by their secretary, AMY CAUDLE. The counter petition again, from the wives of the baptists, who consider the petition intended to be presented to parliament by the nurses and chambermaids as an attempt to deprive them of their religious liberty, is signed, in name of the meeting, by their secretary, ISABEL DIPPER. An ironical letter of thanks, also, is sent by AMY CAUDLE to JOHN HORSEY, in the name of the society of nurses and chambermaids, for the seasonable attempt he made to support the cause in which they and he were mutually embarked.

One EMMA DRY, who has lived in friendship with both the secretaries, AMY CAUDLE and ISABEL DIPPER, for many years, in

a preface, assures the public, "that there is not a single word added, (and in this lies the wit) to either the petitions or the letter, but what they have themselves respectively supplied."

It might appear, at first sight, that this strange publication is written by some common enemy, who means to turn all religion into ridicule. But we are so well acquainted, by means of the numerous religious disputations which we have occasion to inspect, with the various disguises assumed by controversial zeal, that we have not a doubt but this is, in reality, the production of some zealous baptist, who has learnt the common arguments in favour of his religious system.

ART. 31. *Free Access to God by a Mediator. A Sermon preached at Bessels-Green, near Sevenoaks, in Kent. By John Strange.* 8vo. 6d. Mathews, London, 1785.

In this pious and practical discourse, the author shews, that sin hath set us all at an awful distance from God; that without being restored and brought near to him, we cannot be happy; and that, unless we enjoy a present nearness to him, by faith in the great Mediator, we cannot hope for the future fruition of him in heaven.

ART. 32. *The Character of Jesus Christ: a Sermon, by George Skene Keith, M. A. Minister of Keith-Hall, Aberdeenshire.* 8vo. 1s. Evans. 1785.

Mr Keith very justly observes, that, if he were to give a detail of all the virtues which adorn human nature, and tell us, in general, that all of them were possessed by our Lord in the highest degree, he might be able to give, in a few sentences, a true and pleasant, though a very superficial account of his character. But general declamation, even on the virtues of our blessed Saviour, he also observes, could neither inform the understanding, nor warm the heart: on the other hand, were he to be minute in his inquiries, he could not, in many discourses, exhaust the subject. Therefore, pursuing a middle course, he selects such particulars of the life of Christ, as may give a just and affecting, though imperfect view of his character. The particulars he selects are, indeed, affecting, and he arranges them in a natural order. He writes with elegance and vivacity; but this stile does not suit his theme. His breaks and starts suit not the majestic simplicity of his great subject. We recommend to his imitation the death of Socrates, recorded in his CRITO, by PLATO.

ART. 33. *Essays on Scripture Metaphors; Divine Justice, Divine Mercy, and the Doctrine of Satisfaction.* By W. Ludlam, B. D. Rector of Cockfield, in Suffolk; and formerly Fellow of St. John's College, Cambridge. 8vo. 2s. 6d. Davis, London, 1785.

Of these, which are all of them excellent, and contain a very able defence of the principal doctrines of the Christian faith, what we most esteem is the Essay on Scripture Metaphors, from which the following is an extract.

‘ When

' When the scriptures teach us the things of God and of another world, they use, and must use metaphors. A literal account, in many cases*, cannot be given. Men, in their present state, have not, and cannot have the ideas peculiar to another state; no words can convey such ideas. When St. Paul was caught up into paradise, he heard unspeakable words, such as were *impossible* to be uttered. He received new ideas, which it was not possible for him, by any words, to communicate to others. When the scriptures, then, teach us the things of another world, it must be by resemblances taken from the things of this world. By metaphors, by enigmatical descriptions; so that we see now only through a glass darkly, and, as it were, in an *enigma*; and it must ever be remembered, that while this is the case, we see *in part* only.

' Metaphors, at best, are only resemblances; and we must not expect to find the resemblance hold in every circumstance. The purpose of the metaphor is fully answered, if the resemblance holds in some one capital point; in that point which is intended to be taught. The very same capital doctrine may also be illustrated and explained by different metaphors, according to the different light in which it is placed; or, as different parts of that doctrine are intended to be conveyed to us.

' It will be asked, how shall we know in what parts of a metaphor the resemblance holds? Will not doctrines thus conveyed be vague, and of doubtful interpretation?—Not at all; all language abounds with metaphors; we can scarce speak without using a variety of allusions, yet no uncertainty follows from it. The boldest figures of speech seldom render our meaning uncertain, yet add a great force to what is delivered. Much less shall we be at a loss to know what is literal, and what is metaphorical. Let us try in an instance or two.

' It is said of the damned in hell, that *their worm dieth not*, and that the *fire of hell shall never be quenched*. Every one sees that the expression, *their worm dieth not*, cannot be understood literally of a worm creeping on the earth, but is a metaphor. The incessant upbraidings of a guilty conscience, are very aptly, as well as forcibly, represented by the gnawings of a worm, which does not quickly devour the substance on which it feeds, but preys on it continually. When it is said, this worm dieth not, every one will understand by it, that the guilt of the damned ever remains unattoned for, and the upbraidings never cease. Again, if we take the fire of hell in a metaphorical sense, it is plainly put to signify the greatest possible torment. *Burning alive* is, with men, accounted the greatest torture possible. Whether we have precise ideas of the torments of hell, or not, the words are awful enough, and their meaning past a doubt. But, if any should say, the words may be understood as well in a literal

* * We say, in many cases; for in some a literal account could be given. Thus, were we told the particular time of the day of judgment, we could understand it. But the cases are but few.

as a metaphorical sense, inasmuch as the body will be raised, let it be so ; no error will follow. We shall never be in danger of mistake when the words are such as can be understood, either literally or metaphorically. When they can be understood only metaphorically, we shall always see the principal point intended to be conveyed by the metaphor. It is further said, *the fire will never be quenched* : This is pursuing the former metaphor, and is taken from putting out fire by throwing water upon it. The literal meaning is too obvious to admit a doubt. That the torment will never have an end ; it shall endure for ever.'

Mr. Ludlam has been very conversant with the ablest and most philosophical defenders of Christianity, particularly Dr. Butler, and is himself a man of acute and sound understanding.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

For MARCH, 1786.

GERMANIC LEAGUE.

IT is possible, and not unlikely, that the accession of Hanover to the Germanic league has engendered, in the breast of the Emperor, a temporary disgust against the British nation. For, although that enlightened prince well knows that the government of Britain and Hanover are entirely distinct, it is difficult to confine the imaginations and passions to the distinctions that are formed by the intellect : and further, he may naturally suppose, that, should a rupture take place between himself and the confederated princes, the King of England, as well as the Elector of Hanover, would take part with the latter ; and that the power of Great Britain would be drawn, as heretofore, into the contest on the continent. But, should such a contest arise, Great Britain, according to her present councils, and indeed if she should not be wholly deprived of common sense, and remain natural ; at least so long as the league should be able, without assistance, to make head against the Imperialists ; which they certainly would, unless the Imperialists should be either openly or clandestinely assisted by the French and Russians. In this case, it might become a question, whether we ought to interfere, for the purpose of maintaining the political balance on the continent, or not ? If the Austrian arms should prevail, and by the fortune of war obtain any signal advantage and superiority over the confederate princes, the ancient jealousies between French and Austrians would in all probability be renewed, and these would effectually maintain the balance of power on the continent.

Bar

But should the French keep a steady eye on the Austrian Netherlands, and should it appear that these were made a sacrifice to them by the Emperor, as the prince of Bavaria; then it would be the interest of Britain, and the duty of administration, to espouse the cause of the confederacy. In the mean time, ministry must not have done any thing in this matter, that can be made a subject of accusation or censure. If the privy council had interfered, and diverted his Majesty from his purpose of supporting the league with the power of Hanover, the opposition would have had an ample field for censure and invective.

FORTIFICATIONS.

The patriotism, the spirit, and the good sense of the British nation, have rejected the Duke of Richmond's project of erecting new fortifications at Portsmouth and Plymouth, and supported the natural defence for this commercial and free island; a naval force, and a constitutional militia. The duke's project was both expensive, and fraught, like the TROJAN HORSE, with latent slavery and ruin. The English parliament, struck with these circumstances, replied to his grace, in the spirit of the ancient philosopher, who was tempted by the allurements of a courtesan, "We will not buy repentance so dear." The whole history of Great Britain, as is justly remarked by a celebrated historian, philosopher, and wit, of a neighbouring nation, shews the advantage and superiority which our insular situation and naval occupations and habits give us in contending with our enemies, on our proper element, the ocean. Even so early as the Saxon invasion, we have a striking proof of the propriety and advantage of fighting our enemies, not by land, but by sea. Prince VORTIMER, by a wise appeal to a naval contest, redeemed the honour of the ancient Britons, and suspended, for a while, the declining fortunes of his country. It was a neglect to imitate his example, that subjected the Britons to the Germans. Had they displayed the same spirit, in contending with the Saxons at sea, that shone forth in all their encounters with the Saxons by land, the character of Prince of Wales, and King of Great Britain, might, at this day, have been united in the same person.

Of what avail were the most stupendous fortifications at two particular places, Portsmouth and Plymouth? Either the French are our superiors at sea, or they are not. In the first case, they have the option of landing at whatever port of Britain they please; in the second, it is in our power to prevent them from landing in any harbour of the British channel. And, as it is impossible for us to fortify every landing place, it is wiser, as well as practicable policy to concentrate our force into one moving battery, that shall anticipate the designs of the enemy, and drive the battle from our gates, by maintaining and strengthening our navy. If the French build new ships, let us also build new ships; it is in this line of emulation alone, and not by a land war with the first military power in the world, that we can hope for success. And if, at last, the growing commerce and power of France should equip a fleet with which we could not contend

tend with success, the conduct it would then be proper to pursue, would be to drive the country, to cut off the enemy's convoys; and, by all possible methods, to improve the advantages which we enjoy in a country, not only fortified by the sea, but defended where it does not rise into hills and mountains, or extend into savannahs and morasses, which are so many natural fortresses, by those hedges, ditches, and dykes, which the hand of cultivation has raised in our fruitful plains. It is by these natural advantages, and the spirit of liberty, indignant even at the menaces of tyranny, and not by creeping within walls, and burrowing, like timid rabbits and hares, in holes of the earth, that Britain must ultimately defend and maintain her freedom and sovereign independence.

But could she, in reality, find safety and protection from the hand of the mason and pioneer, and, from the battlements of her fortifications, smile at the threats of ambitious France, within those very walls she would nourish a serpent, whose mortal sting would prove fatal to all that is dear to her as a nation. The engineers of her fortresses would be the grave-diggers of her civil constitution. And what would it signify to Englishmen, whether they were ruled, with despotic sway, by a prince of the House of Bourbon, or of Brunswick?

In the important decision concerning this question, the minister, to his great honour, did not interpose his influence or authority. Mr. Pitt is not only a virtuous and indefatigable, but, what is of great consequence, a tractable and adviseable minister. On one point, he is steady and inflexible, the support of the national credit, by an extension of commerce, an increase of revenue, and thereby the reduction of the national debt. On this basis he builds his fame. In other points, (the odious shop tax excepted, wherein he proved obstinate to the most convincing arguments of its oppression and partiality) he yields to public opinion, and receives hints and advice, even from his opponents.

NEW INDIA BILL.

THIS DISPOSITION in the minister appears, as in other instances, in the modifications to be adopted in the new India bill, intended to soften that clause, which compels the servants of the company to give a public account of their fortunes. It is also intended to strengthen, to give vigour, promptitude, and efficacy to the British government in Hindostan, by increasing the power of the governor-general of Bengal. It were to be wished, that this vigour, promptitude, and efficacy, could be united with a more free and popular form of government; with trial by jury, and publicity in every judicial and executive concern. But it is found impossible, as we have often had occasion to observe, on the subject of India affairs, to unite freedom with slavery, justice with injustice, lenity with oppression. If Britain will act on the principles of compassion, of moral law, of justice, let her recal her military and naval force from Asia. If this be a slight of morality, and perhaps of policy, beyond her views and inclinations, she must condescend to mingle with the common land

herd of tyrants. But, if we credit the reports of the parliamentary debates, a celebrated and most ingenious member of the House of Commons, contends, that vigour and dispatch are by no means characteristic of arbitrary government : So that he combats the principles of the India bill, now in agitation, not only on moral and constitutional ground, but also on that of political expediency. A position so paradoxical certainly affords room for the utmost exercise of ingenuity and refinement. The newspapers have not detailed, either with precision or consistency, the reasons on which Mr. Burke rests this singular opinion. He is made to reason, in support of his position, from the debility of the Turkish government ; and here it is necessary to his argument, to suppose the Turkish government to be an arbitrary one : and yet, he is made to say, in the same speech, that the Turkish government is not arbitrary ; that it contains various principles of freedom ; three of which, he says, appeared in a case that lately happened at Smyrna. Nay, he affirms, that there never was a government on earth, in which there was not some balances that distinguished it from an arbitrary government. If there never was any such thing as an arbitrary government, the question concerning the comparative energy of mixed, and of despotic forms of government, is cut off at once. Mr. Burke therefore must mean, that governments are more or less energetic, in proportion as they are less or more arbitrary. Now, is this the fact ? The history of the world shews the contrary. We shall just refer to one instance ; Britain has lost her colonies ; Spain, Portugal, and Holland, which is, in reality, a very arbitrary government, have retained their's.

That there is an energy in the spirit of liberty, which is not to be found among the slaves of monarchs, is true. But let us attend to the particular point on which Mr. Burke makes this reasoning to bear. His object is to shew, that a free government, a government that consists of multiplied checks and counter-checks, is better adapted to the control of distant dependencies, than a monarchical government. If Mr. Burke means to maintain this doctrine, he ought to defend it by other arguments than those that have appeared in the newspapers.

Again, if Lord Cornwallis, or whoever unites in his person the character of governor-general and commander in chief in India, acts in a summary and compendious manner in his government, he is as responsible for his conduct to the British legislature, as four, five, or any number of men are : And, as he is *solely* responsible, he is, likely to be more circumspect, than if the merit or demerit of his measures were to be divided amongst a number of colleagues. Oligarchies are the most tyrannical and cruel of all forms of governments : a matter which is proved by the miseries of nations, and which may be easily accounted for on the moral principles of human nature.

And, on this occasion, it would be unpardonable in a Review that pretends to unite the political aspect of affairs, and state of society, with the progress of the sciences and arts ; or, in other words, with the expansion of the human mind : it would be unpardonable, on this occasion, to pass over in silence the TRIUMPH OF VIRTUE, so

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conspicuously displayed in the confidence which his countrymen, without exception, repose in the EARL OF CORNWALLIS; a nobleman, to whom the British nation turns their imploring eye, when they wish to unite the prosperity of Britain, with the alleviation of those misfortunes which afflict the sons and daughters of Asia. This is true praise! this is the most exquisite and glorious enjoyment, that can possibly fall to the share of any mortal! The law, which enacts that the oppressors of India should account for the acquisition and disposal of their fortunes, has dwindled into the farce of auricular confession. When the point in dispute between ministry and opposition, relates only to the rights of human nature, and a matter of compassion, matters are easily compromised.

FISHERIES.

About an hundred years ago, when the Scottish nation were full of the project of settling a colony, and commanding the trade of the world at DARIEN, on the isthmus of Panamá, Mr. Harley, afterwards Earl of Oxford, was wont to tell Scots gentlemen, in conversation, and to advise his correspondents in Scotland, that it was very singular, and apparently ill-judged, to put themselves to so much trouble and expence, in laying a foundation for industry abroad, when their own shores furnished an inexhaustible fund of wealth and national greatness. The propriety of cultivating the fisheries on the Scottish coast has at all times been obvious, and now it is to be hoped that it will be made a subject of serious consideration, and that parliament will support and carry into effect whatever prudent and practicable measures may be pointed out by the patriotism and good sense of the committee of fisheries.

. Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For A P R I L, 1786.

ART. I. *The History of Ancient Greece, its Colonies, and Conquests; from the earliest Accounts till the Division of the Macedonian Empire in the East. Including the History of Literature, Philosophy, and the fine Arts. By John Gillies, L. L. D.* 4to. 2 vols. 2l. 2s. boards. Cadell, 1786.

HISTORICAL composition hath assumed a different form, in modern times, from what it displayed in antiquity. The Greeks, who set the first models in all the arts, gave also the earliest examples of elegant history. When they began to record their transactions, they were deeply tinctured with credulity, and the love of the marvellous; and, partly from the want of authentic materials, partly from the influence of imagination over a people of such exquisite sensibility, they were more studious to adorn fables than to investigate truth. The ornaments of oratory, and even of poetry, were not rejected by historians; by the beauties of fancy, and embellishments of style, they endeavoured to make atonement for their want of research and information: and the muse of history, as is said of the angels, frequently covered her eyes with her wings. Among a people who were governed by orators, eloquence was the first qualification of an author; attic ears were only to be charmed by the happiest and most harmonious combinations of language; the works of Polybius, the most judicious and masterly of all the Greek historians, are pronounced, by a celebrated critic *, not to be legible, on account of the bad arrangement of words.

* Dionysius of Halicarnassus.

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When history began to be cultivated by the moderns, the situation of affairs, and the characters of men, had changed. With less sensibility and imagination than the ancients, their reason was more improved. The accumulation of historical materials, by the invention of printing, presented an ample field to inquiry; the misrepresentations of religious and political factions compelled the historian to weigh evidence and investigate truth; and henceforth history made an appeal, not to the imagination, but to the understanding and the reason of men. Accurate research, judicious comparison, philosophical and political views, are indispensable requisites in a modern historian; and, for the want of them, no rhetorical embellishments, nor beauties of style, can ever compensate. The world, grown wiser as it has grown older, requires discovery instead of declamation; and prefers the light of philosophy to the colours of eloquence. From the vein of intelligence, penetration, and good sense, which runs through the HISTORY OF ENGLAND, David Hume, although his style be sometimes deficient in classical colouring, and always in harmony, still occupies the first place in the list of modern historians.

A history of Ancient Greece, on such an enlightened plan, and from the hand of a philosopher, has long been a desideratum in literature; and we are sorry to find that the work before us is ill calculated to supply this defect, as the merit of it is *popular*, and not philosophical.

Dr. Gillies begins his work with a view of the progress of civilization and power in Greece preceding the Trojan war. The judicious Thucydides, in the introduction to his history, candidly confesses, that he could receive no authentic or correct information concerning the antiquities of his country. It has been said, indeed, that the scattered fragments of Grecian story were preserved, during thirteen centuries, by oral tradition, in the rhapsodies of the bards, and those of the cyclic poets, who succeeded them. But are these materials for historical record?

In one point of view, Homer is the historian of early Greece. By his invocation to the muse, at the beginning of his poem, he intimates to the reader, that he was not merely to relate facts; yet, though he arranges his incidents in poetical order, and embellishes heroic action, he builds on tradition; and, as he possessed all the knowledge of his own times, he gives us the most accurate and perfect information concerning the religion, government, character, and manners of the heroic ages.

Instead of antiquarian remark, or historical criticism, on the Grecian traditions; instead of considering them as tending
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to shew the genius of the people, and forming the *materia poetica* of all ages; Dr. Gillies regards them as the materials of true history, and repeats the tales which have been a hundred times told concerning the early civilization of Greece by means of colonies from Egypt (although it was not civilized for a thousand years after their supposed arrival); concerning the Argonautic expedition to obtain the golden fleece; and the wars at Thebes, and at Troy. A *history* of the *Theban* and the *Trojan wars*, in the eighteenth century, is indeed a *curiosity*; will be equally amusing to the learned and the ignorant; and can only be paralleled by the credulity of those who believe the poems of Ossian to be true history.

In the second chapter we have a dissertation on the religion, government, arts, manners, and character of the early Greeks. As, on this part of his subject, Dr. Gillies has departed from the common run of historians, and delivered *opinions* of his *own*, we shall lay them before the reader. After having instituted a comparison between the ancient Germans and the ancient Greeks, he thus proceeds:

‘ In the preference of military glory to all other advantages; in the freedom of debate in the public assemblies; and in the protection afforded to the rights and liberties of the meanest citizen; the treatise of Tacitus will equally apply to the Germans and to the Greeks. But there is one material circumstance wanting in the German, which adds peculiar beauty to the Grecian character. Among the rude inhabitants of ancient Germany, the offices of priest and king were not united in the same person. The rites of religion were administered by a particular order of men, who might abuse the superstitious fears of the multitude to promote their own selfish designs; and the dread of superior powers, though sometimes employed to enforce the dictates of nature, and to promote the operations of government, might also, with equal success, be employed to weaken the impressions of the one, and to resist the authority of the other. Besides this unfavourable circumstance, the superstition of the Germans was of a dark and gloomy kind; little connected with the ordinary duties of society, recommending principally the practice of courage, the only virtue which there was not any occasion to recommend; and promising, as the reward of what was deemed the highest excellence in life, the enjoyment of an infamous paradise of immortal drunkenness after death.

‘ The mythology of the Greeks was of a more agreeable, and of a far more useful nature. The sceptre, which denoted the connection of civil power with sacred protection, was conferred on those who, while they continued the humble ministers of the gods, were appointed to be the chief, but accountable guardians of the people. The same voice that summoned the warriors to arms, or that decided, in time of peace, their domestic contentions, conducted the order of their religious worship, and presided in the prayers and hymns

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addressed to the divinity. These prayers and hymns, together with the important rite of sacrifice (which likewise was performed by royal hands), formed the *ceremonial* part of the Grecian religion. The *moral* was far more extensive, including the principal offices of life, and the noblest virtues of the mind. The useful quality of courage was peculiarly acceptable to the stern god of war; but the virtues of charity and hospitality were still more pleasing to the more amiable divinities. The submission of subjects to their prince; the duty of a prince to preserve inviolate the rights of his subjects; the obedience of children to their parents; the respect of the young for the aged; the sacred laws of truth, justice, honour, and decency, were inculcated and maintained by the awful authority of religion. Even the most ordinary transactions of private life were consecrated by the piety of the Greeks. They ventured not to undertake a voyage, or a journey, without soliciting the propitious aid of their heavenly protectors. Every meal (and there were three in a day) was accompanied with a sacrifice and libation. The common forms of politeness, the customary duties of civility, were not decided by the varying taste of individuals, but defined by the precise voice of the gods.

It would have answered little purpose to oppose salutary laws to the capricious licence of barbarians, without guarding those laws by very powerful sanctions. Whether these sanctions be founded on opinion, or on fact, is, with respect to their influence on the mind, a matter of little moment. The dreaded vengeance of imaginary powers may be equally effectual with the fear of the axe and halter. The certainty of this vengeance was firmly established in the Grecian creed; and its operation was supposed to be so immediate and palpable, that it was impossible for the inattention of men to overlook, or for their address to elude its force. The daring violations of the sacred law were speedily overtaken by manifest marks of the divine displeasure. "The insolence and violence of the corrupted youths," says Homer, "cried aloud to Heaven, whose decrees were soon executed by the avenging hands of Ulysses." The judgments inflicted on guilty communities were so familiar to the minds of men, that the poet introduces them by way of similes; and it is evident, from his writings throughout, that every important event, prosperous or adverse, which happened, either to individuals or to nations, appeared, to the pious resignation of the Greeks, the reward of their religion and virtue, or the punishment of their irreligion and vice. The merit of the father was often acknowledged in the protection of the son; and the crimes of a guilty progenitor were often visited on his descendants to the third and fourth generation.

These observations are confirmed, not only by the writings of Homer and Hesiod throughout, but by almost every page of Herodotus, of Pindar, as well as of the Greek tragedians and historians; and yet they seem to have escaped the notice of some of the most ingenious inquirers into the opinions of antiquity. The authority of Greek writers strongly opposes two systems, which have been supported with great ability, and which have gained considerable credit

in the world. The first, that the religion of the ancients had little or no connection with morality: the second, that the governments of Greece could not have been supported without the doctrine of a future state. The connection between religion and morality is clearly asserted in the various passages to which we have had occasion to allude; and the belief of a future state of retribution cannot, according to the principles of the learned author of the Divine Legation of Moses, be reckoned necessary to the government of men, who are fully persuaded of the actual and immediate interposition of divine wisdom and justice to regulate, by temporal rewards and punishments, the affairs of the present life.

The nature, the characters, and the occupations of the gods, were suggested by the lively feelings of an ardent, rather than by the regular invention of a cultivated mind. These celestial beings were subject to the blind passions which govern unhappy mortals. Their wants, as well as their desires, were similar to those of men. They required not the gross nourishment of meat and wine, but they had occasion to repair the waste of their ethereal bodies by nectar and ambrosia; and they delighted in the steam of the sacrifices, which equally gratified their senses, and flattered their vanity. The refreshment of sleep was necessary to restore their exhausted strength; and, with the addition of a superior, but limited degree of power, and wisdom, and goodness, the gods of the heroic ages were nothing more than immortal men.

What was wanting in the dignity and perfection, was supplied by the number of the gods. Homer only describes the principal and reigning divinities; but Hesiod, who gives the genealogical history of this fanciful hierarchy, makes the whole number amount to thirty thousand. Among these, every virtue had its protector; every quality of extensive power in human life had its patron; and every grove, and mountain, and river, its favourite inhabitants. Twelve divinities, of superior rank, presided over the active principles of the universe, and the leading virtues of the mind: but even these distinguished beings were subject to the unrelenting power of vengeance and the fates, "who pursue the crimes of men and gods, and never cease from their wrath, till they have inflicted just punishment on the guilty sons of earth and heaven."

The materials which fancy had created, poetry formed into beauty, and policy improved into use. The creed of the Greeks, thus adorned and enlarged, became the happiest antidote against the furious resentment, the savage cruelty, and the fierce spirit of fullen independence, which usually characterize the manners of barbarians. Yet these dreadful passions sometimes forced their way through every mound which wisdom had erected in order to oppose their course. Laws, sacred and profane, were feeble barriers against the impetuosity of their rage. The black vengeance of the heart was exerted in deeds of horror. The death of an enemy could not satisfy their inhuman cruelty. They burned with desire to drink his hated blood, to devour his quivering limbs, and to expose his mangled remains to indignities, equally odious and abominable in the sight of gods and men. The powerful influence of religion was directed against the

wild excesses of this sanguinary temper. The brave Tydeus lost for ever the protection of his adored Minerva by a single act of savage ferocity. Humanity was inculcated by every precept of reason, and enforced by the strongest motives of hope and fear. It was a firm article of belief, that hands stained with blood, even in the exercise of honourable war, were unworthy, till purified by lustration, to be employed in the most ordinary functions of sacred worship.

It would require a volume completely to illustrate the salutary effects of this ancient and venerable superstition, which was distinguished above most other false religions, by the uncommon merit of doing much good, without seemingly occasioning any considerable harm to society.

The religion of the ancient Greeks, like that of all other barbarous nations, arose from a perplexed apprehension of invisible but powerful agents in nature, the arbiters of human life, who disposed of happiness or misery; whose characters resembled those of men; and whose wrath was to be appeased, or favour procured, by sacrifices, libations, flattery, and prayers, without much reference to virtue or morality.

Mr. Mitford, who has carefully explored the best sources of information with regard to the Greeks, and who blends the judgment of a philosopher and a man of the world with the learning of an antiquary and a scholar, has thus expressed himself with regard to the Grecian religion*: "It was raised, without system, on a foundation of mistake; and incongruities were natural to it. The sum of the duty of men to the gods, according to Homer, consisted in sacrifice chiefly. That due honour was paid him by offerings on his altars, is the reason given by Jupiter for his affection for the Trojans, and particularly for Hector. Songs to the gods were also grateful to them; but, without sacrifice, nothing was effectual. *Here and there* only, like stars glittering for a moment through small bright openings in a stormy sky, we find some *sparks of morality* with Homer's religion." Among all nations with whose history we are acquainted, the opinions they entertained of religion and a future state were in exact proportion to the progress they had made in knowledge, refinement and virtue. Heaven is the picture of the earth, and God the image of man. Homer's deities are men on a larger scale, with the same passions, propensities, and vices. Jupiter, the chief of the heathen divinities, was neither eminent for wisdom nor goodness. He himself was under the strict control of the fates; and the inferior gods and goddesses paid him reverence only on account of

his superior strength. Minerva, the goddess of wisdom, speaks of her sovereign and her father in the most dishonourable and debasing terms, "as raging with an evil mind, perpetually against her inclinations *." The same goddess is represented advising Pandarus to bribe Apollo with the promise of a hecatomb, to assist him in assassinating Menelaus, contrary to the faith of a solemn treaty; and Jupiter joins with Juno in prompting this deed, in which the most atrocious perjury, and the grossest treachery, are united †. It was proposed, among the suitors of Penelope, to kill her son Telemachus, and divide his property. One only hesitated. "To kill a person of royal race," says he, "is no light matter. Let us, therefore, consult the gods. If the laws of the great Jupiter approve it, I will be the first both to persuade and to strike the blow; but, if the gods forbid, I advise to forbear ‡." Thus, "less than a volume" (to use the phrase of our author) "may suffice to shew the harm that such a system of superstition might do to society." It was from this just representation of the theology of the early Greeks, that Plato proscribed Homer from his commonwealth; that Longinus affirmed, that he made his gods inferior to his men; that Mr. Hume inferred, "that the heathen religion had little or no connection with morality; and that the admirers of the ancients, in every age, have endeavoured to allegorize the machinery of Homer §."

Dr. Gillies next examines the political state of the Greeks during the heroic ages.

* The common observation, that power follows property, though not altogether correct, affords perhaps the best succedaneum to written laws, for determining the political rights of the different members of society. If we examine, by this rule, the policies of the heroic ages, we shall find that they deserve the title of republics, rather than that of monarchies. When a warlike tribe sallied from its woods and mountains, to take possession of a more fertile territory, the soldiers fought and conquered, not for their leaders, but for themselves. The land acquired by their united valour was considered as a common property. It was cultivated by the joint labour and assiduity of all the members of the tribe, who assembled at a public table, celebrated together their religious rites, and, at the end of harvest, received their due shares of the annual produce of the ground, for the maintenance of their respective families. Superior opulence gave not to one a title to despise another; nor was there any

* Iliad, lib. viii. ver. 361.

† Iliad, lib. iv. ver. 101.

‡ Odyss. lib. xvi. ver. 398.

§ If the reader is not satisfied with these quotations, let him consult Homer at large, and Lucian, Dialog. Menipp.

distinction known among them, but what was occasioned by the difference of personal merit and abilities. This difference, however, had naturally raised a chief or leader to the head of every society; the frequent necessity of employing his valour, or his wisdom, rendered his merit more conspicuous and more useful; and his superior usefulness was rewarded, by the gratitude of his tribe, with a valuable portion of ground, separated from the common property. 'This was cultivated, not by the hands of his martial followers, who laboured only for the community, but by the captives taken in war, of whom a considerable number were always bestowed on the general. Being accustomed to command in the field, and to direct the measures, as well as to decide the quarrels, of his associates, he naturally became the judge of their civil differences; and, as the peculiar favour of the gods always attended on superior virtue, he was also invested with the honourable office of presiding in their religious solemnities. These important functions of priest, judge, and general, which had naturally been conferred on the best and bravest character of each particular tribe, were, upon the union of several tribes into one state, or nation, conferred on the best and bravest of all the different leaders. Before the various states of Greece had united in a general confederacy, the resources derived from the domains appropriated to the prince (which, unless there was some particular reason to the contrary, were transmitted to his descendants), had enabled the several kings and leaders to extend their influence and authority. Their comparative power and splendour did not entirely arise from the merit of personal abilities, but was determined, in part, by the extent and value of their possessions: and Agamemnon was appointed to the command of combined Greece, as much on account of his superior opulence, as of his many princely qualities. But whether we examine the pre-eminence that Agamemnon enjoyed over the other princes of the confederacy, which is fully explained in the *Iliad*; or the authority with which each prince was invested in his own dominions, which is as fully explained in the *Odyssey*; or the influence of a warlike chief over the several members of his tribe, which we have already endeavoured to delineate; we shall every where discover the limited power of kings, and the mild moderation of mixed government. As, in the general confederacy, the councils of princes controlled the resolves of the monarch, and the voice of the assembly was superior to that of the council; so, in each particular kingdom, the decisions of the senate prevailed over the will of the prince, and the acknowledged majesty of the people governed the decisions of the senate. If we descend still lower, we shall find the same distribution of power in every particular village, which afforded a picture, in miniature, of a kingdom, while a kingdom itself afforded a similar picture of the whole confederacy.'

A common observation affording a succedaneum, and the best succedaneum, to written laws, is a very uncommon observation, and merits a place among the novelties in this New History of Greece. The third sentence, in this passage which we have quoted, is taken from Dr. Robertson's Introduction to his

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History of Charles the Fifth, and applies much better to the ancient Germans than the ancient Greeks. There was no occasion to expatiate on the limited form of early monarchies. "It is easy to remark," says Aristotle, "by the ancient forms of government, exactly copied by Homer, that the kings propoted to the *people* what had been resolved in *council*." Concerning the rise of the leader of a tribe to dominion merely by personal merit, (unless the venerable authority of age, and the certain influence of superior wealth, be included in the idea) he is certainly mistaken; as well as by supposing, that, from "commanding in the field," and from an idea of his superior virtue, the chief was "invested with the office of presiding in religious solemnities." The latter opinion, indeed, is embraced by political writers; but whoever will cast a liberal eye over the history of mankind, from the dawning form of civilization in Peruvian America, to the mature and declining empires of Asia, will easily discern, that the command of that *mighty engine* in government, *religion*, was not the *consequence*, but the *cause*, of power. The idea of patriarchal, or family government, the first that takes place after nations have left the savage state, seems to have totally escaped our author; though, if any thing could have led him to this discovery, it would have been perusing the poems of Homer.

With regard to the domestic life, general character, and manners of the Greeks, in the heroic ages, Dr. Gillies supposes that they had attained to a degree of improvement and perfection superior to the refinements of polished life; and from which their posterity gradually degenerated. Such a boundless panegyric is not the language of history, and is contradicted by Homer. By producing facts of an opposite kind, and enlarging the shades of the picture, a very different conclusion might be drawn. In a state of society, where every chief was a robber, and the law of the strongest prevailed, the virtues or the enjoyments of private life were not to be expected. The state of women could neither be respectable nor happy; where strength and valour, in which the female sex could not vie with the male, were chiefly considered as virtues. Accordingly the fair sex, in Homer, are degraded and depressed. They pass with facility from one spouse to another; and solicit, or espouse, the hand that is imbrued with a father's or a husband's blood. They are doomed to the lowest and most servile offices which violate decorum and modesty; women of the highest distinction conducted the men to bed, and to the bath; dressed and undressed them; perfumed and anointed them. At the games and contests a beautiful tripod was preferred to a beautiful woman. Little regard was paid to anti-nuptial chastity; and this is quoted, by Dr. Gillies, as a mark

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of their tenderness to women ; on the contrary, it furnished the strongest proof in what contempt they were held. It reminds us of the American manners, and the feast of rice.

With regard to their moral qualities, they had none, except hospitality, friendship, and natural affection, which correspond to the name. They had not so much as the idea of humanity or compassion. Wisdom, justice, probity, and the moral virtues, had not even names in the ancient language of the Greeks, any more than they have at present among the savages of America. *Αρετή* denotes valour ; *τεχνία* signifies skill and address in the mechanic arts.

Refinement in morals and in manners was never introduced into a country but by means of literature. Inhuman and brutal vices are the portion of gross and ignorant nations. The history of the heroic ages presents us with a hideous picture of usurpations, murders, and the most atrocious guilt. Theseus, Atreus, Eteocles, Orestes, Phædra, and Clytemnestra, are only celebrated in story for their crimes and calamities. Almost all the princes, who went to the war of Troy, were betrayed by their wives. The kingdom of Mycenæ presents the most signal and bloody catastrophies. The history of Pelops, and his descendants, is a continued series of crimes and horrors. In short, the heroic ages are more fruitful in adultery and murder, incest and parricide, than any period described in history.

But a philosopher will avoid the extremes of panegyric on the one hand, and satire on the other ; and consider the balance and compensation of excellencies and defects which is to be found in every state of society. The character of barbarians is prominent and bold ; every feature is large, and every expression strong. They possess great virtues and great vices ; periods of oppression produce talents and heroism ; times of disorder call forth illustrious individuals ; every passion is carried to vehemence and excess ; and the human character appears in the wildness and luxuriance of nature.

The heroic ages of Greece bore a near resemblance to the barbarous times of modern Europe, with this difference, that they are marked with a grosser atrocity of savage manners, and a certain tinge of the oriental character ; and with this distinction, that what we have rejected as the waste, the refuse of our annals, the Greeks, by their fine imagination, and the beauty of their language, have made the poetic story of the world. Dr. Gillies tells us, in his preface, " that, if he might assume " any merit to himself, in the execution of his extensive plan, " it would be that of having diligently studied the Greek " writers ;" and soon after adds, " in the work throughout " I have ventured to think for myself ; and my opinions are " my

"my own." The *consistency* of these propositions we are not at present to examine; the *veracity* of the author appears extremely ambiguous; and we have reason to believe that Dr. Gillies has borrowed largely from Mr. Mitford, without consulting the authorities to which he refers, and without making the least acknowledgment. We shall proceed to illustrate this assertion.

The Cretan policy is known, to political philosophers, to have been the first experiment in Greece of an attempt towards a regular government. What Dr. Gillies writes concerning it (p. 21, 2, &c.) is visibly transcribed from Mr. Mitford, p. 13 and 19 of his History. The idea of Theseus having introduced improvements into the Athenian government from the model of Crete, is suggested by Mr. Mitford, p. 14 and 48; and is transcribed by Dr. Gillies, p. 24. Dr. Gillies's description of Greece, p. 26, is borrowed from Mr. Mitford, p. 9 and 29. The western coast of Asia Minor, the seat of Priam's kingdom, is classically described by Mr. Mitford, p. 51 and 52, with the philosophical observation, that it owed its superiority to the petty kingdoms of Greece, not merely from a higher degree of civilization in the people, but also to the extent of the Asiatic plains, less cut, by mountains and seas, into small portions of difficult access, than the districts of Greece. This ingenious and just observation Dr. Gillies has copied and weakened, p. 28, to juvenile redundancy, so as to lose the meaning. But the most curious, and most risible circumstance of all, is, that Dr. Gillies follows Mr. Mitford even in his errors. On the occasion of the voluntary and patriotic death of Codrus, and the subsequent decree of the Athenians, "That none but Jupiter should henceforth reign in Athens," Mr. Mitford quotes the authority of Pausanias, Lib. vii. Chap. 2. The credulous and obsequious Dr. Gillies mentions the same fact, and quotes the same authority, though no such passage is to be found in Pausanias. The real authority for this incident is found in the *Scholia on Aristophanes in Nubib*; and it is not a little remarkable, that the same portion of *cloud* has hung both on the original and the imitator*.

* If the reader wishes further to trace and detect this literary theft, let him compare Mr. Mitford, p. 30, with Dr. Gillies, p. 7 (in the note); Mr. Mitford, p. 52 and 53, with Dr. Gillies, p. 29; Mr. Mitford, p. 59 and 123, with Dr. Gillies, p. 66; Mr. Mitford, p. 124, with Dr. Gillies, p. 69; Mr. Mitford, p. 233 and 236, with Dr. Gillies, p. 74; Mr. Mitford, p. 128 and 140, with Dr. Gillies, p. 78; Mr. Mitford, p. 130, giving the origin of the Grecian oracles, literally
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There are some historical mistakes in Dr. Gillies's *History of Greece*. He tells us, p. 11, "that the inflexible rigour of despotism prevailed in Egypt in all ages." On the contrary, Egypt, both in ancient and in modern times, has been under an aristocratical or oligarchical government. He appeals to Scripture for his account of the Egyptian government; but, if he had ever read the well-known story of Joseph and Potiphar's wife, he would have found that the maxims of government were by no means despotic. If the bishops of England succeeded to their office by hereditary right, like the Egyptian priests; if they had the power of judging the sovereign, and naming to the succession; and if religion had as much influence in England as in Egypt; it is easy to see where the power of government would center. In p. 30 Dr. Gillies relates the insult offered to the beautiful Ganymede, and expressly *contradicts* it in the note. In p. 66 and 67 he destroys the panegyric he had pronounced on the Grecian manners in the heroic ages. In p. 68 he mistakes an effect for a cause. It was not the unsettled tenure of landed property that compelled the Grecian tribes to migrate, but the spirit of migrating, common to all barbarous tribes, that prevented them from acquiring the idea of a permanent and separate property in land. Barbarians, according to Tacitus, are more profuse of their *blood* than their *sweat*. In p. 75 he tells us, that, after the Ionic migration, "the Athenians, ingenious and fond of novelty, made such alterations in their writing and pronunciation, as distinguished them from their Ionian brethren." If he had read Strabo, whom he sometimes pretends to quote, he would have found, that "the Ionians made the changes; and that the Athenians retained the original purity of their language." In p. 204 he talks of "the transcendent merit of the Pindaric style; that it is so natural, free, and unconstrained, as to bear less resemblance to poetry, than to a beautiful and harmonious prose." This applies very well to the English Pindaric odes at the end of the last, and the beginning of the present century. Our author seems never to have read the Greek Pindar. Whenever he talks of military or naval affairs, he displays a profound and amusing ignorance. He calls the Grecian ships, (p. 153) *long-boats*. In p. 273 he mentions *separate brigades* in the Persian army; and in p. 372

transcribed by Dr. Gillies, p. 85; Mr. Mitford, p. 132 and 134, with Dr. Gillies, p. 81 and 82; Mr. Mitford, p. 146 and 148, with Dr. Gillies, p. 86; Mr. Mitford, p. 150 and 184, with Dr. Gillies, p. 89; Mr. Mitford, p. 193, with Dr. Gillies, p. 103; Mr. Mitford, p. 233, with Dr. Gillies, p. 129.

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he says, "the Lacedemonians *thickened* their ranks;" we suppose he means "*deepened* their files." He informs us, p. 516, "that the Corcyreans landed in the Peloponnesus, and *set fire* to the *harbour* of Cyllene." Is not this idea taken from an Irish newspaper, during the last war, "that the combined fleets of France and Spain had *burned* and *destroyed* the *environs* of Gibraltar?" He says, p. 272, "the *flames* of Sardis brought the inhabitants from *all parts* of Lydia to their assistance." Did they come in air-balloons? He tells us, p. 413, "that, in the maritime provinces of Thrace, the climate vies with the delightful softness of the Asiatic plains." Does Ovid say so? Concerning the temple of Olympian Jupiter, he says, p. 441, "that it was covered with Pentelican marble, cut in the form of brick tiles." *Brick-tiles*!—We are informed, p. 278, that, in ancient times, the success of a naval engagement principally depended on the activity of the rowers, and the *skill* of the *pilots*. In p. 307 he mentions the *muster-roll* of Xerxes' army. At the battle of Thermopylæ, he says, "the Greeks four times dispelled the *thickest globes* of Persians." Query, What was a *globe* of Persians? and how *thick* were the *thickest globes*? After a tempest, he tells us, p. 332, "that the nearest vessels were saved by *hauling* them *under the shore*." This method of saving vessels we recommend to the consideration of *lee-shore* admirals.

In this *New History* of Greece the antiquarian and the philosopher will meet with little instruction or entertainment. The merit of the work is of the rhetorical and declamatory kind; and when the author attempts to think and to speculate, to inquire and discover, he goes beyond his depth. There is a facility and a flow in the style; and, along with this, the verbosity of one who has been bred up to the *trade of writing*, and accustomed to compose with more celerity than correctness; and with more diffusion than energy. The manner of Mr. Gibbon is sometimes imitated; by which means the style abounds with inequalities; and there are grammatical improprieties to be found almost in every page, the title page not excepted. The dedication contains some of the grossest violations of truth we remember ever to have read, even in a dedication.

In p. 1st he says, "the victories of barbarous nations are celebrated in the artless song, and *commemorated* by the rude monument;" and adds, in the next sentence, "their adventures, which thus pass *unremembered* by themselves:" In the following sentence he continues, "*one* people became an object of attention to *another*, only as *they* became considerable." Separate property in land is thus described, p. 8: "The idea of an exclusive and permanent right to *all* the

the *uses of a piece of land.*" In p. 29 he calls "Dardanus, Ancestor *syib* in degree to Priam;" Mr. Mitford had called him "Ancestor in the sixth degree to Hector." Dr. Gillies has made nonsense of the phrase. In p. 67 he begins to use the abstract for the concrete in imitation of Mr. Gibbon, but not in his manner. "The *patient fortitude* of Ulysses regained Ithaca, but not without *wading* through the blood of his subjects." And in the following page: "The *avarice* of individuals is unwilling to relinquish the fields which it has been the object of *their* industry to cultivate." In p. 273 he uses "future occasion" for following occasion, and does so through the whole work. In p. 350 he says "the Athenians *skillfully encircled* their enemies around." It required some skill, indeed, for the smaller number to encircle the greater; but "to *encircle* them around" — still more marvellous! In p. 351 he says, "The victors *disdained* to pursue the vanquished"—a kind of *disdain* which was unknown to Julius Cesar. In p. 373 he tells us, "Fear *hindered* them to fight; the wall *hinderid* them to fly." In p. 421 he employs a strange phraseology. "This revolution had important effects, which *we* shall proceed to explain when *we* have *punished* and *dismissed* Pausanias." This mode of writing was unknown to the ancients, and in modern times has been appropriated to kings and reviewers.

We do not recollect any literary work that has been ushered into the world with such pomp of panegyric as the present*. Perhaps, on a subject of antiquity, the author thought that he might adopt the stile of the ancients.

Sum pius Eneas, famâ super Ethera notus.

But unmerited encomium defeats itself, and, instead of being a tribute to the living, becomes an *epitaph on the dead.*

(To be continued.)

ART. II. *Anecdotes of the late Dr. Johnson, during the last Twenty Years of his Life, by Hester Lynch Piozzi.* Small 8vo. 4s. sewed. Cadell, London.

THE love of anecdote is one of the most prevailing passions, or rather appetites, of the present age. In the gratification of this desire, it must be confessed, the public discovers more voracity than taste. Whatever hands men up to fame, or down

* Dr. Gillies's History of Greece was noticed in *four* monthly journals, and *two* newspapers, with high encomiums of praise, within *seven* days after its publication. Could this, without example in the annals of our literature, have happened spontaneously or by accident? or had the author himself drawn up the articles in readiness for the purpose before his book was in general circulation?

to infamy, becomes indiscriminately the object of the biographer; the memoirs of Charles Price, or the Brighton taylor, furnish a morning meal to the literary glutton, equally well as the life of Samuel Johnson, or the history of John Duke of Marlborough.

Of the *nine lives* of this giant in learning, as he is called, which have been promised to the public, Mrs. Piozzi's is the fifth that has been published, and in our judgment the best. This lady enjoyed the best opportunity of being acquainted with her hero, as he lived chiefly with her and her family for eighteen years; she had a profound reverence for his person and abilities; and, as she is a woman of learning and accomplishments, is fully equal to the subject she has undertaken.

She begins by giving some anecdotes of his birth, figure, and education, which serve as a key to his future character. His father Michael was a bookseller at Litchfield. He was a man of great corporeal strength and size; extremely pious; addicted to melancholy; subject to madness; and always on the point of beggary. Our hero had also an uncle Cornelius, who could leap as far in his boots as any other man in his shoes, and another uncle Andrew, who kept the ring in Smithfield for a whole year, and was the best boxer and wrestler of his age. Under his uncle Andrew he studied the art of boxing, at which he was very expert. Thus by hereditary right he possessed that robustness of body and muscular merit, which is generally connected with vulgarity of mind.

His father and mother were both well stricken in years when he was born; and, as he was the son of their grey hairs, he was immediately looked upon as a prodigy, and became the plaything of their dotage. By the instruction of his mother, he could pronounce the words *little natty* at three years of age; and, having given such a wonderful specimen of his uncommon abilities, he was ever called upon to perform his *tricks and antics*, and *exhibit* before company; though he was sometimes so averse to be produced as a *show*, that he used to run up a tree and hide himself—perhaps in order to be found. From this early education he probably contracted the habit of *exhibiting* himself as a *show*, which he carried into all companies and retained to the last hour of his life.

From his father he inherited the principles of Jacobitism and attachment to Episcopacy; which were so much improved by his education at the university of Oxford, that through all his future life he held a whig, a presbyterian, and an atheist, in an equal degree of abhorrence.

For some time he exercised the office of a pedagogue or schoolmaster, in which he learned to domineer over boys, and to employ those magnificent polysyllables, and *sesquipedalia verba*, which not only gave the oracular dignity of darkness to what

he said, but, by the thundering sonorousness of their pronunciation, had a considerable effect upon the auricular organs of his scholars. Hence proceeded his domineering insolence in company, which in him was no affectation; his lexiaphanic dissertations; and his bow-wow manner of speaking, which, according to Lord Pembroke, contributed so much to his success in the world.

Having given these openings into his character, with more penetration and good sense than any of his biographers, Mrs. Piozzi relates a variety of stories and anecdotes concerning him, including no less than twenty years of his life. For the better instruction of the reader we will select a few from this promiscuous mass, that illustrate his character with regard to his religion, his taste, his humanity and friendship, and his wit or convivial hilarity.

With regard to his religion, our fair biographer informs us (p. 220) "That he was lowly towards God; docile towards the church, and *implicit* in his belief of the gospel." He did not however attain at once to the superlative *merit* of *implicit faith*, "for at ten years of age (p. 7) he was disturbed by scruples of infidelity." After a diligent but fruitless search for evidence on this mysterious subject, he recollected to have seen a book in his father's shop, *De Veritate Religionis Christianæ*. He seized the book in a fit of remorse, and read it with avidity; but finding that he could not understand it, as it was written in Latin, he gave up any further inquiry, and began to follow his pleasures. But, from the pain which his conduct gave him, by one of the boldest inferences that ever was made, he deduced the immortality of the soul, which was the point that his belief stopped at; and from that moment, *resolving* to be a Christian, he became one of the most zealous Church of England saints which this nation has produced. Notwithstanding of this extraordinary conversion, he did not all at once get the better of the *old man*, "for corruption at an early period entered into his heart by a *dream*." When our *elegant* historiographer interrogated him concerning this *nocturnal corruption*; "Do not ask me," replied he with much violence, and walked away in apparent agitation. Thus, to the irreparable loss of the learned world, this *dream* hath gone the same way with Nebuchadnezzar's, and there is no Daniel to divine and interpret! His faith in the immortality of the soul seems now to have acquired a tolerable degree of thickness and consistency, and to have extended to purgatory as well as heaven and hell. Having got the play of Hamlet in his hand, he was reading it quietly in his father's kitchen, and kept on steadily enough, till coming to the ghost scene, he suddenly hurried up stairs to the street-door, that he might *see people* about him. He continued long to be

afraid

afraid of spirits, and we think with some reason, for he told Dr. Lawrence (p. 192) "That many years after his mother's death he heard her voice call to him *Sam!*" So very zealous was he in the faith of the Church of England, that he could not hear of an infidel's name with patience, and never quoted the authority of an infidel writer in his dictionary. For the same reason, when asked, "Who was the best man he had ever known?" he answered, "George Psalmanazzar," a notorious cheat and profligate impostor, who, after having studied and disgraced all religions, died of the Church of England.

We come now to some particulars that discover and display his taste. It is very justly observed by Dr. Armstrong, that there is an analogy between the organization of the body and that of the mind, and that there is hardly an instance of a person of a robust and vulgar make who has an elegant mind. An elegant man discovers his taste in the pleasures of the table. Dr. Johnson's notions about eating, says Mrs. Piozzi, (p. 104) were nothing less than delicate. A leg of pork boiled till it dropped from the bone, a veal pye with plums and sugar, or the outside cut of a salt buttock of beef, were his favourite dainties: with regard to *drink*; his liking was for the *strongest*; as it was not the *flavour*, but the *effect* he sought for; and when I first knew him he used to pour capillaire into his port-wine. He poured large quantities of cream or even melted butter into his chocolate.

A high enjoyment of fine scenes, delightful landscapes, and the beauties of nature, has generally been found to characterise a man of taste. Dr. Johnson knew none of these sensual pleasures. When Mr. Thrale pointed out a fine landscape to him, "Never heed such nonsense, (said he) a blade of grass is always a blade of grass, whether in one country or another." He hated to hear about prospects and views, and taste in gardening. "That is the best garden (he said), (p. 264) which produces most roots and fruits; and that water most to be prized which contains most fish." He used to laugh most unmercifully at Shenstone for not caring whether there was any thing *good to eat* in his streams, "as if (says Dr. Johnson) one could fill *one's belly* with hearing soft murmurs, or looking at rough cascades." He derided the people who covered their canals with foreign fowls, "when (says he) our own geese and ganders are twice as *large*." The following story not only shews his taste in painting, but the delicacy of his raillery. He told Sir Joshua Reynolds, one of his most respected friends, that it grieved him to see so much mind laid out upon such perishable materials: "Why do you not paint on copper?" Sir Joshua urged the difficulty of procuring a plate large enough for historical subjects: "What topknot obstacles are these! (ex-

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claims Dr. Johnson.) Here is Thrale who has a thousand tun of copper, you may *paint* it all round if you will, and I suppose it will serve to *brew* in afterwards; will it not, Sir?"

Another mark of the peculiarity of his taste was (says Signora Piozzi, p. 257) that strong aversion felt by all the vulgar towards four-footed companions. Belle, Mr. Thrale's bitch, one day stole their toast and butter. Fye Belle, said I, you used to be upon honour. Yes, said he, but Belle grows old. His reason for hating the dog was, that she was a professed *favourite*, and because her lady ordered her from time to time to be washed and combed, an assumption of superiority, (said he) that one's nature revolts it. So great was his ambition to be the favourite of the family, that he could not even bear a four-footed rival!

With this degree of taste, which would have done honour to a Hottentot, we need not be surprised that he quarrelled with his wife, for her perpetual reverence for *cleanliness*, and attention to sweep the house!

His general humanity and the delicacy of his friendship are a little singular, but strongly marked in his character. Dr. Johnson professed to despise Swift for hating whole societies of men and loving individuals; and yet, without loving individuals, he hated whole societies of men. He hated Cambridge, because the university was infected with whiggism, and had produced Mason and Gray. He hated the Scotch, because they were Presbyterians, and because many respectable authors in the reigns of George the 2d and 3d were born north of the Tweed. He hated the French because they were the most enlightened and refined nation of Europe, and because their authors and their language circulated round the world. When a French author was mentioned with approbation, he flew into a rage: "What can be expected," says he, from *fellows* that live on *frogs*?"

His private friendship was of a piece with his general character. Lord Anson invited him to his house. "I was well received, (says he) and kindly treated, and with the true gratitude of a wit ridiculed the master of the house before I had left it an hour." To Garrick he was highly indebted for his success and reputation in the world, and with a lively *resentment* of *such favours* he made it his constant object to turn him into ridicule at his own table. We have seen how he treated Sir Joshua Reynolds. He professed to love his mother. One day she called him a puppy: "Pray," says this dutiful and loving son, "do you know what they call a *puppy's* mother?" To Mrs. Thrale he owed the highest obligations that one human being can owe to another. As an admirer she flattered him; as a friend she soothed him; as a nurse she watched him. She saved him from disease, from melancholy, from madness, and from death. One day

day she lamented the loss of a first cousin killed in America: "Prithee, (said he) have done with canting; how would the world be worse, if all your relations were at once spitted like larks and roasted for Presto's supper?" Presto was the dog that lay under the table.

With regard to his wit we shall say little, as his bon mots are so well known. Talking in company, says Mrs. Thrale, was his chief employment and sole pleasure. He knew he could not shine by elegant wit and polished manners, and therefore cultivated the easier graces of the vulgar, ill nature, insolence, rusticity, and barbarity. All his efforts at wit are tinged with malignity and expressed with brutality. Indeed, in the whole collection of what are called his bon mots, we recollect few for which a boy would not have been whipped; for which a gentleman would not have been expelled from society, and perhaps run through the body; and for which a Christian, on account of the dispositions from which they flow, is not threatened with the highest punishments of his religion.

From this account of Dr. Johnson, different conclusions may be drawn. One is given us by Mrs. Piozzi; "that he was the wisest and best man she had ever known." The other by himself; "that he was ready to become a rascal, and with a little more spoiling would grow a complete scoundrel." To which of these the preference is to be given, we shall leave to the determination of the reader.

Such was the man! With regard to the author, his reputation with the public is such, that it has not been injured or affected by the indiscreet and dishonourable conduct of his professed friends and admirers, in exposing to the ridicule of the world all the absurdities and follies which fell from his tongue, in his weak, wicked, and mad moments. Of these we have had enough. A distinguished character may be allowed some peculiarities and oddities, but there is no occasion to transfer them to the list of his virtues. An orthodox tartar may possess a sufficient degree of veneration for the *Delai Lama*, without either worshipping or eating his excrements.

ART. III. *The Philosophical Dictionary: or, the Opinions of Modern Philosophers on Metaphysical, Moral, and Political Subjects.* In Four Volumes, 12mo, 12s. sewed. Robinsons, 1786. London.

THE present fashion of publishing truths and opinions under the form of dictionaries, cyclopedies, and in other compilations with other names, is inimical to the improvement of science. A *Thesaurus Linguae Graecae*, or *Linguae Latinae*, is very proper

proper. These languages are dead and fixed, and admit not of progress or variation. It is otherwise with science, which is in its nature progressive, and with opinions, which are ever changing. It is better to lead on a young mind to discover truth itself, than to present to its view a collection of the opinions of other men. And a division of the objects of truth or knowledge ought to be made in a scientific manner; either according to the leading powers of the mind, imagination, memory, and judgment, which is the comprehensive arrangement followed by Lord Bacon in his *Augmentis Scientiarum*, or some other division, if any such division can be found equally philosophical. The mind, in all general views of knowledge, should be led into the great cabinet of truth and nature, by such steps and views, as those that we find in "Institutes of Moral Philosophy, for the Use of Students, by Doctor Adam Ferguson." On these principles, we hold this *Philosophical Dictionary* in very slight estimation, considered, as its title bears, as a philosophical publication. But the compiler, in a preface, tells us that

'The following work is compiled from the writings of the most eminent philosophers in Europe. It was originally undertaken with no other view but to serve as a *common-place book* for private use. If the publication of it can add to the amusement of travellers who carry few books with them, or satisfy the curiosity of those who cannot purchase many books, or have little time to read them, it will answer every purpose the editor could expect.

'There are some articles in it which have been the subject of controversy amongst ancient as well as modern philosophers; on these subjects the arguments on both sides of the question are, in general, extracted for the satisfaction of the reader. If the work meet the approbation of the public, the defects of it may be amended in a supplement or future edition.

'A love of truth and warm wishes for its diffusion, under respectable authorities, were the sole objects of the editor in this publication.'

From the writings of Locke, Hume, Helvetius, Smith, Montesquieu, Bolingbroke, Franklin, Burke, Voltaire, Rousseau, Ferguson, Hartley, Raynal, D'Alembert, Beccaria, &c. &c. it was an easy matter to form a very sensible, entertaining, and philosophical miscellany; and our author has formed one that merits this character.

We could have wished that our compiler had not introduced together with the great names just recited, others of very inferior merit and reputation; and some who aspire to distinction and fame by joining though with feeble voice, in the hue and cry against the Christian religion, and the administration of Providence. Our compiler seems fond of joining the pack and re-echoing the cries, May God of his infinite mercy pity, as
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from the majesty of his nature he scorns their weak and foolish attempts.

The editor has in different places ventured an anonymous paragraph, which we may fairly presume to be of his own composition, and of which it may be said, that they neither do their author credit or discredit.

ART. IV. *The Beauties of the British Senate: Taken from the Debates of the Lords and Commons, from the Beginning of the Administration of Sir Robert Walpole, to the End of the Second Session of the Administration of the Right Hon. William Pitt: Being an impartial Selection of, or faithful Extracts from, the most eminent Speeches delivered in the Course of a most important and truly interesting Period of more than fifty Years; severally arranged under their respective Heads, with the Names of the Members to whom they are ascribed annexed thereto. To which is prefixed the Life of Sir Robert Walpole. Two Volumes, 8vo. 10s. boards. Stockdale. 1786. London.*

THE hacknied name of *Beauties*, and the uncommon clumsiness of the title-page, dispose us beforehand to entertain an opinion that the editor of this collection from the parliamentary debates is not distinguished by superior taste and judgment. This prejudice is confirmed by a perusal of the collection, in which, with many excellent orations, the dullest and most insipid, and even the most childish, are interspersed. This position we would prove by a multitude of instances, if we did not think it indelicate, and even unjust, to exhibit very respectable characters in the light of *simple* orators, when, perhaps, they never entertained the ambition of having their speeches made public: did they publish, as Mr. Burke and Governor Johnstone, and others do, their own speeches, they would be amenable to public criticism. As they are dragged into print by newsmongers, compilers, and booksellers, it would be unfair to decide concerning their merits, either as orators or statesmen. But of the history of the reports of parliamentary debates we have already given a sketch in our review of Mr. Woodfall's report of the debates in the Irish parliament, on the subject of the commercial regulations.

Many of the members of parliament, we understand, now write their own speeches: and, as there is a progress in every thing, this custom will undoubtedly become daily more and more prevalent. Hence many important consequences will arise to the state of society, and to government. It is plain, to any person who has been accustomed to attend the debates in parliament, that there is, especially in the *SPEAKER* of the House of Commons, (we do not mean Mr. Cornwall, but every

every speaker) and all who are most zealous for the usages, privileges, and dignity of parliament, a very great jealousy of the reports of the debates in newspapers. They are eager to shew, on every occasion, how little credit is due to such reports; and how unparliamentary it is to allude to them. But the anxiety of members to correct the mistakes of the reporters, both in the newspapers, and *viva voce* in parliament, is a proof that those reports are not, by any means, objects of indifference. And, as the practice of members of parliament writing their own speeches gains ground, the reports of the debates will gain more and more credit, as they will be more and more authentic. Members will become as solicitous to approve what they say to the public, by means of the press, as they are now to draw over majorities in parliament to their opinions. Every bill, and whatever else relates to the business of parliament, is now printed; and every thing of note, that is said in parliament, is also printed, and, by means of the press, circulated over the whole empire. The power of the press is already great, and, it would seem, has not yet reached its full extent. This aspect of affairs is favourable, in the highest degree, to liberty. By means of the press there is a constant appeal to the people themselves from those who represent them in parliament.

It is usual for some people, said Sir Robert Walpole, in the year 1734, to make motions, rather to fix unpopular things on others, than to have any information for themselves: they make motions in order to make a figure in the votes, which are sent to all parts of the nation. What would Sir Robert say, were he now to rise from his grave, and see whole newspapers, magazines, &c. &c. filled almost with nothing else than the *debates* of parliament!

It is obvious, to every reader of any taste or discernment, that the speeches in this collection, which are first in the order of time, are also, on the whole, the first in order of merit. The speeches that were made in the last reign, and in the beginning of this, are, in general, beyond all comparison, more nervous, classical, and pointed, than those that have been made, or at least that have been published, within the last ten or twelve years. Whether this is owing to the speakers, or to the reporters, we shall not determine. In former times speeches were dressed up, by men of taste and genius, in the closet; now they are given to the public, on the spur of occasion, with vast rapidity, at great length, and with a considerable degree, and, in some publications, with a wonderful degree of accuracy. Formerly the publishers of the speeches in parliament improved their subjects; now they adhere more literally

rally to the truth, and, for that reason, present a less finished picture to the reader.

It deserves also to be remarked, that, in the last reign, there were not, by any means, so many speakers in parliament as there are at present; and also, that the speakers of those times were more studious than they are now of brevity. It is true, also, that all speeches were not then, as they are now, published indiscriminately, but those only of the most eminent speakers.

The speeches, in the collection before us, are arranged under the following heads, in alphabetical order. Address to the Throne; Anecdote; Attack; American Affairs; Army; Bribery; Civil List; Commerce and Revenue; Defence; Eloquence; East India Affairs; Freedom of Election; Humour; Liberty of the Subject; Peace; Parliamentary Reform; Remarkable sayings; Satire; Simile; Taxation; Tumults and Riots; War; Wit.—On all these subjects some excellent speeches are collected: but the compiler has neglected to introduce others of equal, if not, in some instances, of superior excellence, while he has tarnished his compilation, and reflected disgrace, as far as such a compiler can reflect disgrace, on our parliament, by representing nonsense, absurdity, dull and far-fetched attempts at wit, and mere common-place observations, and other deformities, as *beauties*; and *The Beauties*, too; as if these were the greatest, or the only beauties of the British senate.

Agreeably to what we have already observed concerning the unfairness of criticising the spurious and unauthenticated productions that are ascribed to different speakers, we shall forbear to prove, by examples, the miserable taste and judgment of our compiler. Under the head of *Tumults and Riots*, the only speech given is one of Lord Carteret's, 1737; although it is universally confessed, that never was a speech more luminous, more convincing, more affecting, more surprising, or more seasonable, than that made in the House of Peers by Lord Mansfield, when a motion was made, or at least a question was started, concerning an act of indemnity to those ministers, and officers, and soldiers, who quelled what is commonly called Lord George Gordon's mob, in 1780. If our compiler had possessed a larger share of discernment, he would have been sensible, that, to lay before his readers the sentiments of great men of different periods, on similar subjects, is what would naturally, above all other things, be expected in such a publication as that under review.

It will be proper to exemplify, by an instance or two, what we have advanced concerning the comparative merit of the printed speeches of the last, and those of the present reign.

The Duke of Argyle, on the subject of the insolence of the Spaniards, on the 23d of Feb. 1739, delivered his sentiments as follows :

‘ My lords, as I neither speak from pamphlets nor papers, I cannot precisely tell your lordships how long I shall trouble you on this occasion ; it is an affair of as great importance, I will venture to say, as ever came before this house, I have, my lords, employed a great deal of my time in endeavouring to form a right judgment of it. I have examined it without prejudice ; I have endeavoured to find something in it that might be justified ; I have viewed it, my lords, in all the best lights it was capable of ; but still, my lords, the more I consider, the more I view it, the more disgraceful, the more deformed, does this convention appear.

‘ I have known, my lords, I have read of measures of this kind, that were, indeed, generally disliked by the people, and were disadvantageous to the nation ; but still, my lords, the ministers who carried on and concluded such measures had something to say in their justification. The weakness of the nation, the conveniency of trade, the strength of our neighbours, or some consideration of that kind, was always pleaded as an excuse : and sometimes, though a treaty was, in the main, disagreeable or dishonourable to the nation, yet there were certain particular clauses, some advantages stipulated, which, if they did not balance, served at least to excuse the rest. But, my lords, this convention is not only disagreeable to every body without doors, but it does not contain one article that can be wrested to have so much as a favourable aspect for this nation. To what, my lords, can this be owing ? Is it owing to the weakness of the nation ? Not at all : this nation is not weak ; she has strength sufficient to crush that power that crushes her. If she is poor, my lords, the government feels none of it ; for our ministers are as largely supplied with treasure as those ministers were, under whom this nation made the power, that now insults us, to tremble. Our troops, my lords, are more numerous, better clothed than those troops were, who once conquered this insolent neighbour, and filled her throne with a monarch of our own making. I see many lords here, who, I am sure, remember those glorious times ; and if, my lords, at that time, any one had ventured to foretel that this nation would soon be reduced to the necessity of negotiating, for the space of eighteen or twenty years, to obtain such a treaty as this is, was there a man in the whole nation that would have believed him ?

‘ Have our ministers, my lords, ought to plead in favour of this measure, because it is for the convenience of trade ? My lords, every body, who understands what trade is, knows, that if this convention is approved of by parliament, our trade must be irretrievably ruined.

‘ Can it be pleaded, my lords, that our enemies are so strong, that we ought, in policy, to yield a little to their rumours ? No ; our enemies are weak ; they are strong only in our fears. We, my lords, are masters of that element whereon the cause must be decided ; and let all our enemies, either professed or secret, nay, let all the neutral

neutral powers in Europe unite their naval force, we have a fleet now at sea that is able to beat them all. But, my lords, do we behave as if we had any such superiority? Have we so much as asserted the honour of the British flag? Have we not tamely given it up; given it up without the least reason, so far as appears to the world? What the reasons of our ministers may be, my lords, for this pusillanimity, I am entirely ignorant; and as I am ignorant, I am innocent; for, my lords, though I am a privy counsellor, I am as unacquainted with the secrets of the government as any private gentleman who hears me.

This speech may be considered as an exhortation to war: The following by the Earl of Chatham, delivered January 20th, 1775, is an exhortation of another kind.

‘ There are two things which ministry have laboured to deceive the people in, and have persuaded them to; first, that it was an affair of Boston only, and that the very appearance of one single regiment there would quiet every thing.

‘ I have foretold the falsehood of both; I was conversant with that country more years, perhaps, than any man; I knew the cause of Boston would be made the cause of America; I knew the mode of the military would not be effectual.

‘ The manner of proceeding against Boston, was a proscription of a people unheard;—unheard in any court, either in the common courts of justice, or the higher, of parliament, in both of which, evidence of facts are stated in proof of criminality; but the Americans were denied to be heard. The people of America condemned, and not heard, have a right to resist.

‘ By whose advice vindictive counsels were pursued—by whose advice false representations were made—by whose advice malice and ill-will were made principles of governing a free people; all these are questions that will be asked. I mean no personal charge on any man further than his misdoings call for.

‘ There ought to be some instant proceeding towards a settlement before meeting of the delegates. My object is to put the foot on the threshold of peace, and to show an intention of reconciling; I will, unless I am fixed to a sick bed—I will attend this business throughout, till I see America obtain what I think satisfaction for her injuries—still attentive that she shall own the supremacy of this country.

‘ It would be my advice to his majesty to end this quarrel the soonest possible; his repose is our duty. Who by mis-advice had planted a thorn in his side, by a contest with a people determined on their purpose?—

‘ I wish to offer myself, mean as I am—I have a plan, a plan of a settlement; solid, honourable, and lasting.

‘ America means only to have safety in property and personal liberty. These and these only were her object. Independency was falsely charged on her.

‘ I disclaim all metaphysical distinctions.

‘ The declaratory act leaves you a right to take their money when you please.

'I mean to meddle with no mans opinion; and, leaving all men to follow the plan of their own opinions of former professions, my plan is to establish for the American an unequivocal, express right of not having his property taken from him but by his own consent, in his own assembly.

'Eight weeks delay admits no further hesitation, no, not of a moment; the thing may be over; a drop of blood renders it *immediabile vulnus*.

'Whether it can ever now be a true reconciliation, must be owing to the full compensation that America shall receive. Repeal the mutual ill-will that subsists, for it is not the repeal of a little act of parliament that will work peace. Will the repeal of a bit of parchment avail? Will, think you, three millions of people in arms be satisfied by such a repeal? It must be a repeal on the principle of justice! There must be no procrastination; you are to a moment—now—instantaneously. Every hour that a beginning is not made towards softening, towards healing—the very news of which might work wonders!—endangers the fixed liberty of America, and the honour of the mother country.

'The success and permanent effect of the best measures may arise from mutual good-will.

'My motion is part of a plan; and I begin with a proof of good-will. My motion is "to address the king to remove the forces from the town of Boston."

'The Congress, they are more wise and more prudent than the meeting of ancient Greece. Your lordships have read *Thucydides*. He mentions nothing of ancient story more honourable, more respectable, than this despised meeting.

'The congress is treated harshly—I wish we would imitate their temper; firm, indeed, if you please—but congress is conducted with firmness and moderation. I wish our House of Commons as freely and uncorruptly chosen.

"The proceedings from hence arise from ignorance of the circumstances of America.—The idea of *coercion* by troops, where they were not the natural resource, was wanton and idle.

'Anger was your motive in all you did. "What! shall America presume to be free? Don't hear them—chastise them!" This was your language *castigat auditque*—the severest judge, though he chastises, also hears the party.

'All the mischief has arisen from your anger; for your not adapting your means to your ends: troops and violence were ill means to answer the ends of peace.

'I understand government is not altogether satisfied with the commander of your troops; he has not been quick enough to shed blood; his moderation is ridiculed: but I know that gentleman, an officer of long service, has acted prudently; it was want of wisdom to place an army there—I have heard of armies of observation, but this is an army of irritation.

'In the civil war of Paris, where those great men, the prince of Condé and Marshal Turenne, commanded the two parties—Marshal Turenne was said often to have been near the prince.—The queen was angry;

angry; she did not see why, when he was so near the prince, he should not take him; she was offended, and with some anger asked, "*Quand vous étiez si près, pourquoi n'avez-vous pas pris le Prince?*" That great officer who knew his business, answered coolly, "*J'avois peur, Madame, qu'il ne m'eût prit.*"

' The ministry tell you, that the Americans will not abide by the congress;—they are tired of the association;—true, many of the merchants may be—but it does not now depend on the merchants, nor do the accounts come even from the principal merchants, but from the runners of ministry. But were the dissatisfaction among the merchants ever so great, the account is no way conformable to the nature of America.

' The nation of America, who have the virtues of the people they sprung from, will not be slaves. Their language is, if trade and slavery are companions, we quit the trade; let trade and slavery go where they will, they are not for us.

' Your anger represents them as refractory and ungrateful in not submitting to the parent they sprung from; but they are in truth grown an accession of strength to this country; they know their importance; they wish to continue their utility to you; but though they may be sick of the association, those sons of the earth will never be dissuaded from their association.

' After the repeal of the stamp act, two years after, I was in the country an hundred miles off; a gentleman who knew the country, told me, that if regiments had landed at that time, and ships had been sent to destroy the towns, they had come to a resolution to retire back into the country.——It is a fact; a noble lord smiles; if I were to mention the gentleman's name, it would not increase his smile.

' I wish the young gentlemen of our time would imitate those Americans that are misrepresented to them; I wish they would imitate their frugality; I wish they would imitate that liberty which the Americans love better than life; imitate that courage which a love of liberty produces.

' One word more. I will send my plan, if the state of a miserable constitution stretches me on a sick bed. It is to put an end to the quarrel. "What before you know whether they will come to terms?" Yes, let my expectations be what they will, I should recall the troops; it partakes of a nullity to accept submission under the influence of arms.

' I foretel, these bills must be repealed.——I submit to be called an idiot if they are not. Three millions of men ready to be armed, and talk of forcing them!

' There may be dangerous men, and dangerous men and dangerous councils, who would instil bad doctrines, advise the enslaving of America; they might not endanger the crown, perhaps, but they would render it not worth the wearing.

The cause of America is allied to every true whig. They will not bear the enslaving of America. Some whigs may love their fortunes better than their principles; but the body of whigs will join; they will not enslave America. The whole Irish nation, all the true English whigs, the whole nation of America; these combined make many mil-

lions

lions of whigs, averse to the system. France has her full attention upon you; war is at your door; carrying a question here will not save your country in such extremities.

' This being the state of things, my advice is, to proceed to allay heats; I would at the instant begin, and do something towards allaying and softening resentment. My motion, you see, respects the army, and their dangerous situation. Not to undervalue General Gage, who has served with credit;—he acts upon his instructions; if he has not been alert enough to shed blood;

Non dimicare quam vincere maluit.

And he judged well. The Americans too have acted with a prudence and moderation, that had been worthy of our example, were we wise;—to their moderation it is owing that our troops have remained so long in safety.

' Mal-administration has run its line—it has not a move left—it is a check-mate.

' Forty-thousand men are not adequate to the idea of subduing them to your taxation. Taxation exists only in representation; take them to your heart, who knows what their generosity may effect?

' I am not to be understood as meaning a naked, unconditional repeal; no, I would maintain the superiority of this country at all events.

' But you are anxious who shall disarm first. That great poet, and, perhaps, a wiser and greater politician than ever he was a poet, has given you wisest counsel, follow it:

*Tuque prior, tu parces; genus qui ducis Olympo.
Proijce tela manu.*—————

' Who is this man that will own this system of force as practicable? And is it not the height of folly to pursue a system that is owned to be impracticable?

' I therefore move, that an humble address be presented to his majesty, most humbly to advise and beseech his majesty, that, in order to open the ways towards an happy settlement of the dangerous troubles in America, by beginning to allay ferments and soften animosities there; and above all, for preventing, in the mean time, any sudden and fatal catastrophe at Boston, now suffering under the daily irritation of an army before their eyes, posted in their town; it may graciously please his majesty, that immediate orders may be dispatched to General Gage, for removing his majesty's forces from the town of Boston, as soon as the rigour of the season and other circumstances indispensable to the safety and accommodation of the said troops may render the same practicable.'

There must have been something fascinating in the Earl of Chatham's manner, which operated the great effects which his orations produced in the senate. His eloquence, though great, was not so transcendent as to move and sway assemblies of men, if we may judge of it from the specimen here produced,
or

or from other specimens in this collection. But if these are not faithfully reported, then the editors of the parliamentary speeches of the last reign were at greater pains than our present publishers.

The speech we have quoted of the Duke of Argyle approaches more nearly to the pure, chaste, bold, nervous, and concise manner, which we so justly admire in the ancient writers, and the modern Italian historians who have copied it, than that of the Earl of Chatham, which is more loose, prolix, and unconnected—yet voice, looks, gesture, a discernment of the present tone and temper of the audience, and an adaption of sentiments; these circumstances, and qualities united with great talents, enabled Lord Chatham to rise to the very summit of fame, in this country, for popular eloquence. All that we advance, is, that in the collection before us the speeches of the last reign are more justly composed, or more judiciously selected, either by the original publishers of them, or by our compiler, than the later ones.

This truth would be more forcibly illustrated were we to take a comparative view of the orations of other and inferior orators to the Duke of Argyle and the Earl of Chatham.—The speeches of Mr. Henry Fox, the father, as stated in this collection, appear to be equally manly, sensible, and acute, with those of Mr. Charles Fox the son, and far more elegant and classical. If we descend to the common herd of speakers, introduced into this collection, the difference between the first and the last, in the order of time, will appear to be still more obvious and prominent.

The life of Sir Robert Walpole, prefixed to this collection, contains nothing that has not been already published, and which is not universally known to every person who is even initiated in the history of this country.

The design or plan of the present publication was good. Had the editor possessed taste and judgment to select the best speeches on the most important subjects, and to have arranged them under proper heads, according to some general, philosophical, or historical, or legal, or political division, he would have done some little service to the public, and great honour to the British senate. But his arrangement is like that of all index-makers, merely alphabetical: nor are the subjects of the speeches so much as mentioned, except in the index, so that the reader is left to conjecture, from the speeches themselves, the occasions on which they were delivered.

ART. V. *A Reply to Sir Lucius O'Brien, Bart. in which that Part of his Letter to the Author, which most particularly respects the present State of the Iron Trade between England and Ireland, is considered.* By William Gibbons. 8vo. 1s. 6d. Robinsons, 1785.

MR. Gibbons, in this publication, considers such parts of Sir Lucius O'Brien's letter, as he thinks the iron trade is called on to reply to. There is but one way, in his opinion, to establish a rule of perfect equality between the two kingdoms, which is, that Ireland shall pay the same duty as England on bar iron.

It is possible Ireland has not yet benefitted by her free trade to the full latitude of her most sanguine expectations; but that does not argue her inability: she lies in the latitude of our great coal and iron mines, and is frequently finding new ones; but such mines are not opened, to any great effect, in a minute; nor are new establishments of manufactories the work of a day: Can any just inference be drawn from hence, that years may not produce both collieries and manufactories? of this we are not jealous or begrudging: we only wish, as two parts of one empire, that the competition may commence fairly, in respect to duties, and then let the palm be the reward of those, who most by their exertions deserve it; competitions promote industry, ingenuity, and excellence in quality, therefore may be productive of beneficial effects to both countries. It might, by way of argument, be added, that the country which has particular burthens, unfelt by the other, should be likewise entitled to particular privileges: but I wave all such speculative considerations, and, standing on the broad basis of *equality*, appeal to the candour of Ireland whether there is any thing more or less than *equity* in our proposals: let me proceed one step further; it must on all hands be agreed, that no power on earth has any *legal right* to interfere with your parliament, in regulating the duties on your wares exported; but when two parts of one empire, whose interest is one, and whose affections should by every means be cleared from the rubbish of jealousy, are negotiating a permanent system of equal and mutual benefits, in commerce and manufactures; if at such a time an advocate for a very important branch of manufacture comes forward, and shews that the iron trade is, by a fatal accident, left in a most *unequal* situation in respect to the two countries, and no remedy is provided by the treaty in agitation; who will hesitate to say, that the justice and generosity of Ireland is not in such a case called upon to administer it's aid to the reciprocal interests of the two countries, by removing the inequality of which we complain?

We do not pretend to decide concerning the accuracy of the calculations on which Mr. Gibbons builds his doctrines. But we entirely approve such general principles as these.

‘ If,

‘ If, instead of aiming at every species of manufactures, Ireland would more particularly cultivate her staple commodities, and seek rather a barter trade with us than a rivalry, the language of the two countries to each other might then be, You shall take our provisions and linens; we will, in exchange, take your woollens, iron wares, cottons, &c. to an equal amount, if we can consume as much. This is my idea of reciprocity; and this *mutual* dependence, drawing the two countries closer together, would unite them by the bonds of *interest*, which history shews us supersedes the faith of the most solemn treaties: in all our compacts it must be made our *interest* to deal with you, and *yours* to return the favour: every thing short of this is *mere* expedient, too much in use with the administrations of this country, and the *echo* only of reciprocal benefits.

‘ If the charms of that fascinating word independence have not deluded too many, and disabled them from coolly ruminating on the consequences of it, in all its effects, and on the probable events which may arise therefrom, it may be worth the while of Ireland to recollect, that no nation on earth has the means of supplying her on equal terms with Great-Britain, the articles she in general stands in need of, or can give her the credit we are enabled to do; and she should likewise remember, that her provisions not many years ago were prohibited here, a proof we can support ourselves without, and spare to our foreign dependencies. In respect to linens, it is well known Germany can supply our consumption as well, if not better, than Ireland; and to encourage our importation from her, would in a particular manner favour our cutlery and hardware trades in exchange. It cannot be wished by any friend to the empire at large, that the mal-administration of either country should render it necessary to adopt or impose any protecting duties on the commodities of the other, or *partial* bounties on their own: such a warfare must inevitably ensue as might end in ruin to the competitors.’

It is much to be wished, as Mr. Gibbons observes, that we would, on sound grounds, compare the two kingdoms to two adjoining counties; as Yorkshire, for example, and Lancashire. But those two counties, as he also justly observes, pay the same customs on all imports—are both taxed equally to the excise—and are governed by the same laws, none of which militate in favour of the one county against the other. But if Great Britain and Ireland are put into the balance, with respect to taxes, in what does *their* equality appear? The equilibrium is lost at once, and the lightest kicks the beam. It is only by an union between Great Britain and Ireland that the success of the one can become the interest of the other, and that the riches and strength of either kingdom can become the property of both.

ART. VI. *Florio: a Tale, for fine Gentlemen and fine Ladies; and, the Bas Bleu; or Conversation: Two Poems, by Hannah More.* 4to. 3s. Cadell, London, 1786.

FLORIO, the hero of the first of these poems, is represented as "a modern youth of gay renown;" who inherited many good qualities from nature, but, being "by fate predestined to a large estate," disappointed the hopes that were formed of him, and was seduced by the two celebrated syrens, pleasure and flattery. He was frivolous, however, rather than corrupted; for we are told,

' His mornings were not spent in vice,
'Twas lounging, sauntering, eating ice;
His utmost credit, as a sinner,
Was that he sometimes spoilt a dinner,'

by coming too late, from system. Such accomplishments, one would think, might have been acquired without any extraordinary pains bestowed on his education; yet he was partly indebted for them to the instructions of a friend and tutor, "bight Bellario." This Bellario was

' A reasoning, reading, learned wight;
He was a prodigy of reading:
He knew each stale and vapid lie
In tomes of French philosophy;
And then, we fairly may presume,
From Pyrrho down to David Hume,
'Twere difficult to single out
A man more full of shallow doubt.'

That David Hume was one of the shallowest reasoners, from the age of Pyrrho down to the present times, has been demonstrated by the *irrefragable assertion* of that zealous *defender of the faith*, Dr. Beattie, whose *original genius*, and *bold discoveries* in philosophy, can only be equalled by the Christian *meekness* and *gentleness* of his temper, which have so properly recommended him to the protection and gratitude of the Church of England as by law established.

This Bellario, among other things, knew the "*sceptic prattle*," and the "*sophist's battle*," and

' Talk'd gravely of the *atomic dance*,
Of *moral fitness*.'

If our fair authoress had ever read those "tomes of French philosophy" which she condemns, she would have found, that though the French are very much addicted both to atheism and to dancing, they do not suppose that the world was framed by

by a dance of atoms. The system of morals which places virtue in acting agreeably to certain relations, and to *moral fitness*, was the production of the venerable Dr. Clarke; and that excellent philosopher and divine would be surprised to find himself introduced into such company as Pyrrho, Lucretius, and the French atheists.

In the account of Bellario's library, there are strictures on some modern historians, which do credit to the writer.

- He worshipp'd certain modern names
Who history write in epigrams,
In pointed periods, shining phrases,
And all the small poetic daisies,
Which crowd the pert and florid stile,
Where fact is dropt to raise a smile;
Arts scorn'd by history's sober muse,
Arts Clarendon disdain'd to use.

We are at no loss to guess the "modern names" to whom Miss Mose alludes, who have debased history by points, antitheses, and all the false and artificial figures of style: and we give praise to the justness as well as boldness of her taste, in marking them as the objects of censure, though supported by the current of fashion.

The description of the country squire and his daughter, though not remarkable for the originality of the characters, is among the best parts of the poem.

- Young Florio's father had a friend,
And ne'er did Heav'n a worthier send!
A cheerful knight of good estate,
Whose heart was warm, whose bounty great.
At Christmas still his oxen bled,
With which the grateful poor were fed.
Resentment vanished where he came,
And law-suits died before his name.
The old esteem'd, the young caress'd him,
And all the smiling village bless'd him.
Within his castle's gothic gate
Sat Plenty, and old-fashion'd State;
Scarce Prudence could his bounties stint;—
Such characters are out of print!
O! would kind Heaven, the age to mend,
A new edition of them send,
Before our tottering castles fall,
And swarming nabobs seize on all!
This good and venerable knight
One daughter had, his soul's delight:
For face, no mortal could resist her;
She smil'd like Hebe's youngest sister;

Her life, as lovely as her face,
 Each duty mark'd with ev'ry grace:
 Her native sense improv'd by reading,
 Her native sweetness by good breeding:
 No pretty starts of feign'd surprise,
 No sweet minauderies clos'd her eyes:
 Led by Simplicity divine,
 She pleas'd, and never tried to shine;
 She gave to Chance each unschool'd feature,
 And left her cause to Sense and Nature.'

Florio's father had decreed Celia (above described) to be his son's bride; and the youth, in obedience to the last request of his *honoured father*, went to the country, reluctant and murmuring all the way, to pay his addresses to his fair mistress. His heart, however, still hankered too much after the pleasures of the town, to relish a country life: from *pastoral shades* and *purling streams* he cast a wishful look to London; like the Jews in the wilderness, who grew disgusted with the heavenly manna, and longed for more substantial fare—the flesh-pots of Egypt. To town accordingly he went, at the summons of the gay Bellario, who introduced him to the all-accomplished Flavia, *th'unrivall'd mistress of bon ton*. This lady, a wit, a gamester, and remarkable for her skill in cookery, plundered him of some thousands at play, and reduced one of his friends to bankruptcy. Disgusted with French cookery, bon ton grimace, and afraid of an *execution*, he resolved to betake himself to the arms of solitude and Celia; and to live on roasted mutton, which was Celia's "standing dish." With her he acquired a taste for the simplest and the best pleasures; and was so frugal of his time, that "he swore that Titus wore a wig" to save the time and fatigue of hair-dressing. The delicacy of the sex, and of our authoress in particular, appears in a striking light by the manner in which she describes the consummation of the marriage, leaving it entirely to the reader's imagination.

' The rest, suffice it now to say,
 Was finished in the usual way.
 Cupid, impatient for his hour, ——'

The poem then concludes with an excellent panegyric on *good nature*, which was represented and typified by the *standing dish* of *roasted mutton*: so that, contrary to our expectation, the poem turns out not to be a tale, but an allegory!

It is observed by Swift, that the Irish generally set down their seats and castles *very near* a good situation: and the structure of the fable we have been reviewing approaches *very nearly* to a good subject. The power of female beauty and virtue, arrayed in innocence and adorned with elegance, over a youthful

a youthful and susceptible heart; the force of an attachment to a fine woman to draw those, who are not totally corrupted, from the circle of dissipation; form an excellent subject for a poem or a novel. But, though there be no occasion to represent such a heroine as a goddess, she ought to possess other qualities beside good nature. "Always roasted mutton" would even pall on the taste of a clown.

The "*Bas-bleu*" is a panegyric on the well-known blue-stocking society, in which there is a great deal of learning and a great deal of freedom displayed. In the exordium our authoress goes back to the beginning of things, and traces the history of learned ladies from the famous *Aspasia*, the first *Bas-bleu* at Athens." This lady was admired for her wit and her beauty, and very *liberal* of both; and though a heathen, was by no means an atheist, for she worshipped *Venus* very devoutly. Our poetess next transports us to "*Lucullus's* suppers in the *Apollo*," to listen to the bon mots of *Pompey* and *Cesar*, whose convivial *bilarity* and *cordial friendship* would no doubt furnish a very elegant entertainment. We are next set down in the quaint *hotel de Rambouillet*,

'Where point and turn and equivocal
Distorted every word they spoke.'

At last we are introduced to "sage *Bascawen* and bright *Montague*, who inherit an *equal division* of *Leo's triple crown*."

The quadrature of the circle, (says our learned authoress) is an easy operation; Mrs. Vesey's plastic genius can make a circle assume every figure,

'Nay, shapes and forms which would defy
All science of geometry,
Isosceles and parallel,
Names hard to speak and hard to spell.'

The science of *geometry*, *isosceles*, and *parallel*, is not only hard to speak and to spell, but so very hard to be understood, that we doubt much if *Sir Isaac Newton* himself could comprehend it.

Mrs. Vesey not only makes improvements in geometry, but in chemistry also.

'But chymists too, who want the essence,
Which makes or mairs all coalescence,

* This reminds us of a theatrical anecdote of the last century. A queen dying, on the stage, says to her two sons "Betwixt you two I will divide my crown." "Right, cries a wag from the pit, it will be half a crown the piece to them." But it would not be quite so easy to divide a *triple crown*.

Of her the secret rare might get,
 How different kinds amalgamate:
 And he, who wilder studies chose,
 Find here a new metempsychose;
 How forms can other forms assume,
 Within her Pythagoric room;
 Or be, and stranger is th' event,
 The very things which nature meant;
 Nor strive, by art and affectation,
 To cross their genuine destination.'

The *essence* which makes *coalescence*; the *rare secret* by which *different kinds amalgamate*; the *new metempsychoses*, of forms taking *other forms upon them* in the *isoleric obscurity* of a Pythagoric room, and becoming the *very things* which *nature means*, without striving to cross their *genuine destination*, are curious *discoveries* in *experimental philosophy*, and rank Mrs. Vesey with the first chemists of the age. But these hidden mysteries are only for the initiated. *Præcul, præcul este profani.*

'But sparks electric only strike
 On souls electrical alike;
 The flash of intellect expires,
 Unless it meet congenial fires.
 The language to th' elect alone
 Is, like the mason's mystery, known;
 In vain th' unerring sign is made
 To him who is not of the trade.'

After this *trade* is learned, adds Miss Moore, at the sign of the blue-socking,

'What lively pleasure to divine
 The thought implied the *hinted* line;
 To feel *allusions* artful force,
 And trace the *image* to its *source*.'

The reader will observe that these *delicate allusions* are easier understood, than *isofceles and parallel geometry*, and have none of that *turn and equivogue*, which infected the hotel of Rambouillet. The powerful spell which works all these miracles is thus described.

'Ask you what charms this gift dispense?
 'Tis the strong spell of *common sense*.'

In the first of these poems, *good nature* is represented as the chief qualification of the heroine; and in the second, *common sense* is the characteristic of the sisters of the blue-socking. It is shrewdly said by Voltaire, that it is equally an insult to say concerning a person that he *has common sense*, or that he *wants* it; the same observation applies to *good nature*, for "mere good nature is a fool *."

Upon the whole, if Miss More has not added much to her own fame by these poems, she has highly contributed to the entertainment and good humour of the public.

ART. VII. *The Captives, a Tragedy; as performed at the Theatre Royal, Drury Lane. By the Author of the Royal Suppliants.* 1s. 6d. Cadell, London.

IN an advertisement prefixed to this tragedy, the author informs us that "it was his intention, throughout his piece, to make experiment of a stile and diction different from what are usual in modern tragedy. Overwrought ornaments, and pompous versification, he thought ill-suited to the manners of those early times in which the action of his tragedy is supposed to have passed. In a word, he was of opinion that the language of simplicity would best accord with the subject and the characters: but whether a plain, intelligible, and unaffected stile would be acceptable to the public taste was what he had still to learn."—Such was the plan of this writer, which, if he had executed properly, he would have had no occasion to arraign the taste of the public. The language of simplicity, substituted instead of overwrought ornaments and pompous versification, if dictated by a knowledge of nature, and animated by the fire of true poetry, can never fail to produce the highest and most striking effects. But if a writer be possessed of no real genius; if he be incapable of expressing himself with solidity, purity, and brilliancy of imagination; his simplicity will not prevent him from being insipid, nor protect him from contempt. Whether these observations be applicable or not to the present tragedy, our readers from the following extracts will be able to determine.

Malvina and *Erragon*, her husband, are prisoners at the court of *Connal*, who reigns over the northern part of Caledonia. He is enraptured with *Malvina*; and, ignorant of her connection with *Erragon*, prevails on him to persuade her that her husband is dead. By a mistake of *Malvina* he is discovered, and the tyrant exclaims

Connal.

Erragon!

Is't possible? again let me behold thee.

Turns't thou aside in scorn? insolent man!

Connal shall make thy haughty spirit shrink.

Erragon. That thou can'st never do.—Behold again!

Search, with thy sharpest eye, if thou can'st see

The shadow of a fear. No; tho' unarmed,

And manacled, with all thy guards around,

I'll brave thee still. My wrongs shall call for justice!

S 3

Shall

Shall thunder in thy ears — Restore my wife !
 Whom thy adulterate lust would violate.
 Tyrant ! restore my wife ! or I'll rush on thee,
 And dash these desperate chains !'

Though no situation can be more interesting, and more worthy of veneration, than that of a man who supports a dignified fortitude of mind amidst surrounding danger and distress ; yet, to represent a prisoner as throwing his chains at an armed tyrant, encompassed by his guards, is surely too ridiculous a picture for the most common understanding to exhibit.—Yet the answer of *Connal* is quite equal to it in absurdity. Fearful of having his head broken by the chains, he cries out

' *Connal*. On thy first motion
 Thou diest.

Malvina. These arms shall snatch him from the blow ;
 Or we'll together die.

Connal. Asunder force them.

Malvina. He is my husband !—dread the bursting bolt !'

(This *bursting bolt* the author no doubt intends as an instance of his plain, intelligible, and unaffected style.)

' *Connal*. Villains, beware !'

(Great care undoubtedly was necessary to prevent a man loaded with chains and his wife from running away or clinging too closely for separation to each other, especially as there was only a few armed men to watch them.)

' *Malvina*. Yet dearest Erragon !
 My life's in my own power.

Connal. Away and watch her,
 With strictest guard.

Malvina. A little while farewell !

We soon shall meet, my love, in yonder clouds,

'Mid troops of blessed souls ; where fiends like him

Can never come to part us !

Exit guarded.'

If our author was guilty of a small error in making *Erragon* too rash, he has recompensed it by converting *Malvina* into a complete philosopher. She becomes not only all at once reconciled to her husband's fate, but she makes an appointment with him in the clouds, with the same composure as if they were only to meet at breakfast.—But, lest we should appear partial by too minute a criticism, we will present our readers with the last scene without any comment. From this they will be able to conclude what claim the author has to call in question the taste of the audience, for condemning this effort of his genius.

• SCENE

SCENE, a grave by the river side.

Malvina supports the dead body of Erragon, attended by virgins.

Virgin. Ah, look not, sigh not thus!—Can looks or sighs

Breathe vital warmth into his clay-cold breast?

Nor eye hath he to see, nor ear to hear

Thy unavailing woe. Or, if he had,

Ah, wherefore wouldst thou vex his gentle ghost?

Enter Everallin, Hidallan, Minla, &c.

Minla. There, prince, behold what passes all report!

Everallin. Was ever sight so mournful!—In what words,

At this dread hour, shall I address thy woes,

Ill-fated fair! yet may thy sorrowing soul

Some melancholy consolation find!

The warrior lies not there a common corse;

He died in the defence of a dear wife;

Admired and wept by all. Check then, sad mourner,

This violence of grief; and freely ask,

Best, and most worthy of the worthiest lord!

Whate'er my power can give.

Hidallan. She hearkens not;

But, like some monumental image fixed,

Hangs pondering o'er the dead.—Ah, what a sigh!

Everallin. Nay, interrupt her not. That burst of grief

May more relief afford her, than our vain

Condolements all.

Malvina. This is a ghastly sight!

[Still looking at the body.

One hour ago, one little hour ago,

Fresh as an April morning, he went forth

Gallant to battle.—Then he did not wear

These bloody marks of murder!

Minla. Hold, hold, heart.

Malvina. This manly face was not distorted then!—

Hidallan. Some pitying power assist!

Malvina. Then his strained eye-balls —

Started not from their spheres! Look there! look there!

How clotted! how congealed!

Everallin. Nature must fail

In such conflicting transports.

Malvina. We were once:

Or was't illusion! Once, my Erragon,

We were the happiest pair love ever joined;

One heart, one mind.—Thy death has broke the charm,

And the short vision's vanished.—Hark! I heard

His gentle spirit call.—Rise, my loved lord!

Rise, and in pity take Malvina's soul.

Good Everallin shall in Selma see

Our rites performed, and all due honours done.

Yet happy, oh, thrice happy had we been,

Had Selma ne'er beheld us!—Foolish eyes!

The Law's Disposal of a Person's Estate.

What would ye weep for?—Safe the slumberer lies,
From the loud storms of fortune; and with this

Points me to the same haven.—Lo, I come! [Takes his sword,

Thus, thus, exulting come! [Stabs herself.

Oh faithful sword!
Lord of my love! I'm thine—in Connal's spine—
In cruel Connal's spite—for ever thine!

[Dies.

Midallen. Oh horror, horror!

Everallin. This surpasses all!

Minla. Cruel Malvina! thou hast kill'd thyself;
And ah, thy wretched Minla!

[She faints.

Everallin. Haste, assist!

She faints, poor maid! desirous, even in death,

To join her friend. These tributary drops,

Noblest of human kind! from Everallin

Take, and farewell!—And you attendant shades!

Who, couched in clouds and whirlwinds, oft behold

Virtue, unfulfilled as the morning star,

Making this melancholy close! oh lead,

To the dark land of shadows lead along

This pair unparralleled. There (while our bands

Strike o'er their tomb the trembling lyres of woe),

Each heart-felt groan, mortality's hard lot,

To songs of joy triumphantly shall turn

'Mid kindred spirits of the great and good.'

[Exeunt.

The *prologue* is a poor attempt at false wit. The *epilogue* has considerable merit. In it the newspapers are considered as sea-monsters, who swallow up dramatic adventurers with a merciless rapacity. It was rather unfortunate that such an epilogue should be connected with so exemplary a victim as the present tragedy.

ART. VIII. *The Law's Disposal of a Person's Estate, who dies without Will or Testament; shewing in a plain, clear, easy, and familiar manner, how a Man's Family or Relations will be entitled to his real and personal Estate, by the Law of England, and the Customs of the City of London and Province of York. The second Edition, revised, corrected, enlarged, and improved. To which is added, the Disposal of a Person's Estate by Will and Testament; containing Instructions and necessary Forms for every Person to make, alter, and re-publish his own Will. Likewise, Directions for Executors how to act after the Testator's Death, with respect to proving his Will, getting in the Effects, and paying Debts and Legacies. By Peter Lovelass of the Inner Temple, Gentleman. 8vo, 3s. 6d. sewed. Urich, 1786. London.*

FROM all the venerable pile of law learning, there would not be a more useful selection than the doctrine respecting will

wills, and that which relates to the estates of persons dying intestate; provided such a selection was made, and the subject so clearly handled, as to be within the capacity and comprehension of the common class of people. Men of little or no education frequently acquire fortunes, but know not how to word their wills, so as to dispose of their property agreeable to their wishes. Though a man is not any thing the nearer death for making his will, and it is a duty he owes his family, yet there is something unpleasant to a worldly-minded person in the act of giving away all that he possesses, and centering his thoughts in the grave. Hence it happens, that men are not always in sufficient spirits to enter on this business, and of course they defer it, especially as an attorney is to be sent for, till they have not an opportunity to do it at all. The consequence is, that many die intestate, and leave their posterity to scramble for what they leave. Such as dislike this solemn methodical mode of disposing of their property, that is, of having their testament drawn up by a practitioner in the law, generally pen their last wills themselves, at times when they find themselves disposed; and, from an ignorance in the form of drawing them up, often give away their effects contrary to their inclinations; and frequently involve their successors in expence, strife, and endless dispute. It is such conduct that affords business for the ecclesiastical courts, and often for the Court of Chancery. To remedy the inconvenience and distress that frequently arises from ignorant testators who write their own wills, Lord Chancellor Hardwicke, in his time, made it a rule to set aside the *letter* of the written testament, and advert to the *spirit* of it; that is, he endeavoured to get at the design of the testator, and make his decree accordingly. But it would be far better, if matters could be so settled as not to need the interference of the courts; and the only way to do this, is to explain the testamentary law so fully, and write it so plain, that he who runs may read. The author of the work now under our review has gone a great way in this business, but not so far as he might. The volume is a second impression of one formerly published under the title of "*The Will which the Law makes, &c.*;" but the author, finding a person soon after improving upon his plan, has in this second edition risen upon the former one, and endeavoured to be more explicit. He seems indeed to have given us the whole law reading upon wills, and in a systematic manner; but it is nevertheless far from being so clear as to be thoroughly intelligible to the generality of readers; of course does not, in our opinion, fully answer the end of the publication. It is neatly printed in imitation of Blackstone's Commentaries in octavo; and the law authorities are given by way of notes, for all the assertions he advances; so that on the whole, though it may not be useful to all men generally, it will certainly be so to thousands.

ART. IX. *Discourses on Prophecy, read in the Chapel of Lincoln's Inn at the Lecture founded by the Right Reverend William Warburton, late Lord Bishop of Gloucester. By East Apthorp, D. D. Rector of St. Mary-le-bow. 2 vols. 8vo. 12s. Rivington. London.*

WE may venture to pronounce the author of these Lectures, or Sermons on Prophecy, to be a man of extensive reading, sound learning, and great erudition. He has handled his subject in a very masterly manner, and like a friend to truth.

The two volumes before us consist of twelve historical, critical, and explanatory discourses on the following subjects: 1. History of Prophecy; 2. Canons of Interpretation; 3. Prophecies on the Birth of Christ; 4. Chronological Character of the Messiah; 5. Theological Character of the same; 6. The Chain of Prophecies relating to him; 7. Prophecies of the Death of Christ; 8, and 9. *ditto* of his Kingdom; 10. Character of Antichrist; 11. The Mystic Tyre; and 12. Prophecies of the Origin and Progress of the Reformation. These he has entered into largely and fully, and supported and proved what he has advanced, by the illustrations and authorities of the most eminent and ancient moral philosophers.

In the first lecture he has stated the general idea of inspiration, and given a short history of prophecy; in the second he has established the most useful canons of interpretation; especially that which results from the natural and obvious coincidence of predictions and events, and exemplified it in the harmony between the religious prophecies and life of Christ; to which canons he has annexed literary observations on the mystic and double sense; on prophetic actions and symbolic language. In the fourth and fifth, he shews that the divine author and doctrine of our religion were announced to the prophet Daniel, in the reign of Cyrus, with an exact specification of the very time of Christ's ministry, and the year of his passion, with his signal judgment on the Jewish nation after 40 years, when he destroyed their city. The several characters of redemption there revealed are also shewn to be inapplicable to any civil or secular events, and a proper demonstration, that Christianity, there divinely predicted, was as divinely revealed. In the sixth, the whole chain of prophecies respecting Christ is harmonized, and sufficient examples produced to evince the conclusion.

In the third lecture, the virgin-birth and sublime attributes of our Redeemer are illustrated; and in the seventh, the perfect expiation of sin by his death and sacrifice.

In the eighth and ninth, the agreement of prophecy and history is shewn in a general view of the adverse and prosperous

rous fortunes of the Christian church. In the tenth, the author of our faith is viewed in contrast to the name and characters of antichrist; which in the eleventh is represented under the emblems of idolatrous and tyrannic kingdoms, particularly the commercial state of Tyre, the city of Rome and her ecclesiastical dominions; and in the twelfth are pointed out the remedies of those corruptions, the declining power of antichrist, and the moral means of advancing the promised purity, amplitude and felicity of the Christian church.

But as our author's explanation of the prophecy in the tenth chapter of the Revelations of St. John is in some measure novel and curious, we have for the entertainment of our readers here given it, and in his own words.

'The REFORMATION accomplished by Luther is figured by a mighty angel descending from Heaven, or divinely commissioned; clothed with a cloud, the symbol of the divine protection: with a rainbow on his head, making offers of reconciliation to the corrupted church: his face was as it were the Sun, diffusing the light of the gospel: and his feet as pillars of fire, intimating that his followers should suffer persecution, yet be relieved from the rage of their enemies. He is styled a mighty angel, not so much on account of the undaunted spirit of Luther, as of the great revolution effected by his means. He has in his hand a little open book, the original gospel; open, as containing no new revelation; little, as applying only such parts and doctrines of the scriptures as refuted the prevailing superstitions. He set his right foot upon the sea, the emblem of war, and his left foot on the earth, the symbol of peace; intimating that the reformation should experience the vicissitudes of both, but chiefly of the former. He cried with a loud voice, as when a lion roareth! the gospel was openly, resolutely, and efficaciously preached and published.'

'And when he had cried, seven thunders uttered their voices.' "As Heaven signifies the station of the supreme visible power, which is the political heaven; so thunder is the voice and proclamation of that authority and power, and of its will and laws, implying the obedience of the subjects, and at last overcoming all opposition."

"Thunders are the symbols of the supreme powers, who established the reformation in their respective dominions: Seven is a number of perfection, and according to the great interpreter, whom I follow, it denotes the seven states of Europe, who established the reformation by law. 1. The Germanic body, in which, by the treaty of Smalcald, the Protestant princes formed a distinct republic. 2. The Swiss cantons, 1531. 3. Sweden, 1533. 4. Denmark and Norway. 5. England and Ireland, 1547. 6. Scotland, 1550. 7. The Netherlands, 1577. These governments received and established the reformation within 60 years after Luther's first preaching against indulgencies. All other countries, where the reformation made some progress, but with-

out being established by authority, are described by other symbols.* But the foregoing seven uttered *Tas éanlon éowar*, their own authoritative voices, to settle true religion by LAW, each in their own dominions.

* *And when the seven thunders had uttered their voices, I was about to write.* The posture and action of the prophet is symbolical of the raised expectation of good men, that, when the reformation was established in the principal kingdoms and states of Europe, the fall of antichrist (or Popery) would soon follow, and introduce the glorious union of truth and peace on earth. But a voice from heaven commands him *to seal up these things which the seven thunders have uttered, and write them not*; intimates that the first reformers would be mistaken in their zeal, and disappointed in their expectation; that the new reform would not soon be followed by the fall of popery, and the conversion of unbelief; but that, by the divine permission, the free course and progress of the reformed religion should be checked by the power of the temporal princes, not in the number of the seven thunders. Such was Charles V. young, aspiring, selfish, and aiming, by the influence of the papal system, to make himself absolute in Germany. Such was his son Philip II. a tyrannical bigot, who made it his principal object to establish popery and the inquisition throughout his vast dominions. In Poland, and the hereditary countries of the house of Austria, the supreme powers by persecution and ill policy prevented the establishment of the reformation. France was the theatre of the most violent opposition to it during the inglorious reigns of Henry II. Francis II. and Charles IX. And Lewis XIV. half unpeopled his kingdom by his great armies, and by the expulsion of the Protestants; so that, according to this prophecy, the happy state of the church was not then to be effected by the civil powers, but by some other means in some future time.

* The angel in the vision *lifting up his right hand, swears by him that liveth for ever and ever, who created heaven and the earth and the sea*, (by the very formulary protesting against the dominionship of the apostate church), that the time for the pure and happy state of the reformed church should not as yet *évi xpoos onx évas évi*. But that in the days of the voice of the seventh angel, when he shall begin to sound†, then the mystery of God should be finished‡, should be brought to its perfection. The mystery of God is his counsel in secret design, of which Christ is the counsellor and executor.

* The event, says our author, 'of the first five trumpets are past; the first epoch of the sixth trumpet is the Turkish empire, 1453; the second epoch is co-extended to its whole duration; we of the present age, actually living under the sixth trumpet, are coeval with the eastern and western antichrist; are witnesses to the declining of antichristianism; and it is evident from reason, as well as the terms of this prophecy, that this improving state of religion and happiness is to be effected by the instrumentality of men in a course of measures and events not generally supernatural, though never excluding the divine direction and superintendence.'

* Or rather 'when he shall have sounded,' *évi xpoos onx évas évi*
† *évi xpoos onx évas évi* *Consummabitur vulgate.*

The author has laboured in the course of these lectures to assert, according to St. John, "the testimony of Jesus by the spirit of prophecy," and in the completion of this task has interspersed such remarks as will gratify the philological interpreter, as well as exercise the power of reason in the pursuit of truth.

Our author has taken upon him in a decisive way to predict the fall of Rome from the prophecy of Ezekiel. He very peremptorily declares, in his 11th sermon, that the city of Rome will be levelled with the ground by an earthquake. Fire will issue out of her bowels, water will cover the spot where she now stands, and her place will no where be found. He may possibly be right in his interpretation, but we think he sees further than other men can see.—According to his own words

'Critical interpretation consists not merely in weighing the moment of words, but in seizing the genius and spirit of composition. In sacred composition especially a rigid adherence to the diction and letter would prevent the discovery of truth, conveyed from and to the imagination, in its most adventurous flights, with the utmost vivacity of figured style.'

He has therefore, in his interpretation, proceeded in this manner, and laid the predictions of former times so open and clear, that he must be a sceptic indeed, who withholds his faith.

In his history of prophecy, he has divided it into four eminent periods, in which it shone with signal lustre; these were the time of Moses; that of David during the existence of the Babylonian and Persian empires; and in the Evangelic age, or first century of the Christian Church, at the end of which time this excellent gift entirely ceased; the few notices we have of it afterwards being little more than that impression, which a miracle of so extraordinary a kind made on the minds of men, till (in his own beautiful allegory) 'the memory of it gradually died away like the "faint murmurs of a distant thunder, or the heaving of the "ocean when the storm subsides."

In his last discourse, he seems to congratulate the Protestants on the declining state of Popery, and to give them assurance, that in due time the prophecy of St. John will be fully completed in the total overthrow of the Romish Church. The power of the popes (says he) is every year growing less and less; so that from lords of the Christian world, they are now become suppliants to princes of their own communion. And from an opinion that it is "the high privilege and indispensable duty of all "who enjoy the blessings of the reformed religion, to promote "its progress and advancement in these and succeeding times," he proceeds pontifically to point out modes that must conduce to that end. In a word, we cannot but recommend a perusal

of these volumes ; and are bold to assert, that in so doing neither the critic, the historian, the politician, nor the philosopher will think his time thrown away.

ART. X. *Experiments and Observations on Quilled and Red Peruvian Bark ; among which are included, some remarkable Effects arising from the Action of common Bark and Magnesia upon each other ; with Remarks on the Nature and Mode of Treatment of Fevers, putrid Sore-throat, Rheumatism, Scrophula, and other Diseases ; in order to ascertain the Cases in which Bark may be administered, either alone, or combined with other Remedies, to the best Advantage : To which is added, an Appendix, on the Cinchona Caribbæa. By Thomas Skeete, M. D.* 8vo. 5s. boards. Murray, London. 1786.

THIS appears to be the production of a young practitioner in physic, but an industrious inquirer after knowledge. The Jesuit's bark is one of the grand specifics in medicine, and which the world is happy in the discovery of : it is natural, therefore, to suppose that any additional knowledge in its use and application must be a *desideratum* in physic, and acceptable to the public, especially when this knowledge tends to shew how to derive from it the greatest efficacy. Dr. Skeete seems to have turned his thoughts this way more than medical men in general, and in so doing has rendered himself a useful member of society.

The treatise now under our observation is a collection of opinions and remarks of former writers on the bark, with the addition of many experiments and observations of its author. He tells us that he received part of his education at Edinburgh, and completed it under Dr. Saunders (to whom he dedicates the volume) and the other physicians of Guy's Hospital, in London ; that the work before us was originally written in form of a dissertation, for one of the prize-medals of the Harveian society at Edinburgh, and obtained it ; but that in its pristine state it alluded chiefly to the comparative powers of the flat and quilled Peruvian bark, which he determines in favour of the latter ; but that the experiments he has now made on that drug have induced him to treat the subject more at large, and give the result of his inquiries to the public :

After giving us the history of its discovery, he describes the nature of bark in general ; and points out those apparent qualities by which the best kind may be known : then, from a variety of experiments, shews the comparative powers of different *menstrua* upon the red and quilled bark, and how much of their specific virtue each was able to extract from two drams of the powder. This is rather a curious inquiry, and as such we have thought proper to lay it before our readers.

‘ From

From two drachms of quilled bark:		of red bark.	
Rectified spirits of wine extracts	14 grains.	14 grains.	
Cautic spirit of sal ammoniac	9	12	
Brandy ————— full	7	10	
Dulcified spirit of sal ammoniac	6	8	
Rum —————	6	10	
Infusion with magnesia —————	5½	5½	
Water in decoction —————	5½	full	7
Lime water —————	4½	5	
Proof spirit —————	4	6	
Port wine —————	4	5	
Water in the triturated cold infusion	3½	5½	
Vitriolic æther —————	2	3	

Our author next inquires into the nature and effects of the red bark in particular; and recommends it in preference to any other species, as being the most powerful and efficacious.

He then enters into its mode of operating, and the different methods of administering it. As large quantities of it are sometimes necessary to be taken, he recommends it, in order to make it palatable and sit easy on the stomach, to be mixed with some one or other of the following ingredients, which he knows will not alter the effects of the bark itself. Milk, butter-milk, or old hock; or as an electuary, mixed up with brandy, and washed down with Port-wine negus; or in a draught, with the mucilage of gum-arabic and some pleasant distilled water of the shops; or taken in wafer-paper.

But, continues he, as the decoction is superior in strength to any other mode of taking it, except when dissolved by spirits, which would prove, from the quantity, injurious to the stomach, it should be contrived to render the decoction pleasant. New acids mixed with it will sometimes do this; so will liquorice, sugarcandy with gum arabic, or sugarcandy with the gum mixed with milk; or by rubbing the extract into an emulsion, and mixing it with sugar and almonds: it may also be joined with some of the chalybeate preparations; or the extract may be made into pills with sal martis: none of which additions will so act on the bark as to destroy its efficacy.

But as the great end of mixing the bark with other things is, if possible, to increase its efficacy, by extracting its virtues in greater proportion, Dr. Skeete asserts, from experiments he has made, and here laid down, that lime water, or magnesia, will answer that purpose.

For two drachms of quilled bark in powder, triturated with two ounces of lime water three quarters of an hour, after remaining together about 15 minutes more, and passed through filtering paper, resembled in colour the tincture of bark in proof spirits, and was more bitter to the taste than the infusion

in cold water. But two drachms of the same powder, and half a drachm of calcined magnesia, rubbed together in a mortar, with four ounces of distilled water, for the space of ten or fifteen minutes, (the water being gradually added, so as to reduce the materials, in the first instance, to a paste) and then passed through filtering paper, gives a still redder colour, is bitterer and more astringent, and exceeds, in specific gravity, the infusion of bark in lime water; and is at the same time so strongly antiseptic, that it will not ferment in a week, even in summer time; whereas an infusion of bark with simple water will ferment in two days; and, add to this the mixture of magnesia with it, will prevent costiveness.

From this he infers, that practitioners would do well to make their preparations of bark with magnesia; for though it does not extract its virtues equally with rectified spirits, it extracts them in greater proportion than any thing else will do, that will not, in the quantity to be taken, prove injurious to the patient.

In the second part of this volume our author proceeds to shew the various diseases in which bark has been found useful, and the mode of treating patients under it. These disorders are fevers, putrid sore throats, rheumatisms, erysipelas, dysentery, small-pox, hæmorrhages, dropsies, epilepsy, and nervous disorders; gangrenes, serophulous affections, rickets, particular forms of phthisis pulmonalis, hydrocephalus, and the lues venerea.

The work closes with a short appendix, collected from other writers, of the *Cinchona Caribbæa*, including the Jamaica bark, and that of St. Lucia, &c. Of this latter he relates a curious circumstance in its chemical nature, which he received from a Mr. George Wilson, and is here given in his own words.

‘ In the month of February last, I put, to one pound of the St. Lucia bark in fine powder, six pints of rectified spirit of wine, and digested them together for six weeks, then filtered off the tincture, and proceeded to evaporate it to the consistence of an extract. By an unlucky accident, before the process was completed, the pan tilted over, and only one pint of the tincture was saved; which yielded eight scruples of extract, greatly loaded with a deep green oil, very acrid and bitter to the taste. I separated, by pressure, one drachm and a half of this oil, and the extract still continued to be loaded with it, through the whole of its substance. The oil is very active. It is so very disagreeable, and dwells so long on the taste, that the least touch of it with the tongue produces nausea. A single drop occasioned a tedious and intolerable sickness in my apprentice, who tasted it. The taste of the extract, thus prepared, is the same, and but little inferior in its effects.

‘ Having completed my process with the spirituous digestion, I poured upon the residuum, from which the tincture had been filtered,
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three gallons of water. These were boiled together very carefully, and more water was added from time to time, until the quantity it was boiled in amounted to nine gallons. The whole was then reduced to three gallons, which being strained cautiously through fine canvas, and then evaporated to an extract of a proper pilular consistence, yielded twelve ounces and seven drachms. This was quite free from oil, and, although very bitter, did not, on tasting, produce the nausea as above-mentioned. There remained, after these processes with the spirit and water, an insipid earth, weighing six ounces two drachms.

‘Of the watery extract, my apprentice took a scruple repeatedly, without experiencing any nauseating effects; whereas, less than half that quantity of the bark in substance, or even two or three grains of the spirituous extract, never fail to excite nausea, and most commonly vomiting also. I think, therefore, that we may fairly conclude the emetic quality to be resident in the green oil and resin; and that it is not improbable, if the oil could be entirely separated, that the pure resin would lose almost (if not altogether) these effects.

‘It remains now to be tried, whether the watery extract, thus deprived of the emetic quality, still retains its febrifuge properties; which I have yet had no opportunity of determining.’

Throughout the whole of this treatise Dr. Skeete shews himself sanguine in favour of the red Peruvian bark; and we are of opinion his arguments are not without foundation; that those who condemn it have not given it a fair trial; and that when a greater quantity is imported, and its price reduced, its use will be more general.

ART. XI. *The Task; a Poem, in Six Books. By William Cowper, of the Inner Temple, Esq. To which are added, by the same Author, An Epistle to Joseph Hill, Esq. Tyrocinium, or, a Review of Schools; and the History of John Gilpin.* Small 8vo. 4s. Johnson. 1785. London.

THE business of a reviewer would often be insupportable, if works of genius did not now and then reward his labour. Of the many hundred poems which pass through our hands, how few are there which survive the usual period of publication? and how few are there which merit a place in a work which professes to record the progress of genius and of science? “A little learning” has been “a dangerous thing” to many a mechanic, who might have excelled in the exercise of his lawful profession; and a little imagination, joined to an ear just correct enough to listen to jingle, has increased the number of poetasters and versifiers, whose vanity, grown into conscious excellence by habit, daily impels them to pester the public with poems, which can neither be read or remembered

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with pleasure. An eminent writer has said, that all men, at one time or other of their lives, are poets. That unfortunate moment has accordingly been laid hold of; and many, who might have lived respected as good citizens, and men of sense, proclaim themselves dunces, for the sake of being ranked in the number of poets. No subject has been left untouched by the poets of the present age. Religion, love, and politics, are, in their turns, the unhappy objects of their choice; and a large volume has frequently owed its birth to the admission of a school-boy sonnet in the corner of a newspaper.

While we are thus heavily taxed by dullness and vanity, we have a singular pleasure in announcing to the public the works of a poet of the first rank. From the former volume of Mr. Cowper's poems in 1782, there was every reason to expect works of a higher nature; nor have the public been disappointed. Whatever pleasure results to the reader of taste from the effusions of fancy, the liveliest strokes of a fine imagination; whatever embellishment philosophy and sound sense can receive from elegant versification, from vigorous and well-adapted metaphor; is to be found in the *Task*. The history of the poem, we are informed by the author, is this: A lady, fond of blank verse, demanded a poem of that kind from the author, and gave him the *SOFA* for a subject. He obeyed; and, having much leisure, connected another subject with it; and, pursuing the train of thought to which his situation and turn of mind led him, brought forth, at length, instead of the trifle which he at first intended, a serious affair—a volume.

The contents of the first book are, Historical Deduction of Seats, from the Stool to the Sofa—A School-boy's Ramble—A Walk in the Country—The Scene described—Rural Sounds, as well as Sights, delightful—Another Walk—Mistake, concerning the Charms of Solitude, corrected—Colonnades commended—Alcove, and the View from it—The Wilderness—The Grove—The Thresher—The Necessity and the Benefits of Exercise—The Works of Nature superior to, and, in some Instances, inimitable by Art—The Wearisomeness of what is commonly called a Life of Pleasure—Change of Scene sometimes expedient—A Common described, and the Character of crazy Kate introduced upon it—Gipsies—The Blessings of civilized Life—That State most favourable to Virtue—The South-Sea Islanders compassionate, but chiefly Omai—His present State of Mind supposed—Civilized Life friendly to Virtue, but not great cities—Great Cities, and London in particular, allowed their due Praise, but confined—Fête Champetre.—The Book concludes with a Reflection on the fatal Effects of Diffipation and Effeminacy upon our public Measures.

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From these contents our readers may perceive that the author has attempted no fable, nor regular series of connected incidents. The whole consists of reflections and strictures, serious, humorous, satirical, and moral; each subject introducing the next with seeming ease. Few topics of public notoriety have escaped his notice. His poetry, consequently, puts on various shapes, being descriptive, pathetic, familiar, and didactic, according to the present subject. With regard to the merit of the whole, it is that of uniform excellence; in the perusal of which the reader is led on imperceptibly, and every subject begets an impatience for that which is to succeed. Hence, in giving a few specimens, we shall confine ourselves to such as will vindicate our opinion of the versatility of Mr. Cowper's pen.

Of descriptive poetry let the following suffice.

• Descending now (but cautious, lest too fast)
A sudden steep, upon a rustic bridge
We pass a gulph, in which the willows dip
Their pendent boughs, stooping as if to drink.
Here, ankle-deep in moss and flowery thyme,
We mount again, and feel, at every step,
Our foot half sunk in hillocks green and soft,
Rais'd by the mole, the miner of the soil.
He, not unlike the great ones of mankind,
Disfigures earth, and, plotting in the dark,
Toils much to earn a monumental pile
That may record the mischiefs he has done.
The summit gain'd, behold the proud alcove
That crowns it! yet, not all its pride secures
The grand retreat from injuries impress'd
By rural carvers, who with knives deface
The pannels, leaving an obscure rude name
In characters uncouth, and spelt amiss.
So strong the zeal t'immortalize himself
Beats in the breast of man, that ev'n a few,
Few transient years, won from th' abyss abhorr'd
Of blank oblivion, seems a glorious prize;
And even to a clown. Now roves the eye
And, posted on this speculative height,
Exults in its command. The sheepfold here
Pours out its fleecy tenants o'er the glebe.
At first, progressive as a stream, they seek
The middle field; but, scatter'd by degrees,
Each to his choice, soon whiten all the land.
There, from the sun-burnt hay-field, homeward creeps
The loaded wain; while, lighten'd of its charge,
The wain that meets it passes swiftly by,
The boorish driver leaning o'er his team
Vociferous, and impatient of delay.

Nor less attractive is the woodland scene,
 Diversified with trees of every growth,
 Alike, yet various. Here the grey smooth trunks
 Of ash or lime, or beech, distinctly shine,
 Within the twilight of their distant shades;
 There, lost behind a rising ground, the wood
 Seems sunk, and shorten'd to its topmost boughs.
 No tree in ail the grove but has its charms,
 Though each its hue peculiar; paler some,
 And of a wannish grey; the willow such,
 And poplar, that with silver lines his leaf,
 And ash-far stretching his umbrageous arm.
 Of deeper green the elm; and deeper still,
 Lord of the woods, the long-surviving oak.
 Some glossy-leav'd, and shining in the sun,
 The maple, and the beech, of oily nuts
 Prolific, and the lime at dewy eve
 Diffusing odours; nor unnoted pass
 The sycamore, capricious in attire,
 Now green, now tawny, and, ere autumn yet
 Have chang'd the woods, in scarlet honours bright.
 O'er these, but far beyond, (a spacious map
 Of hill and valley interspersed between)
 The Ouse, dividing the well-water'd land,
 Now glitters in the sun, and now retires,
 As bashful, yet impatient to be seen.

Hence the declivity is sharp and short,
 And such the re-ascent; between them weeps
 A little naiad her impoverish'd urn
 All summer long, which winter fills again.

The remainder of this picture is very beautiful; nor will our readers complain of the length of the following quotation.

‘ Whom call we gay? That honour has been long
 The boast of mere pretenders to the name.
 The innocent are gay—the lark is gay,
 That dries his feathers, saturate with dew,
 Beneath the rosy cloud, while yet the beams
 Of day-spring overshoot his humble nest.
 The peasant too, a witness of his song,
 Himself a songster, is as gay as he.
 But save me from the gaiety of those
 Whose head-achs nail them to a noon-day bed;
 And save me too from their’s, whose haggard eyes
 Flash desperation, and betray their pangs
 For property stripp’d off by venal chance;
 From gaiety that fills the bones with pain,
 The mouth with blasphemy, the heart with woe.’

Throughout the poem our author has contrived to introduce some little episodes, which agreeably relieve the train of reflection.

lection. That of his "tame hare" yields to few things of the kind in our language. The sympathy of the female breast will do ample justice to the following picture of forlorn misery.

• There often wanders one, whom better days
Saw better clad, in cloak of satin, trimm'd
With lace, and hat with splendid ribband bound.
A serving maid was she, and fell in love
With one who left her, went to sea and died.
Her fancy follow'd him, thro' foaming waves,
To distant shores; and she would sit and weep
At what a sailor suffers; fancy, too,
Delusive most where warmest wishes are,
Would oft anticipate his glad return,
And dream of transports she was not to know.
She heard the doleful tidings of his death,
And never smil'd again. And now she roams
The dreary waste; there spends the livelong day;
And there, unless when charity forbids,
The livelong night. A tatter'd apron hides,
Worn as a cloak, and hardly hides a gown
More tatter'd still; and both but ill conceal
A bosom heav'd with never-ceasing sighs.
She begs an idle pin of all she meets,
And hoards them in her sleeve; but needful food,
Though press'd with hunger oft, or comelier clothes,
Though pinch'd with cold, asks never—Kate is craz'd.

We have already observed, that the style of this poem is not equal. He is sometimes not only familiar, but quaint, in imitation, as it would appear, of the ancient English poets. This prevents the reader from being tired. Even beauty, an eminent critic has observed, must have its occasional foil, to preserve its charms. After allowing to London, as a populous city, the merit it is entitled to, Mr. Cowper proceeds to censure certain abuses.

• She (London) has her praise. Now mark a spot or two,
That so much beauty would do well to purge;
And show this queen of cities, that so fair
May yet be foul; so witty, yet not wise.
It is not seemly, nor of good report,
That she is slack in discipline. More prompt
T'avenge than to prevent the breach of law;
That she is rigid in denouncing death
On petty robbers, and indulges life
And liberty, and oft times honour too,
To speculators of the public gold.
That thieves at home must hang; but he that puts,
Into his overgorged and bloated purse,
The wealth of Indian provinces, escapes.

Nor is it well, nor can it come to good,
 That, through profane and infidel contempt,
 Of holy writ, she has presum'd to annul
 And abrogate, as roundly as she may,
 The total ordinance and will of God;
 Advancing fashion to the post of truth,
 And cent'ring all authority in modes
 And customs of her own, till sabbath rites
 Have dwindled into unrespected forms,
 And knees and hassocks are well nigh divorc'd.

In many parts of the *Task* there is a strain of pious melancholy, which apparently results from an experience of life, and a knowledge of the ways of men. The tenor of his reasoning is in favour of retirement and solitude; he has a taste for the pleasures of rural simplicity, and appears to have imbibed a love for the works of nature, after a conviction that those of man are too imperfect and erroneous to confer happiness. Of the circumstances in the author's life, which probably have induced his present habits of thinking, he has not left us entirely ignorant. In the third book we find him alluding to his own history.

‘ I was a stricken deer, that left the herd
 Long since; with many an arrow deep infixt
 My panting side was charg'd when I withdrew
 To seek a tranquil death in distant shades.
 There was I found by one who had himself
 Been hurt by th' archers. In his side he bore,
 And in his hands and feet, the cruel scars.
 With gentle force soliciting the darts,
 He drew them forth, and heal'd, and bade me live.
 Since then, with few associates, in remote
 And silent woods I wander, far from those
 My former partners of the peopled scene,
 With few associates, and not wishing more.’

In the following lines there is an unusual animation and spirit, joined to the justest satire. In general, where our author chastises the fashionable follies, he is severe and indignant.

‘ In man or woman, but far most in man,
 And most of all in man that ministers
 And serves the altar, in my soul I loath
 All affectation: 'Tis my perfect scorn;
 Object of my implacable disgust.
 What! will a man play tricks; will he indulge
 A silly, fond conceit of his fair form
 And just proportion, fashionable mien,
 And pretty face, in presence of his God?
 Or will he seek to dazzle me with tropes,
 As with the diamond on his lily hand;

And

And play his brilliant parts before my eyes,
 When I am hungry for the bread of life?
 He mocks his Maker, prostitutes and shames
 His noble office ; and, instead of truth,
 Displaying his own beauty, starves his flock. —
 Some, decent in demeanor while they preach,
 That task perform'd, relapse into themselves,
 And, having spoken wisely, at the close
 Grow wanton, and give proof to ev'ry eye —
 Whoe'er was edifi'd, themselves were not.
 Forth comes the pocket mirror. First we stroke
 An eyebrow ; next, compose a straggling lock ;
 Then, with an air most gracefully perform'd,
 Fall back into our seat, extend an arm ;
 And lay it at its ease with gentle care,
 With handkerchief in hand, depending low :
 The better hand, more busy, gives the nose
 Its bergamot, or aids th' indebted eye
 With op'ra glafs, to watch the moving scene,
 And recognize the slow-retiring fair.
 Now, this is salome ; and offends me more
 Than, in a churchman's, slovenly neglect
 And rustic coarseness would. An heav'nly mind
 May be indiff'rent to her house of clay,
 And slight the hovel, as beneath her care ;
 But how a body so fantastic, trim,
 And quaint in its deportment and attire,
 Can lodge an heav'nly mind — demands a doubt.

But we must refer the reader to the work itself for many beauties which it were impossible to detail here. The “rival of the Newspapers” — “The poor Family-piece” — The “Farmer's Daughter” — “Amusements of Monarchs” — “Spiritual Liberty not perishable” — “Origin of Cruelty to Animals” — and many other passages, will afford readers of feeling and taste the greatest pleasure and satisfaction. And, while the imagination and fancy are delighted with the manner, the heart cannot remain untouched by matter, which is drawn from the sources of eternal wisdom. We shall conclude our account of the *Task* with the following lines, in which the energy of diction, and warmth of philanthropy, cannot be sufficiently commended.

'Twere well, says one sage, erudite, profound,
 Terribly arch'd and aquiline his nose,
 And overbuilt with most impending brows ;
 'Twere well, could you permit the world to live
 As the world pleases. What's the world to you ?
 Much. I was born of woman, and drew milk,
 As sweet as charity, from human breasts.

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I think,

I think, articulate, I laugh and weep,
 And exercise all functions of a man.
 How then should I, and any man that lives,
 Be strangers to each other? Pierce my vein,
 Take of the crimson stream, meand'ring there,
 And catechise it well. Apply your glass :
 Search it, and prove now if it be not blood
 Congenial with thine own ; and, if it be,
 What edge of subtlety canst thou suppose
 Keen enough, wise and skilful as thou art,
 To cut the link of brotherhood, by which
 One common Maker bound me to the kind.
 True ; I am no proficient, I confess,
 In arts like yours. I cannot call the swift
 And perilous lightnings from the angry clouds,
 And bid them hide themselves in th' earth beneath ;
 I cannot analyse the air, nor catch
 The parallax of yonder lum'uous point,
 That seems half quench'd in the immense abyss ;
 Such powers I boast not—neither can I rest
 A silent witness of the headlong rage,
 Or heedless folly, by which thousands die,
 Bone of my bone, and kindred souls to mine.*

The poem intitled *Tyrociniūm*, or, a Review of Schools, displays the talents of a vigorous mind and lively imagination. Mr. Cowper is particularly happy in his satire on the abuses practised in public schools ; but, as this is a subject on which the opinions of some of the wisest and the best of men are divided, we cannot, in every respect, give our author credit for the aversion he betrays against public schools in general. In as far, however, as he turns into ridicule the gross abuses of them, his poem will be read with approbation.—John Gilpin's marvellous History concludes the volume. The accidental celebrity, which this piece of levity acquired, probably induced the author to acknowledge it, and print it with his other works.

On the whole, we can recommend Mr. Cowper's poems as abounding in many of the most valuable requisites of true poetry ; in the beauties of harmony ; in imagery ; in just and fine sentiments ; and as breathing a spirit of piety and philanthropy, which engages the heart and captivates the affections. Here and there a vapid line appears, or a turgid epithet ; but the instances are so few, that the general merit of the poems will conceal them from every eye but the prying one of a fastidious critic.

ART. XII. *The Letters of Charlotte, during her Connexion with Werter.* 2 vols. 12mo. 5s. sewed. Cadell, London, 1786.

THE character of these volumes is to contain, in an easy, polished, and agreeable style, no considerable novelty of sentiment, and no striking exhibition of talents. They are, however, considerably superior to the common run of performances of this sort. In the perusal they will gratify the passion for amusement; and, if studied and copied by the fairer class of readers, will lead them to a correct and inartificial mode of composition. They have the rare merit, without advancing any claim to our admiration, to possess in the strictest sense, what is called a style. To evince this, we will present our readers with an example of the author's manner of treating unimpassioned and speculative subjects; and then will select one or two of these short letters, that relate to the story of the volume. It is thus that Charlotte reasons upon the subject of Platonic love.

'No! I by no means think it "indelicate" in you to contend against the existence of Platonic friendship: it is mere matter of opinion. But against your opinion I bring a fact; I produce my vouchers—Werter and Theresa. There is Platonic friendship in the strictest sense. But you will, perhaps, ask me, will it continue such? Will not Albert's presence—Ah, my dear friend! do not flatter me with ideal peace. Can Werter's presence make *me* forget Albert?—will not my esteem remain for Werter, when Albert comes? In Albert's presence will Werter's flame expire?—

'If the friendship which I envy would terminate in love, I should indeed be happy. But I fear my Carolina prophesies in vain.

'Respecting Platonics, I admire your candour, though I do not subscribe to your creed. Possibly I may be mistaken; I may have too high an opinion of human nature. We all believe, that angelic intercourse is intellectual; and we all know and feel, that our most supreme felicity originates in *mind*; that our affections are stronger in proportion as they are refined, and are refined in proportion to the cultivation of our intellectual faculties. And why may not minds be so cultivated, and so rapt, as it were, in the exercise and contemplation of their own powers, as to hold an independent intercourse? I do not say this is common. I contend only for the possibility of its existence. Holy men hold converse with Heaven: they have a spiritual intercourse with the "Father of lights," yet holy men are mortal.—

'But this you will call a summer evening's reverie.—Be it so: I love to indulge myself in such reveries as impress on my mind a favourable idea of human nature, which makes me respect mankind and myself; and so long as these impressions remain, I cannot easily be led to do any thing unbecoming the duty and the dignity of a rational being.

My

‘ My last letter from Albert informs me, that he has settled his father’s affairs ; has great hope of succeeding in his application to the minister ; and that he shall soon be able to fix the day for his return to Walheim.—My dear Carolina, adieu!’

Her panegyric of epistolary correspondence is also expressed with perspicuity and neatness.

‘ I am afraid my dear Carolina must have discovered, in some of my late letters, an appearance of vanity. But you will recollect, that they are chiefly narrative. In relating what has passed between Werter and myself, I could not avoid giving you his own words ; and little regard is to be paid to the language of passion, whether of love or anger. You see, my dear, how nearly abuse and compliment are allied : so nearly, that sometimes one is mistaken for the other.

‘ I should find myself extremely at a loss to give, verbally, an account of the circumstances which I communicate to you by letter.—But in a confidential correspondence, and especially with my Carolina, I can lay open my heart, and reveal all its weaknesses.

‘ I have always regarded letters as a sort of proxies, sometimes intrusted to deliver such sentiments as one could not freely communicate otherwise.

‘ Some very grave, and some very light people, look on a correspondence of this kind as very silly. The contents of the correspondence may frequently be silly enough ; but the practice is not the worse for that ; like every thing else, it may sometimes be abused. To put our thoughts in writing, and habituate ourselves to give them language, will soon enable us to do it with facility ; and, surely, that is an accomplishment well worth cultivation.

‘ But this is not the only advantage resulting from a confidential correspondence. If we made it a rule to give an account of our actions, it might be one way of preventing some from doing things which they would be ashamed to acknowledge. Hence, the vast importance in our choice of friends : virtue, as well as vice, is strengthened by connexion ; example comes directly home, and has its full influence on the mind. Those, therefore, who contend against the confidential correspondence of virtuous friends, would prevent their progress in a necessary accomplishment, and deprive them of one of the guards of virtue.

‘ Believe me, my dear Carolina, I regard your friendship as one of the chief blessings of my life ; and the communication of your sentiments as one of my most exalted pleasures. The hemisphere of my friendship is very small ; I look on you as no less than the sun in it : and all your letters as rays, conveying light and comfort to your Charlotte.—Adieu.’

The narrative of this publication cannot be better explained than by the language of Charlotte, when she is supposed first to have discovered the passion of Werter.

‘ Ah, my dear Carolina !—I see my error, and I acknowledge the justice of your remark.—An attachment so sudden and so strong !—
I see

I see my error, Carolina, but could I see it then ; and could I avoid it ?—Whilst I conversed with Werter, the idea of passion never entered my mind. You well know the disposition of your Charlotte—and you will reflect, how often we are made happy or miserable by the accidental concurrence of even trivial circumstances : of circumstances that, like small rivulets, derive all their power from casual conjunction. But how could I foresee this ?

“ When you first discovered the flame in his bosom”—It was then too late to apply your remedy : it was then too late to “ throw on the water of cold relieve.” Werter knew the candour of Charlotte : he knew she was incapable of affecting what she did not feel—and to treat with indifference that affection which she could not return.—And how could I speak to him on the subject of a passion which he had never declared ?

“ When I discovered the flame in his bosom, and saw it sparkle in his eyes ; when his visits became more and more frequent, and his conversations were interrupted by involuntary sighs ; when I saw him come like a bounding roe over the fields, with all the ardour of youth ; and when I saw him return, melancholy and dejected, measuring his pace with funeral steps ; then, my Carolina then I began to tremble : I stood aghast at the innocent mischief I had done ; like poor villagers that from a hill behold their cottages in flames, and can only lament their fall ; so I regarded the passion of Werter :—I saw, but could not relieve. I put confidence in his reason ; I opposed the strength of his philosophy to that of his passion, and derived consolation from the great English poet :—“ Violent love,” he says, “ soon evaporates ; furious flames quickly expire.”

“ Yes, I see my error : I should not have admitted an intimacy with one so susceptible of the finer feelings ;—yet these, alas, were the silken threads that formed the cord of friendship ; the unfortunate friendship of Werter and Charlotte !—Yet, why unfortunate ?—let me not “ cast the fashion of uncertain evils :” Werter may conquer his passion ; Charlotte may lose the lover, and regain the friend ; and all may yet be well.—May Heaven so speed the hours !—Adieu !”

To this we will add the last interview between the letter-writer and her unfortunate innamorato, which is supposed by the author to have been immediately preceded by the funeral procession of the distracted lover of Charlotte ; the admirable description of whom must be so well remembered by every one acquainted with the performance of Goethé.

“ Chance—no, it is not chance ; for what, —Father of lights !—what has chance to do in a world governed by thy providence ? No : it is thy will that Charlotte should suffer ; that one woe should succeed another, as clouds follow clouds, and gather into storms—but let thy goodness disperse them—mercifully disperse them, before they overwhelm me !

“ A few hours after I had seen the melancholy spectacle of Henry’s funeral, my mind had become in some degree calm ; and in the evening I sat musing on the vicissitudes to which even a

life of retirement is exposed. I thought on Werter: I recalled to my mind past scenes; and lamented the fate of an attachment from which I promised myself the pleasures of an innocent friendship—I felt, deeply felt, for the anxiety of Albert, who, in his absence, might think too much of Werter, when—to my inexpressible astonishment—I heard the voice of Werter on the stairs!—It was too late to be denied. I was distressed, and reproved him. For some minutes I knew not what to do; at last I sent to desire Sophia Andran to come and sit with me; she had company. I sent to others, but before the servant returned it rained violently. I then thought of calling in my maid; but, conscious of my own innocence, and ashamed to take so unusual a step, I sat down to my harpichord, and, after playing a few minutes to prevent Werter entering into conversation, I desired him to read something, and gave him his own translation of Ossian. I saw his heart was full; and the passage he read affected me to tears. It conveyed an idea of our mutual sufferings. Werter seized my hand, and kissed it with an agitation that made me tremble.—I desired him to proceed with the poem: “To-morrow,” he read, “shall the traveller come; he that saw me in my beauty shall come: his eyes will search the field, but they will not find me.”—The heart of Werter sunk at these words: a torrent of tears ran down his cheeks; he threw himself at my feet, and, whilst his whole frame shook, he put my hands against his forehead.—Horror, instantly converted into pity, seized me; my heart told me his fatal resolution: a thousand sensations arose in my bosom—fear—pity—was predominant:—trembling, I sunk in his arms;—for the first time, these lips met the lips of Werter. The ardour of his embrace recalled my bewildered senses: “Werter!” I said; with a tremulous accent,—but he pressed me to his bosom;—raising myself, and turning my face from him, the picture of my dear mother met my eyes. The full idea of virtue rushed into my mind: I was instantly collected, and with a determined tone, I repeated “Werter!”—He fell on his knee before me—O Carolina!—What emotions at that moment filled my torn bosom!—at that moment, at once pitying and resenting, I pronounced the words of eternal separation!—“This is the last time!—Werter, you will never see me more!”—My heart bled, Carolina, as I spoke the words.—I spoke them, and with a last look flew into my room.

‘O, my Carolina! what a night of terror and distress!—How did my heart beat when I heard the door shut after Werter!—the rain poured; and the dreadful idea he had raised in my mind—my imagination presented such fearful images!—It was in vain to seek repose: a thousand recollections kept me awake. A new sensation pervaded my bosom—yes, my Carolina, I felt a friendship too tender for Werter; and, for the first time, I dreaded the looks of Albert!—

‘Long and dismal was the night; my hurried fancy was filled with sad ideas:—the new-made grave of Henry;—the floods of water that Werter, in despair, must pass in his gloomy road to Walheim! At one moment the fervour of his kisses thrilled through my heart, whilst blushes burned my cheeks:—the next, my veins ran cold, when I thought I heard his sighs in the howling wind, that almost
shook

shook the lodge.—To add to my grief, the morning light promised no comfort. At length sleep came to my relief; short sleep, disturbed by gloomy visions; but in the morning my spirits, wearied out, sunk in repose; and I was but just arisen, when Albert returned.'

The gentleman who, in this publication, has amused us in the person of Charlotte with agreeable prose, has added to his present two or three copies of verses interspersed in the letters. The following, supposed to have been written by the maniac, who is a clerk of Charlotte's father, prior to his distraction, gave us some pleasure, and will we believe be generally acceptable. Returned with a copy of one of Collins's *Oriental eclogues*, translated by Charlotte.

'Go, simple verse, with Charlotte's matchless strain,

—The humble daisy with the egplantine—

Reveal what artless Henry strives to hide:

Reveal the woe that drowns this heart of mine.

Tell her, 'tis not alone the favour'd rose

That drinks the nectar of the morning dew:

The lowly field-flower sinks with liquid pearl,

And in the blessing finds affliction too.

Tell her, the lowliest of th' admiring throng,

Whose verse her flattering kindness taught to flow,

By fortune banished from the soothing smile,

In secret sorrow muses o'er his woe.

So, when the choristers of vocal woods

Have sung their amorous songs the live-long day,

Sad Philomela to the night complains,

And lonely warbles on the cheerless spray.

Sweet sorrow-breathing bird! O might my strain

In aught but melancholy equal thine,

Then should that pity which thy song inspires,

That pity then should soothe this breast of mine.

But me no muses taught with skilful strains

To mock the harmony of heavenly spheres;

The muse of melancholy blots my verse,

And brings no other aid than sighs and tears.

On earth no garland grows for this sad brow;—

For me, alas! the fates unkindly wove

The sable cypress of consuming grief

With thy sweet rosebuds, hope-deluding love!

A heaven, O Charlotte! is thy matchless form,

Where dwell those powers that are more divine:

There the illumin'd star of science glows;—

The graces in a constellation shine!

I hear harmonious sounds—'tis Charlotte's voice!—

I hear her strike the sorrow-soothing lyre;

Ah! how persuasive is that melting air,

That makes my bosom thrill with new desire!

But,

But, O presumptuous youth ! forbear to tell
 With what emotions thy fond breast may glow :—
 Hide thee, vain youth, in some sequester'd shade,
 Where Walheim's waving willows weep thy woe !

Were we to criticise these stanzas, we should say, that the second line of the antepenultimate is deficient both in harmony and meaning, and that the alliteration, *Where Walheim's waving willows weep thy woe*, is incogruous, ludicrous, and absurd.

We cannot dismiss this performance, without one word to the preface "by the editor." In this place, the morality of the incomparable Werter is loudly arraigned, and the writer is even charged, very unjustly as we think, with disseminating principles of infidelity. At the same time, much credit is taken by the author of the present work, for his scrupulous delicacy, and the regular purity of his sentiments. If this purity had not been either hypocritical or inconsequent, he must have been aware that it amounted to nothing. What ! will this moral and evangelical writer tack his uncontaminated pages to the depravity of Werter ? Will he lend the sublimity of his genius to buoy up a mischief, more pregnant, according to him, than war, or tyranny, or the most atrocious villany ? [vide p. viii.] But perhaps he may be disposed modestly to disclaim, and say, that he had no chance for immortality, and therefore only provided an antidote, that at most would not outlast the natural life of the poison. Has he not then exerted all his abilities ? If he has not done better, can we thank him for that ? Not to say that books of unequal merit will be admired on other accounts by different classes of readers, and that Charlotte may prove a favourite where Werter would have been discarded. We should not expect to escape the censorial judgment of our author, if we were to write a continuation of the woman of pleasure, though it should be as chaste as the history of Joseph.

But it seems that a young lady, who took refuge in voluntary death, was found with the Sorrows of Werter under her pillow. This the conscientious scrupulosity of our author has magnified into "the destruction of individuals, particularly among the other sex." And what authority has the story itself ? That of the newspapers and magazines of the day. But, admit it be true, and what then ? Cato perused the Phædon of Plato immediately before his suicide. Who ever brought this as a charge against the great academic ? We have read indeed of a philosopher of antiquity, who enlarged so pathetically upon the miseries of human life, that his scholars, with one consent, set out for the shore to drown themselves. But the progeny of this man are long since extinct ; and a writer of the present day would be extremely puzzled to persuade either you, or me, by the most eloquent harangue in the world, to the act of suicide !

Enlightened

Enlightened Christians are now agreed to regard this action, tho' seldom justifiable, as not including enormous guilt. Indeed, we never heard but of one argument calculated to set it in that light, and that argument is worthy of the ordinary of Newgate's Catechism; "that it is the only sin of which a man must not expect to have time enough to repent."

But there was a better reason, than that assigned by our author, why he should not have written a continuation of the German romance. The Sorrows of Werter is in point of genius, pathos and sublimity, one of the first productions of the present century; and a man of moderate talents consults ill his own reputation, who tacks his production to a work of so extraordinary eminence. The present writer accordingly expresses himself, as we have said, with ease and propriety; but when he comes in competition with his original, like a twinkling and uncertain luminary, "he hides his diminished head." In reflections he is equal and amusing, but his dialogue is the most miserably supported of any we remember to have read.

FOREIGN LITERATURE.

ART. XIII. *Tal om Japanska Nationen, &c.*

A Speech concerning the Japanese; delivered before the Royal Academy of Sciences, by C. P. Thunberg, when he resigned the office of President. Stockholm.

(Continued.)

THE observant traveller proceeds to mention some other particulars concerning the houses of the Japanese. Each room has two or more windows, which begin near the ceiling and reach down within a couple of feet of the floor. They consist of light sashes, which can be put in and taken out at pleasure, and slide behind each other in two grooves made for this purpose in the beams above and below. They are divided into rectangular panes, which are sometimes forty in number; on the outside they are covered with fine white, which is seldom or never oiled, and which admits a good deal of light, though it prevents all prospect without. The roof projects far beyond the house, and is sometimes lengthened out with a small separate roof, which covers a gallery built without the house and before the windows. From this smaller, pass inwards and downwards square bits of wood, on which mats intended for blinds made of reeds are hung; these mats can be rolled up or extended at will; they serve partly to prevent passengers from looking into the house, but chiefly to screen the paper windows from rain. The windows are never glazed;

glazed; nor did I ever observe mother of pearl, or *glacies maris* used for this purpose.

The floor is always covered with mats, made of a fine sort of grass (a *juncus*) and stuffed with rice-straw to the thickness of three or four inches. They are always of the same size, viz. a fathom in length, and half one in breadth. They are adorned along the sides with a thin blue or black band. It was only in the emperor's palace at Japan that I saw mats larger than the common size. In the meaner houses there is a part of the room at the further end not covered with mats; it serves instead of an antichamber for a place to take the shoes off. Within, the floor is raised and covered with mats. This is the inhabited part of the house: it may be divided into several apartments by boards. The walls within, and the ceiling, are covered with beautiful thick paper, on which various flowers are imprinted, either of green, yellow, white, or variegated colours, and sometimes with silver and gold intermixed. The paste they use to fasten it on is made of rice, and, as the smoke during the winter soils this tapestry very much, it is renewed every third or fourth year.

The part of the house fronting the street serves tradesmen and mechanics for their shop, and the back part only is inhabited. In the room which serves for a kitchen there is no other hearth than a hole in the middle, surrounded with some stones, which rise no higher than the surface of the mats surrounding them.

The house is blackened with smoke, for there is no chimney except a hole in the roof, and accidents from fire often happen from the vacuity of the mats.

Every house has a small court, which is often adorned with portions of earth thrown up, and various trees, shrubs, and flower-pots. Every house has also a room for bathing, commonly on one side of the court. In Jeddo, and some other cities, every house has a store-house built of stone and secure from fire, in which they can save their property.

Fire-places and stoves are unknown in the whole country, though the cold is so severe that fires must be made in the apartments from October till March. The fire is made in pots of copper with broad projecting edges, the cavity is filled with clay or ashes, and in this is laid well-burned charcoal. This grate is set in the middle, or at one side of the room. They either kindle the fire several times a day, or keep it up constantly, according to the use which is made of the room. Such fires are however subject to many inconveniences; the charcoal sometimes smokes and the room is discoloured, and the eyes suffer severely.

The

The Japanese houses have not, either in the cities or the country, the convenience or beauty of the European. The rooms are not so cheerful, nor in the winter so warm, nor so secure from fire, nor so durable. The semi-transparent paper-windows in particular give them both within and without a mean appearance.

The public buildings are more spacious, but in the same stile. The roof, which is adorned with a number of towers of a peculiar appearance, constitutes their chief ornament.

The cities are some of them very large. They are sometimes surrounded with a wall and fosse, especially those where any chief holds his court. The capital Jeddo is said to be in circumference twenty-one hours walk, or about twenty-one French leagues. I had an opportunity to survey from an eminence this spacious city, which equals if it does not exceed, Pekin in size. The streets are both straight and wide; they are divided by gates at certain distances, as in all the other cities; at each gate there is a very high staircase, from the top of which fires, which happen very often, may be easily discovered.

Villages are distinguished from cities by having only one street, which is of an incredible length, generally exceeding a mile and half, and often so long, that it requires several hours to traverse them. They lie sometimes so close to one another, that nothing but a bridge or a brook, and a different name, separates them.

Corresponding to the simplicity of the architecture is the scantiness of household furniture, which however is such as not a little to contribute to convenience, and even to the ornament of the house. They have no closets, bureaux, chests, sofas, beds, tables, chairs, clock, looking-glass, &c. Most of these articles are neither used nor known. The soft mats, which cover the floor, serve for chairs and beds. At meal-time a little table, a foot square, and ten inches high, is set before each person. Upon holidays a soft mattress stopped with cotton is laid upon the mats. Cupboards, chests, bureaux, and boxes are kept in a separate room. Most of the East Indian nations sit cross-legged, but the Chinese and Japanese set their feet under their body, and so make their heels serve for a chair.

With respect to the variety of *eatables* which are found in the Japanese isles and the surrounding sea, partly the produce of nature, and partly reared or prepared by art, the country of which I am speaking exceeds perhaps all others hitherto discovered. The Japanese use not only whatever is itself wholesome and nourishing, but almost every article of the animal and vegetable kingdoms, even poisonous things, which are so prepared as to be fit for use. All the dishes are cut into small

pieces, well dressed and stuffed, and mixed with proper sauce. Hence, every thing being prepared, no one at the table has the trouble of cutting large slices and distributing them among the other guests. At the time of eating each person sets himself down on the soft mat in the usual manner. Before each person is placed a little square table, on which are set the things that are before-hand destined in the kitchen for each guest, on the cleanest vessel of porcelain or japanned wood. These vessels are tolerably large basons, and always provided with a cover. The first dish is fish and fish-soup. The soup is drank out of cups, but the bits of meat are taken up with two lackered skewers, which they hold between the fingers of the right hand, and use so dexterously, that they can take up the smallest grain of rice with them, and they serve instead of knife and fork. As soon as one thing is finished, the dish is removed and another set in its place. The last thing is brought in in a blue porcelain cup, which is provided. The servant who carries in the meat falls upon his knees when he sets it down, and also when he removes it. When a number eat in company, they make each other profound bows before they begin. Women do not eat with the men, but by themselves. Between every remove they drink *sacki*, or oil of rice, which is poured out of a tea-kettle into a saucer of varnished wood. At this time they eat sometimes a quarter of a hard boiled egg and with this they empty several saucers. They commonly eat three times a day, about eight in the morning, two in the afternoon, and again at eight. Some eat without any regular order, just as they are hungry, so that the meat must stand ready all day. Rice, which is of a very white colour and excellent taste, supplies the Japanese with bread; it is dressed with the other meat. *Miso*-soup, boiled with fish and onions, is universally eaten and commonly at each meal. *Miso* is like lintseed, it is the small beans of the *delisches soja*.

Tea and oil of *sacki* are the only liquors of the Japanese, a much smaller number than the thirsty Europeans can produce. They never use wine or spirits, and will scarce taste them when they are offered by the Dutch. The taste of coffee is unknown but to a few interpreters, and brandy is not among them a necessary of life. They have not yet allowed themselves to be corrupted by the Europeans who visit them. Rather than take from others what may be useful or convenient, they have preserved in its purity an ancient mode of living, lest they should unawares introduce practices that may in time become hurtful.

Sacki is a kind of oil which they prepare from rice. It is tolerably clear and not unlike wine, but has a peculiar taste, which can scarce be accounted very agreeable. When the liquor

Siquor is very fresh it is whitish; but when it is put into a small wooden vessel it becomes very brown. This drink is kept in all the inns, as wine in the taverns of Europe. It constitutes their entertainment at festivals and times of rejoicing, and it is used as wine by persons of distinction at their meals. The Japanese never drink it cold, but, heating it in common tea-kettles, pour it out into shallow cups of varnished wood, and take it very warm. They very soon become intoxicated; but this passes off in a few minutes, leaving behind a severe head-ach. Sacki is imported to Batavia, where it is drank before meals to whet the appetite; the white sort, on account of its less disagreeable taste, is preferred. Tea is used over all the country to allay thirst. Hence a kettle with boiling water and pulverized tea is kept over the fire in every house, and more especially in every inn. The brown decoction is diluted and cooled with cold water.

Smoking of tobacco was not an ancient practice in Japan, it was probably introduced by the Portuguese. The Japanese have no other name for this plant; both sexes smoke. The quantity consumed is all reared in the country, and is the common sort. It is divided into filaments almost as fine as hair. The pipes are small, scarce more than six inches long; they are of varnished bamboos, with head and mouth-piece of copper. The head is so small, that scarce the third of a can be put in, which is done with the finger. A pipe is finished at a few draughts; it is then emptied of the ashes, and filled again. The smoke is blown out through both the nostrils and mouth. Persons of distinction use the following apparatus: An oblong box, nine inches long, six broad, and three fingers high, is set before every guest. In this are laid pipes and tobacco; and three cups are set at the same time, all of which are used in smoking. One of these cups, which are generally of thick porcelain, is filled with ashes, on which a live coal is placed to light the pipe: the second serves to receive the ashes, which are struck out of the pipe when it is finished; it is usual to extinguish them by spitting upon them: the third cup is used as a spitting-box. When visits are made, this apparatus is the first thing which is presented. A box of this kind is sometimes provided with a cover, which is fastened on with a ribband, and carried by a servant, when they go to places where they do not expect to be treated with tobacco. The common people generally carry both pipes and tobacco with them when they go out. The pipe is put into a case, which is stuck in the girdle on the right side. The purses for holding tobacco are scarce a hand in length or breadth; they are provided with a flap, which is fastened with

an ivory hook. These purses are suspended at the girdle by a silken string, and a cornelian, or a piece of agate. They are generally made of a peculiar sort of silk, with interwoven flowers of gold and silver.

The sciences are very far from having arrived at the same height in Japan as in Europe. The history of the country is, notwithstanding, more authentic, perhaps, than that of any other country; and it is studied, without distinction, by all. Agriculture, which is considered as the art most necessary, and most conducive to the support and prosperity of the kingdom, is no where in the world brought to such perfection as here, where neither civil nor foreign war, nor emigration, diminishes population; and where a thought is never entertained, either of getting possession of other countries, or to import the useless, and often hurtful productions of foreign lands; but where the utmost care is taken that no turf lies uncultivated, and no produce of the earth unemployed. Astronomy is pursued and respected; but the natives are unable, without the aid of Chinese, and sometimes of Dutch almanacks, to form a true calendar, or calculate an eclipse of the sun or moon within minutes and seconds. Medicine has neither arrived, nor is it likely to arrive at any degree of perfection. Anatomy is totally unknown; the knowledge of diseases imperfect, intricate, and often fabulous. Botany, and the knowledge of medicines, constitute the whole of their skill. They use only simples; and these generally in diuretic and diaphoretic decoctions. They are unacquainted with compound medicines. Their physicians always, indeed, feel the pulse; but they are very tedious, not quitting for a quarter of an hour; besides, they examine first one, and then the other arm, as if the blood was not driven by the same heart to both pulses. Besides those diseases which they have in common with other countries, or peculiar to themselves, the venereal disease is very frequent, which they have only as yet understood how to alleviate by decoctions, thought to purify the blood. Salivation, which their physicians have heard mentioned by the Dutch surgeons, appears to them extremely formidable, both to conduct and to undergo; but they received, with gratitude and joy, the method of cure by *aqua mercurialis*, which I had the satisfaction first to instruct them in. Different interpreters used this method as early as the year 1775 or 1776, and perfectly restored, under my direction, many, both in Nogafaki and out of it. *Jurisprudence* is not an extensive study in Japan. No country has thinner law-books, or fewer judges. Explanations of the laws, and advocates, are things altogether unknown; but no where, perhaps, are the laws more certainly put in force, without respect to persons, without partiality or violence.

violence. They are very strict, and law-suits very short. The Japanese know little more of physics or chemistry, than what they have learned of late years of the Europeans.

Manufactures are much practised through the whole country. In some cases they are inferior, in others they are superior, to the best-wrought articles of European industry. They work very well in copper and iron. Their silks and cottons equal, and sometimes exceed, those wrought in India. Their varnished wood-ware, especially the old, exceed every thing of the kind which other countries have produced.

Agriculture is in the highest repute. Notwithstanding the wildness of the mountains, the soil, even of the mountains themselves, as well as the hills, is cultivated up to the very top. They need not there premiums and encouragement; since, in that country, the farmer is considered as the most useful citizen; nor is he oppressed by those numerous burdens which, in other countries, prevent, and at all times will prevent, the improvement of his art. He is subject to none of those various services which, in many countries of Europe, consume so much of his time and his labour. His whole obligation consists in the necessity of cultivating his land. If a farmer does not, every year, employ a certain part of his land, he loses it, and another, who is able, may take in. Thus he may employ his whole study and time in the care of his land, assisted in it by his wife and children. There are no meadows in the whole country, but the whole land is either ploughed or planted; and, no space being lost in extensive meadows, for the support of cattle, nor in large and useless plantations of tobacco, nor in rearing grain of secondary use, the whole country is covered with habitations and people, and is able to maintain, in plenty, its innumerable inhabitants. In no part is manure collected with greater industry; so that nothing, which can be employed for this purpose, is lost. The cattle are fed at home all the year, that every thing which falls from them may remain in the yard; and horses upon the road are followed by old men and children, for the sake of their dung; nay, even urine itself, which so seldom is used to fertilize the fields of Europe, is carefully collected in earthen pitchers, which are buried in the ground, not only in the villages, but here and there by the side of the high road. The manure, thus scrupulously collected, is used in a manner very different from that of any other country. The Japanese does not carry out his dunghill, either in winter or in summer, into his fallows, to be dried by a burning sun, and to lose strength by the evaporation of the volatile salt and oils, but he submits to the disagreeable task of mixing various sorts of dung, and the refuse of the kitchen, with urine and water, till it forms

an uniform thin paste, which he carries out in two large buckets to his field, and waters the plant, now grown to the height of a few inches, by means of a ladle, taking care that the moisture shall penetrate to the root. By this method of manuring, and by assiduous weeding, the fields are kept so perfectly free of weeds, that the most sharp-sighted will scarce be able to discover, in a journey of several days, a strange plant among the crops. The pains taken by the farmer, to till even the parched sides of the mountains, exceeds belief. Though the spot should not be above a yard square, he will raise a stone-wall in the declivity, fill it within with earth, and manure and sow rice, or plant some vegetable.

A thousand such beds adorn almost every hill, and give them an appearance which surprises the spectator. Rice is the principal grain. Buck-wheat, rye, barley, and wheat, are seldom used. The batata is the most abundant and agreeable root. Several sorts of beans and peas are planted in great quantities; as also mustard, from the seeds of which they express oil for lamps; its yellow flowers constitute the ornament of whole fields.

Their computation of time takes its rise from MIN-O, or 660 years before Christ. The year is divided according to the changes of the moon; so that some years consist of twelve, and others of thirteen months; and the beginning of the year falls out in February or March. They have no weeks consisting of seven days, or of six working days and a holiday; but the first and fifteenth day of the month serve for a holiday. On these days no work is done. On new-year's-day they go round to wish one another a new year, with their whole families, clad in white and blue chequered, their holiday dress; and they rest almost the whole of the first month. The day is divided only into twelve hours; and in this division they are directed the whole year by the rising and setting of the sun. They reckon six o'clock at the rising, and six likewise at the setting of the sun. Midday and midnight are always at nine. Time is not measured by clocks, or hour-glasses, but with burning matches, which are twisted together like ropes, and divided by knots. When the match is burnt to a knot, which indicates a certain portion of time elapsed, notice is given, during the day, by striking the bells of the temples; and in the night, by the watchmen striking two boards against one another. A child is always reckoned a year old at the end of the year of his birth, whether this happen at the beginning or the close. A few days after the beginning of the year, is performed the horrid ceremony of trampling on images representing the cross, and the Virgin Mary with her child. The images are of melted copper, and

are said to be scarce a foot in height. This ceremony is intended to impress every individual with hatred of the Christian doctrine, and the Portuguese, who attempted to introduce it there; and also to discover whether there is any remnant of it left among the Japanese. It is performed in the places where the Christians chiefly resided. In Nogafaki it lasts four days; then the images are conveyed to the circumjacent places, and afterwards are laid aside against the next year. Every person, except the Japanese governor and his attendants, even the smallest child, must be present; but it is not true, as some have pretended, that the Dutch are also obliged to trample on the image. Overseers are appointed in every place, which assemble the people in companies, in certain houses, call over the name of every one in his turn, and take care that every thing goes on properly. The children, not yet able to walk, have their feet placed upon it; older persons pass over it from one side of the room to the other.

[*To be concluded in our next.*]

MONTHLY CATALOGUE.

[*For APRIL, 1786.*]

P O E T R Y.

ART. 14. *Johnson's Laurel: or Contest of the Poets. A Poem.* 4to. 1s. Hooper. 1785. London.

OF all men the most adroit is he who eloquently exposes his own follies. We honour the petulant man who declaims against ill-humour; the covetous, when he exposes the folly of avarice; and above all the hackney scribbler, who ridicules such as are ever on the watch for temporary subjects. The manner in which our author characterises his poets is curious.

‘ Next Tickel came, whose elegiac flow
Melts every heart to pleasure and to woe.’

Pray, how came our author acquainted with Tickel's *elegiac flow*? Has he not unluckily mistaken the author of *Anticipation* and the friend of Addison for the same person? Next Coleman comes.

‘ He mounts on Pegasus and *fly* afar,
Like man when riding furious to the war.’

Coleman is however rejected.

‘ Apollo pleas'd, exclaim'd, ‘ You've gain'd a name,
And want no laurel to secure your fame.’

The same cogent reply recurs in bar to the claims of Mr. Sheridan:

‘ What! cries Apollo; and shall Brindley aim
To gain the wreath, who ne'er shall want a name?’

If we were to form our judgment from Johnson's Laurel, and some other rhyming productions which have lately passed under our examination, we should say, that an indispensable requisite in a good poet was to violate the most known rules of grammar in every page.

ART. 15. *Lubin, a Poem. Founded on a true Story.* 4to. 18. Debrett, 1785. London.

This is a very melancholy story indeed. A young shepherd tells his tale of love to a shepherdess with many strokes of the pathetic. For instance,

‘ His ruddy cheeks swell’d up to bear
The tender, sympathetic tear.’

Phillis is however deaf to his entreaties. Nor is he more successful in moving the general compassion.

‘ For those too old to dance regale
With oaten cakes and nut-brown ale.’

For a moment, however, he imagines himself cured.

‘ No more on Phillis fix’d his eye,
His heart’s divorc’d, unknit love’s tie.’

He travels. He comes home again; and his eye is struck with the sight of a funeral procession.

‘ With slow-pac’d steps the shepherds tread,
Exclaiming loud, our beauty’s dead.
Phillis I thought the only one.
Yes Lubin, but alas she’s gone!’

The consequences are fatal.

‘ Slow beating pulse, fast flowing heart,
The spirit trembling to depart.
All, all declare the moment nigh
That wafts him ‘yond th’ ethereal sky.’

The poem it seems was written at Brighthelmstone: and if we might venture a conjecture at its author, we should give it to the tender and celebrated taylor, who, as it appears by the advertisements in the papers, is a veteran brother of the quill.

ART. 16. *A Poem on the Happiness of America, addressed to the Citizens of the United States.* By David Humphreys, Esquire. 4to. 2s. Newbury.

Had this performance, which contains near 1200 lines, been in prose, it might have induced us to have gone through it; for the subject is not a bad one; but such is the misfortune of the age, that every man who can write in rhyme and make verses conceives himself a poet; whereas true poetry is a gift, and possesses a glow of imagination which the poetsasters of the present time have not an idea of.

After this censure, it would be unpardonable not to give the reader a specimen of ‘Squire Humphreys’ poetical abilities. The following then is part of General Washington’s farewell, on quitting the army.

‘ Farewell to public life, to public care,
Now I with peace to happier scenes repair.
And, oh, my country, may’st thou ne’er forget
Thy bands victorious, and thy honest debt!

If aught which proves thy rights to me are dear,
 Gives me a claim to speak—thy sons to hear—
 On them I call—Compatriots dear and brave,
 These warning truths deep in your bosoms grave,
 To guard your sacred rights—be just! be wise!
 There all your bliss; there all your glory lies.'

P O L I T I C A L.

ART. 17. *A Political Sermon; preached before a Right Honorable House on the first Day of the present Meeting of Parliament. By the reverend Shade of Patriotism and Public Virtue.* 4to. 1s. Hookham. London, 1786.

It is very remarkable that men of infinite dullness should so often attempt to distinguish themselves by *jeux d'esprits*, and to illustrate truth, not in the sober paths of plain reason, best suited to the slowness of their capacities, but by the playful fallies of imagination. If there be a subject which, more than any other, requires genuine wit and humour, it is that of making religious indifference and scepticism, which is the aim of this sermon, an object of ridicule. We shall only add, that our author does not inherit the talents of *Sawist*.

M I S C E L L A N E O U S.

ART. 18. *Letters from Mons. Racine, the elder, to his Son M. Racine, the younger, when a Youth, &c.* Stockdale, 1785.

These letters breathe a spirit of parental tenderness and piety, and tend to improve the heart by touching it nearly. They are calculated for the perusal of children, and as such we are not to expect them to display genius or originality. There are a few particulars in them relative to the death of M. Racine, the elder, not generally known.

ART. 19. *Bibliotheca Universalis Selecta. A Catalogue of Books, ancient and modern, in various Languages and Faculties, and upon almost every Branch of Science and Polite Literature; including an extensive Collection of Classical, Critical, and Philological Learning; collected, for the most Part, in Germany and the Netherlands: Methodically digested, with a View to render it useful to Students, Collectors, and Librarians: To which is added, an Index of Authors, Interpreters, and Editors. Which will be sold by Auction, by Samuel Paterson, at his Great Room, in King-Street, Covent-Garden, London, on Monday, May 8, 1786, and the Thirty-five following Days.* 8vo. 5s. 6d. bound and lettered. Sold by the Author.

A catalogue of the kind with that before us has been long wanted. But few men are in possession of abilities equal to such a task; and still fewer of the patience necessary for completing it. Mr. Paterson's love of literature, and his opinion of the utility of the plan, has induced him to undertake this drudgery, and to execute it; and we think successfully; and the present work will be of important use to the diligent student and curious inquirer. The proper arrangement of letters is now before them; and, to render the present catalogue

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more useful to students, collectors, and librarians, is subjoined an index of authors, interpreters, and editors. We could have wished that the author's labours, in this way, had met with better encouragement, than, we are informed by his sensible preface, they have done.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

For APRIL, 1786.

OPPOSITION AND ADMINISTRATION.

IT is remarked by strangers as well as natives, that, for more than a year past, a profound silence with regard to the affairs of government, and a cool acquiescence in the measures of the ministry, except in one instance (the shop-tax) has prevailed in England. What is commonly called politics, unless personal satire be blended with speculation, has become an indifferent subject both in conversation and in reading. Periodical pamphlets, the common vehicles of faction, are circulated with difficulty, and read with negligence; many of the most zealous tribunes of the people have submitted the *fasts* to the *scripture*; the city of London, formerly the centre and the soul of opposition, warmly supports the court; even the coffee-houses, once the receptacles of malecontents or the shops of sedition, are only frequented by men of pleasure, who prefer the joys of the table and convivial hilarity, to eager and warm disputations concerning ministerialists and the opposition.

Such political tameness, acquiescence, or stupor, is the more extraordinary, when we consider the warm and zealous temper of the English nation, and review the expressions of it in the former periods of our history. Ever since the ministry of Sir Robert Walpole, some short intervals excepted, the tide of popularity has run against the court. The press, the theatre, and even the pulpit, breathed the language of disloyalty; the wit, genius, and knowledge of the nation were directed against the ministry; and writings on the side of liberty or faction were read with avidity, and procured applause to authors who never could have expected fame on any other subject.

Perhaps some events have happened of late years which may serve to account for this phenomenon. The two political parties which formerly divided Great Britain, and attached all the inhabitants to one side or another, are now completely dissolved; The effect of their struggle and collision (though ambition was the object of both) has been the establishment of our excellent and happy constitution.

From

From natural as well as accidental causes, these parties continued after that fortunate event, though not with their former regular and systematic spirit; they have now entirely ceased to operate, and whig and tory are become merely nominal distinctions. "While party-distinctions of whig and tory," said the Hon. Mr. Greenville, "high church and low church subsisted, the nation was indeed divided, but each side held an opinion for which they would have hazarded every thing; for both acted from principle: If there were some who sought to alter the constitution, there were others who would have shed their blood to preserve it from violation: if divine hereditary right had its partisans, there were multitudes to stand up for the superior sanctity of a title founded on an act of parliament, and the consent of a free people. But now all public principles, as well as the party names by which they were distinguished, are destroyed." In the British government at present we have not parties, but factions; principle has been sacrificed to personal attachment; and inviolate fidelity to a particular combination, substituted as the test of a fair public character.

A bond of political or moral union, though reared on slender foundations, is respectable, and may be useful: it directs the current of passions and pursuits to a certain point: And, by preserving an uniformity of conduct, the leaders of a nation may draw the multitude along with them. But the late American war, and the changes which have followed it, have broke this charm, and laid open the secret of statesmen and politicians to the public eye. The frequent defections from party to party, merely for the sake of interest; the coalitions of the fiercest foes to divide the spoils, and plunder the commonwealth; the public avowal of some men, seconded by the correspondent practice of others, "that they would bear a part in any administration;" have led the people to believe that the honours and emoluments of office were the object of all parties, and lessened or destroyed their wonted zeal in public affairs. The victory too acquired by the monarchical branch of the constitution, by the dissolution of the last, and the election of the present parliament; the growing prosperity of the nation ever since the peace; the popularity of a minister, who, though not very vigorous or efficient in his measures, is well informed in his plans, and tractable in his conduct; and, above all, the rise of the *stocks*, that great barometer of the nation; have produced such a profound internal calm, that England is at present more free from political murmurings and machinations than the despotic kingdom of France.

Nothing, however, can be permanent in this country. *Variunt et mutabile semper Anglia.* Though in some periods dead to their glory, the English have been always alive to their interest. Notwithstanding the advantages which English manufacturers and traders at present enjoy over foreign nations, by their being in possession of greater capitals, by the minute divisions of labour, and from their being accustomed to habits of industry; it is evident that a national debt of 280 millions must operate in the long run, must be felt through every vein of the state, and preponderate over all these advantages. If Mr. Pitt wishes, therefore, to erect a monument to his memory,

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more durable and permanent than brass or marble, let him quiet the apprehensions of all the intelligent and provident inhabitants of the kingdom, and give a fresh circulation to industry, by making it the object of his ministry to diminish the public debts. Such a magnificent and beneficial undertaking is more suited to a youthful mind than to a veteran in politics; and its extreme difficulty will only render it a more desirable object to that true ambition which is connected with public spirit. The experience of former times is sufficient to convince us, that, from the indolence, interestlessness, and improvidence of statesmen, who seldom act but from the pressure of the moment, such a consummation, though devoutly to be wished for, unless some extraordinary power be exerted, will be forwarded by a reluctant hand, and advance by slow degrees.

PUBLIC DEBT.

Since the period that we had first recourse to the pernicious expedient of perpetual funding, the reduction of the public debt in times of peace has never borne any proportion to its accumulation in times of war. On the last day of December, 1697, the debts of great Britain amounted to twenty-one millions and somewhat more than a half. In four years, five millions of it was paid off; a greater reduction than has ever since been brought about in so short a period of time.

The war which began in 1702 was concluded by the treaty of Utrecht; and on the 31st of December, 1714, the public debts amounted to fifty-three millions and nearly 700,000 pounds. By the subscription into the South Sea fund, they increased two millions more. The reduction of that debt began in 1723; and, during a profound peace of seventeen years, the whole sum paid off was only eight millions.

When the Spanish war which began in 1739, and the French war, which soon followed, were concluded by the treaty of Aix la Chapelle, in 1748, the public debts amounted to seventy-eight millions. The nation enjoyed seven years peace; but, even under the prudent and patriotic administration of Mr. Pelham, less than six millions was paid off.

In 1764, after the conclusion of the former war, the public debt amounted to one hundred and thirty-nine millions and a half. On the 5th of January, 1775, the public debt amounted to one hundred and twenty-nine millions; so that the whole debt paid off, during a profound peace of eleven years, amounted to ten millions.

Our intention in this sketch has been to give the reader an idea of the amazing disproportion between the debts contracted in war, and the sums paid off in the times of peace. Much less than a million a year, *communibus annis*, is all that has been discharged of the national debt, in the most prosperous and peaceable times. From experiments in *politics* we reason with a degree of certainty, as well as from experiments in *physics*, that, if nothing extraordinary or preternatural intervenes, the future will correspond to the past.

The surplus of the revenues of the present year has not corresponded to the expectations of the nation. But allowing the prosperity of the country to continue, and the calculation of the mi-

nister to be just; allowing the annual surplus of a million of the public revenue over the public expenditure; what are we to expect from a plan which requires twenty-eight years to bring it to such maturity as considerably to diminish the national debt? This nation never has enjoyed, and, from our natural and unavoidable rivalry with France, never can enjoy, twenty-eight years of peace.

To talk of a fund *sacred*, *unalienable*, and *solely* to be devoted to this purpose, is to speak the language of inexperience. Mr. Pitt is not immortal as a man, much less as a minister. One parliament can undo what another parliament has done. A new ministry will be proud as well as happy to overturn the fine spun schemes and projects of their predecessors; and, in the event of a war, the hand of administration will immediately lay hold of this *sacred* and *unalienable* fund, to carry on the operations of government. The people will consent with pleasure to be lightened of a present load; the additional expenses will be raised by the old practice of funding, and new burdens be laid upon the shoulders of posterity.

IMPEACHMENT OF GOVERNOR HASTINGS.

From the indefatigable assiduity with which the charges against Mr. Hastings have been published in the course of this month, the general attention is obviously engrossed by our affairs in India. And these are become of too much consequence in the aggregate of our national credit and resources; too interesting, from the prodigious patronage they involve; and too seriously connected with the characters and fortunes of a large and respectable body of individuals; not to make an impression in proportion as they are known. But, though we allow to Mr. Burke the merit of commanding the public attention to a vast body of facts, which might otherwise have escaped observation; the colouring they necessarily assume, from the purpose for which they are stated; the forcible and specious manner in which they are put, by means of a superior elocution; and a variety of alleviating circumstances, which could not be coupled with direct unqualified accusations; are circumstances which our readers ought not to omit, in deciding so important a question.

Far from wishing, in any degree, to anticipate that defence which Mr. Hastings will certainly produce, in whatever stage of the business it is most proper, we are anxious, only from an impartial regard to the credit of candid inquiry and public justice, that no violent opinions should be prematurely entertained on either side; that charges thus serious and important should not be admitted without the clearest evidence; and that, for want of due consideration, the mere appearance may not be substituted for the reality of guilt.

Malice preposse, in law, in equity, and in common sense, invalidates the most plausible accusations. Many, who are altogether neuter in the issue, concur with others in opinion, that pique is not the least active principle in this impeachment. The circumstances are numerous, and of great variety, which have rendered the administration of Governor Hastings a subject of much altercation. It might be deemed rash to affirm that all the imputations, with which his political conduct in that situation of high trust and responsibility is loaded, have no other foundation than personal animosity; but that

no feelings of this kind have been indulged, or intermingled themselves with the statement which has been made, few, even of Mr. Burke's friends, will positively alledge. Supposing the whole affair to originate in the immaculate source of modern patriotism; the passionate language in which it was frequently menaced, and the many violent unqualified attacks made on Mr. Hastings, where it was not in his power to reply, exasperated his adherents, and tempted them to defend him in such a torrent of invective as must have put a much greater *stoic* than Mr. Burke out of temper. Provoked or galled by his adversaries, he solemnly pledged himself to the House of Commons, to the nation, and even to God, that he would impeach Mr. Hastings. Thus circumstanced, a man of much stronger nerves and with sensibilities less irritable might have been precipitated into measures, which, on cool, deliberate, and unbiassed reflection, he would himself have been the first to condemn.

* The decision of this point is rendered peculiarly delicate by the different manner in which it seems to affect the two parties, who at present divide the nation. Such is the bias which mislead the minds of most men, so strangely are they warped by interest, influence or attachment of one kind or other, that all questions, adopted with violence or urged with obstinacy by either, come before the public in a very questionable shape. It is at least not difficult to penetrate the views of opposition in the impeachment of Mr. Hastings. They owe such disappointment to the present ministry and parliament as will not soon be forgiven. An idea has been industriously propagated, that the riches of India have deluged and corrupted the British senate, and that the present majority in the House of Commons owes a considerable portion of its strength to the creatures of the Company, or the slaves of Mr. Hastings. Presuming, therefore, that the politics of government are interested in the protection of Mr. Hastings, the stigma of conniving with such enormities as are in charge against him is eagerly expected by the party.

Much, undoubtedly, depends on the evidence by which these charges are supported. Allowances, however, ought to be made for that artful colouring with which many of the facts are certainly detailed. Strong language, bold assertions, specious surmise, sophistical reasoning, and even plausible inferences, or the most ingenious constructions, are altogether distinct from plain, direct and unequivocal proof. There is hardly any thing charged, which has not already undergone an open and minute discussion. The papers in reference are, in many instances, as equivocal as voluminous: And the matters at issue are at least as strongly denied by one party as they are affirmed by the other. Most people have even made up their minds on the cases of Cheit Sing, Shaw Allum, the royal family and country of Oude, the Rana of Ghod, the Rohilla and Marratta war, which are by far the blackest and most formidable in the catalogue.

But this is not all. Though the charges were substantiated beyond the possibility of cavil, how are they to be applied or brought home to Mr. Hastings? Was he not empowered with the sole right of pronouncing on the state of affairs thus submitted to his management; and accommodating his measures according to the result of that judgment, whatever it was, whether properly or improperly formed? And may not many of the outrages, which he is said to have perpetrated,

trated, be defended on this general principle, that the diseases of the body politic, as well as of the natural body, often make it necessary to sacrifice a part for the whole. However the validity of the charges should be determined, it will still be competent to inquire into the extent of that responsibility under which the late governor-general acted; how far the individuals employed in the execution of his measures may be deemed answerable for their own misconduct; and what are the specific nature of all those various contingencies, which, in an administration so singularly extensive and complicated as that of India, are inevitable.

Thus, in forming an opinion of the nature, necessity and consequences of that solemn impeachment which is now in process before the British parliament, the public would do well to consider maturely, the temper in which it has originated, the political effect it is intended to produce, the truth of the articles committed, and their relevancy to constitute a criminal accusation.

THE UNITED PROVINCES.

Some events in history are instructing, and some extremely diverting. Towards the close of the last century, when the *Grand Monarque* stretched forth a bold arm to conquer the Dutch, and subvert their republic, they formed the magnanimous resolution to abandon Holland, and explore an asylum for liberty in their settlements in India. Who could have predicted that, in little more than half a century, they would court the alliance of the French king; submit their freedom to a tyrant; and kiss the hand that is raised to crush the vitals of their constitution? The monarch of France was looked upon by their grandfathers, and even by their fathers, as *the beast with the seven heads and the ten horns*, foretold in the Revelations; and the children fall down and worship him! The magistrates of Holland burning a portrait of King William, and inviting a company of French comedians to their city, reminds us of a favourite idea of Bishop Butler's, that nations, like individuals, are subject to fits of frenzy and lunacy; and of the old observation, "*Quos Deus vult perdere prius dementat.*" A restless and intriguing nation, by insinuating their sentiments and introducing their manners among the Dutch, are preparing the way for their subjection; while the infatuated people accelerate their own destruction, and, like a bird charmed, fall spontaneously into the mouth of the serpent. Nothing can be more truly ludicrous than the new metamorphosis that will take place; *my nheer* transformed into *monfieur*; a Dutch *frow* into a French *madame*; *Nic Frog* and *Lewis Baboon* walking hand-in-hand, and *smelling* at the same nosegay, like the two kings of Brentford! *Bæotia* and *Batavia*, the Thebans and the Dutch, bear a near resemblance to one another. The former were the dullest, the stupidest, and the most interested people of antiquity; as the latter are in modern times. Thebes gave birth to Pelopidas and Epaminondas; Holland produced the De Witt. *Bæotia* could boast of a Pindar; *Batavia* of an Erasmus and a Grotius. In some things, however, the parallel fails. The former resisted the progress of the king of Macedon with as much zeal as the latter discovered in forwarding the progress of the French tyrant. It must be mentioned, too, to the honour of the

Thebans, that, satisfied with their own *gross, substantial, and comfortable* vices, they never imitated the levity of the Athenians, nor introduced among them the buffooneries of Aristophanes.

SCOTLAND.

The great object of Scottish patriots for forty years past, next to serving themselves and their *friends*, has been to monopolize the privilege of shooting partridges and moor-fowl, and to give liberty to the highlanders to expose their bare posteriors to the north wind. But, as nearly the half of the Scotch members of parliament are at present on the side of opposition, those who are in power will be under the necessity of doing beneficial and popular actions, in order to preserve their influence and character in the country. The augmentation of the salaries of the judges in the Court of Session, while their numbers are preserved, will add to the dignity of the bench, and give satisfaction to the nation. Government will find it necessary to give every possible encouragement to the fisheries, as being the best nursery for seamen. Since improvements first began in Scotland, which was about the year 1745, they have been carried on with rapidity. In point of elegance and taste, Edinburgh is likely soon to become the second city in the British dominions.

CHURCH OF SCOTLAND.

The final blow was given to the long and violent opposition to the law of patronage, in the last general assembly. The rejection of the overture for consulting the landed interest on this question, by a decided majority, has put an end to ecclesiastical controversy, and restored peace to the church. This great victory of sense over nonsense, of reason and order over fanaticism and licentiousness, has been obtained partly by the progress of knowledge and literature among the people, but chiefly by the heroic efforts of the *moderate party*, who from a principle of real patriotism and philanthropy, unknown to any order of priests since the creation of the world, have fought the battles of their country, and supported the cause of rational and liberal religion, against the pernicious and inveterate prejudices of the people, and at the expense of their own reputation, popularity, and interest. The opposite parties are now approximating; the *odium theologicum* will wear away, and peace and cordiality be universally established. Delivered from the *evil spirit* of theological faction, the ministers of the apostolically *pure* and *poor* church of Scotland will display the *servidum ingenium* of their country in calmer and more elegant occupations, and devote their time and talents to edify their flocks, to cultivate literature, and to kiss their wives. From the *bush* ceasing to *burn*,* the tree of knowledge may arise and enrich the world with its fruits.

* The burning bush is the ensign armorial of the church of Scotland.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For M A Y, 1786.

ART. I. *The History of Wales, in nine Books: with an Appendix. By the Reverend William Warrington, Chaplain to the Right Honourable the Earl of Beſborough.* 11. 1s. boards. 4to. Johnson, 1786. London.

THE spirit of historical composition, which so generally prevails in the present age throughout Europe, but especially in our island, has produced, and still continues to produce, many histories, which scarcely aim at novelty of information, and whose only object it is either to excel other compositions in fine writing, to defend some controverted opinion, or to give a colouring to the transactions and events which form the body of our history, agreeable to the maxims and partial views of those men, who, for the time, preside at the helm of government. And, as it is the nature of princes and men in power to grasp all authority in their own hands, the greater part of our most celebrated historians give an air and aspect to their works inimical to civil liberty and the rights of human nature.

These strictures are not applicable to the history before us. The subject which the author has chosen stood in need of illustration; he has brought forward many facts, either not at all, or but little known: Known facts in his hands assume a new form by a judicious and important arrangement: and it is not his object to flatter the great, but to record and do justice to the long and gallant resistance of Wales, against the invasions of a nation superior to itself in resources, in policy, and the art of war. These glorious efforts, this long lingering spirit of liberty forms the principal bond of connection by which the great variety

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riety of matter, which the history under consideration embraces, are brought into one point of view. This is the uniting principle of the separated facts which it records: And although many of these facts can only interest the people, and in some instances the descendants of the families to which they relate, our author has intermixed with them many scenes which give relief to the reader, and carry him at least with patience through long and rugged paths.

We shall lay before our readers the motives and views of our author, in the publication before us, as delineated by himself.

‘It is therefore a just occasion of regret, as well as of surprise, that the history of Wales is no where to be found, to this day, but in the chronicle of the monk Carodoc of Llancarvan; in which nothing further is given, than a simple detail of facts. In this interesting field of history, no attempt has yet been made to investigate the motives of policy, to trace back effects to their causes, to delineate with just discrimination personal or national characters, and to digest the materials of the narration into that perspicuous order which is essential to the utility of historical writing.

‘This deficiency the author has attempted to supply, in the work now offered to the world. The design will be allowed to be laudable; with what success it has been executed, it remains for the public to determine. If he has opened no new sources of information, he has been careful to examine the old; and has not servilely transcribed, or implicitly followed the modern historians. What he has done neither precludes, nor is intended to preclude, the future labours of other writers who are deeply read in the Welsh language and manuscripts. The field is still open to a more able historian, and to the profound researches of the learned antiquary.’

Mr. WARRINGTON has dedicated his work to the Duke of Devonshire, in a manner consistent with propriety, with modesty and with truth. He has prefixed to his narrative some necessary directions to the reader who is a stranger to the Welsh language; shewing the right pronunciation of all the letters that differ from the English orthography, and this work is divided into nine books:

His first book contains a review of the British history before the retreat of the Romans out of Britain. This review is judicious; but contains nothing that is not generally known to men of letters.

In the second and third books we have a review of the British history from the final retreat of the Romans to that period when the ancient Britons were driven into Wales, Cornwall, and Armorica; and an account of the wars between the Saxons and Welsh to the death of ROBERIC, on whom it seems the admiration of his people bestowed the title of GREAT in 877.

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This is that period which Mr. Hume says "abounds in names, but is extremely barren of events; or that the events are related so much without circumstances and causes, that the most profound or most eloquent writer must despair of rendering them either instructive or entertaining to the reader. Even the great learning and vigorous imagination of Milton sunk under the weight; and this author scruples not to declare, that the skirmishes of kites or crows were as much deserving a particular narrative as the confused transactions and battles of the Saxon Heptarchy." Mr. Hume, by exciting the hopes of a pleasing prospect, after he has conducted his reader through the bleak mountains that intervene, and the masterly powers of his own genius, traverses the Heptarchy without throwing his reader into any deep languor. Mr. Warrington, without the transcendent abilities of Mr. Hume, without so wide a field, and so fair a prospect, has contrived to render this barren period, barren certainly of great and splendid events, not a little interesting, by means directly opposite to those employed by the great English historian. He dwells upon the principal facts and characters, such as they are. By minute inquiry into particulars, not known, or much noticed by other historians, he bestows an interest on them, which, mentioned in a summary manner, they would not possess. Of this the following extract will serve as an example.

• Induced by the flattering description which Hengist had given of Britain, a large body of Saxons came over; and among these was the daughter of that prince, the beautiful Rowenna. The arrival of these troops was seen with a jealous eye by many of the Britons, who were justly alarmed at the consequences of introducing into the country so great a number of foreigners. But Vortigern, the presiding demon in the fate of Britain, whose secret machinations, it is probable, introduced this reinforcement, either despised the remonstrance of his subjects, or had the address to silence their fears; and to persuade them of the necessity of such a measure, on the plausible pretext that the first body of Saxons from their late losses would be insufficient to protect them from their enemies.

• The intercourse subsisting between Hengist and the British king had given him the opportunity of observing the constitutional character of that monarch; and on this basis he hoped to form an alliance that should serve as a cement to their common interests, and give solidity to his own future designs. Having frequently acknowledged his obligations to Vortigern, he requested the honour of his company to a feast, at the castle he had lately erected, that by every entertainment in his power he might express his respect and gratitude. Vortigern accepted the invitation to a *supper*, and the carousal was highly magnificent. In the height of their festivity, when the wine had circulated,

and the mind was open to no other impression than pleasure, the fair Rowenna appeared in the hall, magnificently dressed, holding a gold cup in her hand which was full of wine; and, having gracefully presented herself upon one knee before the king, thus addressed him in her own language. "*Waes heal blasford Cyning*, or, Be of health lord king." Agreeably surprised with the sudden appearance of a beautiful lady kneeling before him, the king demanded of his chamberlain, who was the interpreter, the nature of her suit. He was informed that the princess Rowenna accosted him after the manner of her country, where it was usual at carousals for any one who shall drink to another to cry *wasbeil*; the person to whom he thus speaks shall answer, *drynk-beil*; then he who first cried *wasbeil* drinks, and presents him with the cup. While the interpreter was explaining to Vortigern the nature of this gothic festivity, that prince smiled upon Rowenna, and said to her in the Saxon language "*drynk beil*," or *drink the health*; upon this the princess drank a little out of the cup, and presented it gracefully to the king, who then, agreeably to the custom, gave her a salute. She immediately retired, with the profoundest respect, out of the king's presence. The uncommon beauty of the princess, the gracefulness of her manners, and the touching singularity of the action, impressed on him when he was heated with wine, entirely fascinated the soul of Vortigern, and left no traces of any other sentiments in his mind than those love and desire. To increase still more this amorous frenzy, many impediments were artfully thrown by Hengist in the way of his passion. But the infatuated monarch, inflamed with desire, disregarded every obstacle which the dictates of prudence, religion, and honour, had opposed to his wishes. He immediately removed the chief impediment, by divorcing his wife, who had born him three sons; and having married the Saxon princess, he invested Hengist with the sovereignty of Kent, violently wresting that territory from its original proprietor; he likewise put him in possession of the three counties of Essex, Suffolk, and Middlesex.

Mr. Warrington, after a recital, which he modestly calls tedious, of inroads and battles, opens to the view of his readers the modes of life and private manners of the Welsh. In this detail the author has given little more than a simple transcript of Giraldus, a learned monk, who lived in the reign of Henry the second, and was a native of South Wales; being of opinion that such delineations, by the pencil of a cotemporary, would appear more pleasing in their original colours and native simplicity.

'The Welsh (according to Giraldus Cambrensis, who was himself a native of the country, and wrote in a period when their native manners were pure and unadulterated by foreign intercourse) were a nation light and nimble, and more fierce than strong; from the lowest to the highest of the people they were devoted to arms, which the plowman

as well as the courtier was prepared to seize on the first summons. Their chief employment in works of husbandry was, that for oats they opened the soil, once only in March and April; and for wheat or rye they turned it up twice in the summer, and a third time in winter, about the season of thrashing.

The chief sustenance of this people, in respect of their food, was cattle and oats, besides milk, cheese, and butter; though they usually eat more plentifully of flesh meat than of bread.

As they were not engaged in the occupations of traffic, either by sea or land, their time was entirely employed in military affairs. They were so anxious for the preservation of their country and its liberties, that they esteemed it delightful not only to fight for them, but even to sacrifice their lives: and, agreeably to this spirit, they entertained an idea, that it was a disgrace to die in their beds, but an honour to fall in the field. Such was their eager courage, that, although unarmed, they often dared to engage with men entirely covered with armour; and in such engagements, by their activity and valour, they usually came off conquerors. That their activity might not be impeded by any unnecessary incumbrance, they made use of light armour; such as smaller coats of mail, shields, and sometimes of iron greaves; their offensive weapons were arrows and long spears. Their bows were usually made of slight twigs joined or twisted together, and, though rude in their form, they discharged an arrow with great force. The people of North Wales were remarkable for spears, so long and well pointed, that they could pierce through an iron coat of mail; the men of South Wales were accounted the most expert archers. The chieftains, when they went to war, were mounted on swift horses, bred in the country; the lower sorts of people, on account of the marshes, as well as the inequalities of the ground, marched on foot to battle; though, whenever the occasion or the place rendered it necessary for the purposes either of fighting or flying, the horsemen themselves dismounted and served on foot.

The Welsh either went with their feet entirely bare, or they used boots of raw leather, instead of shoes, sewed together with raw skin.

In the time of peace, the young men accustomed themselves to penetrate the woods and thickets, and to run over the tops of mountains; and, by continuing this exercise through the day and night, they prepared themselves for the fatigues and employments of war.

These people were not given to excess either in eating or drinking. They had no set time appointed for their meals, nor any expensive richness in their clothes. Their whole attention was occupied in the splendid appearance of their horses and arms, in the defence of their country, and in the care of their plunder. Accustomed to fast from morning to night, their minds were wholly employed on business; they gave up the day entirely to prudent deliberations, and in the evening they partook of a sober supper. But if, at any time, it happened, that they were not able to procure any, or only a very sparing repast, they patiently waited till the next morning; and in this situation, pre-

vented neither by hunger nor cold, they were eager to take advantage of dark and stormy nights for hostile invasions.

There was not a beggar to be seen among these people, for the tables of all were common to all; and with them bounty, and particularly hospitable entertainment, were in higher estimation than any of the other virtues. Hospitality, indeed, was so much the habit of this nation, by a mutual return of such civilities, that it was neither offered to, nor requested by travellers. As soon as they entered any house, they immediately delivered their arms into the custody of some person; then if they suffered their feet to be washed by those, who for that purpose directly offered them water, they were considered as lodgers for the night. The refusal of this offered civility intimated their desire of a morning's refreshment only. The offer of water for the purpose of washing the feet was considered as an invitation to accept of hospitable entertainment. The young men usually marched in parties, or in tribes, a leader being appointed to each; and as they were devoted to arms, or given up to leisure, and were courageous in the defence of their country, they were permitted to enter the house of any person with the same security as their own. The strangers, who arrived in the morning, were entertained until evening with the conversation of young women, and with the music of the harp; for in this country almost every house was provided with both. Hence we may reasonably conclude, that the people were not much inclined to jealousy; such an influence had the powers of music on their minds, that in every family, or in every tribe, they esteemed skill in playing on the harp beyond any kind of learning.

In the evening, when the visitors were all come, an entertainment was provided according to the number and dignity of the persons, and the wealth of the house; on which occasion the cook was not fatigued with dressing many dishes, nor such as were high seasoned, as stimulatives to gluttony; nor was the house set off with tables, napkins, or towels; for in all these things they studied nature more than shew. The guests were placed by threes at supper, and the dishes at the same time were put on rushes, in large and ample platters made of clean grass, with thin and broad cakes of bread, baked every day. At the same time that the whole family, with a kind of emulation in their civilities, were in waiting, the master and mistress in particular were always standing, very attentively overlooking the whole. At length, when the hour of sleep approached, they all lay down in common on the public bed, ranged lengthwise along the sides of the room; a few rushes being strowed on the floor, and covered only with a coarse hard cloth, the produce of the country. The same garb that the people were used to wear in the day served them also in the night; and this consisted of a thin mantle, and a garment or shirt worn next to the skin. The fire was kept burning at their feet throughout the night, as well as in the day.

The women of this nation, as well as the men, had their hair cut round at the ears and eyes. The women also, as a head dress, wore a large white robe, folding round, and rising by degrees into a graceful tuft or crown. Both the men and the women were exceedingly attentive

tive to the preservation of their teeth ; by constantly rubbing them with green hazel (probably the leaves, or bark) and cleaning them with a woollen cloth, they kept their teeth as white as ivory ; and to preserve them still more, they abstained from every kind of hot food. The men were accustomed to shave the whole beard, leaving only a whisker on the upper lip ; they likewise cut short or shaved the hair of their heads, that it might be no impediment to their activity in passing through the thick woods and forests that covered their country.

The Welsh were a people of an acute and subtle genius ; and to whatever studies they applied their minds, enjoying so rich a vein of natural endowments, they excelled in wit and ingenuity any other of the western nations. In civil causes and actions, they exerted all the powers of rhetoric, and, in the conduct of these, their talents for insinuation, invention, and refutation, were conspicuous. In rhythmical songs, and in extemporary effusions, they excelled to a great degree, both in respect to invention and elegance of stile ; and for these purposes poets or bards were appointed. But beyond all other rhetorical ornaments they preferred the use of alliteration, and that kind more especially which repeats the first letters or syllables of words. They made so much use of this ornament in every finished discourse, that they thought nothing elegantly spoken without it.

In private company, or in seasons of public festivity, they were very facetious in their conversation, to entertain the company and display their own wit. With this view, persons of lively parts, sometimes in mild and sometimes in biting terms, under the cover of a double meaning, by a peculiar turn of voice, or by the transposition of words, were continually uttering humorous or satirical expressions.

The lowest of the people, as well as the nobles, were indebted to nature for a certain boldness in speech, and an honest confidence in giving answers to great men on matters of business, or in the presence of princes.

There were among the Welsh, what were not to be found among other nations, certain persons whom they call *Awenydhion* (a word expressive of poetical raptures) who appear to have been solely under the influence of the imagination. These persons, when they were consulted about any thing doubtful, inflamed with a high degree of enthusiasm, were carried out of themselves, and seemed as if they were possessed by an invisible spirit. Yet they did not immediately declare a solution of the difficulty required, but by the power of wild and inconsistent circumlocution, in which they abounded, any person who diligently observed the answer would at length, by some turn or digression in the speech, receive an explanation of what he sought. From this state of ecstasy they were at last roused, as from a deep sleep ; and were compelled, as it were, by the violence of others to return to themselves. Two things were peculiar to these persons ; that after the answer was given they did not come to themselves unless recalled by force from this apparent species of madness ; and when they recovered their reason they did not, it is said, recollect any of those things which in their ecstasy they had uttered. And if it happened that they were again consulted about the same or any other thing, they would speak, it is true,

true, but would express themselves in other and far different words. This property was bestowed upon them, as they fancied, in their sleep; at which time it appeared to some of them as if new milk or honey was poured into their mouths; to others as if a written scroll had been put into their mouths; and on their awaking they publicly professed that they have been endowed with these extraordinary gifts. This imaginary spirit of divination has been in much use in the highlands of Scotland, and there known under the expressive term of second sight.

Many other particulars respecting the customs and manners of the Welsh, borrowed by our author from Giraldus, are equally entertaining. But whether this CAMBRIAN GIRALDUS has not varnished the failings and imperfections of his countrymen, as well as set off in the most favourable point of view their good qualities, may be reasonably questioned. Nay it may be also questioned, whether the native, if he be a constant and usual inhabitant of any country, is the best qualified to observe or discern the character of his countrymen. In order to paint and properly distinguish these, a very general knowledge of other nations is necessary. Such a knowledge Giraldus probably possessed in as high a degree as any of his contemporaries; yet it would appear that it was very imperfect. It would require a general knowledge of nations and of human nature, equal to what BARCLAY has displayed in his *ICON ANIMORUM*, to exhibit a just picture of any national character:—And here, by the way, we may regret that there has never yet been published any book of *GEOGRAPHY* in which the characters, and physical and moral circumstances of the different nations have been delineated with the views and accurate distinction of philosophy. The characters of nations, stamped on them at remote periods, have been retained in our very newest geographical treatises, amidst the constant and multiplied changes that variegate the face of the world. No BARCLAY has arisen to paint living manners of the nations that now grow into importance, or sink into old age, or tremble, as it were, on the pivot that suspends the rising or falling scales of kingdoms and empires.

Although we may allow to our author that the delineations of Giraldus are pleasing in their native simplicity, yet it appears to us that they are neither wholly just nor perfect: and this judgment we support by a proof with which our author, we presume, will not be dissatisfied. Mr. Warrington himself has noticed the levity, simplicity, credulity, and irascibility of the Welsh nation. And, from the instances he has recorded of these, he might have affirmed with truth, that their levity bordered on insanity, their simplicity on idiotism, their credulity on

on that of children, and their irascibility on the brutal animosity and rage of inferior animals. Our historian, who, though not a Welshman by birth, is more than half one by inclination and affection to his subject, forbears to express himself in such strong terms; or perhaps he did not draw the conclusion, in his own mind, which his premises would have fully justified. Our limits do not permit us to illustrate by many instances, which we might easily do, the extreme folly and levity of the ancient Britons. We shall therefore confine ourselves to a few.

The folly and crimes of Vortigern, who had waded to the Cambrian throne through blood, and endangered its security by a timid, a treacherous and adulterous connection with the Saxon chief, Hengist, rendered himself an object of universal detestation and horror, in consequence of which he was deposed from the throne by a general assembly of the states, and the crown was given to his eldest son *Vortimer*, a youth endowed with every heroic and princely quality and virtue. This young prince, who had redeemed by his gallantry and good conduct the interest and honour of the British nation, is murdered at the instigation of his step-mother Rowenna, the Saxon queen of the deposed Vortigern. An assembly is called, in consequence of this event; and, by the suffrages of the Welsh chiefs, Vortigern was re-elected to the sovereign dignity;—Vortigern, who, a few years before, had been solemnly deposed from the throne, as a traitor to his country.

HENGIST, who had been driven back into Germany by Vortimer, but who was a confidential friend, and acted in concert with Vortigern, embarked with four thousand Saxons under his command.

‘ When the Saxons approached the British coast, they found that the inhabitants, under the command of Vortigern, seemed fully determined to oppose their landing. Intelligence of this being privately sent by Rowenna to her father, the Saxon chief had recourse to an expedient suggested by his wily and fertile imagination, as well as from a knowledge of the people with whom he had to act. In this artifice the weakness or the treachery of Vortigern was employed. Hengist sent to assure that monarch, that his purpose in coming into Britain was not to offer any violence to the kingdom; but only to make a vigorous opposition against his son Vortimer, whom, he artfully pretended, he thought had been alive. It was likewise proposed by Hengist, that an interview should take place between them, and that each of the chiefs should meet at the place appointed, attended by the most eminent of his train; and, in order to banish every idea of hostile intention, it was artfully suggested by the Saxon, that both parties should appear without their arms. The proposal was agreed to by the king; the time of meeting was fixed for the May following; and the place appointed

pointed for the interview was probably at Stone-henge upon Salisbury plains.

‘ In the mean time, Hengist, having assembled his chieftains, laid open to them his design; that, under the colour of meeting the Britains for the purposes of peace, and to establish a lasting alliance, he intended to murder the chiefs who should attend Vortigern to the interview; that, by striking so decisive a blow, he might cut the sinews of future resistance. At the same time he gave orders, that his train who attended the meeting should carry knives concealed in their sleeves; that when the signal was given each of them should instantly stab the person who sat next to him; and he closed this infernal order by requiring them to “ behave like men, and to shew no mercy to any person but to the king.”

‘ Notwithstanding the many proofs the Saxons had given of their perfidy, the Britains, with a degree of credulity peculiar to themselves, fell into the snare, and came unwarned to the place appointed for the interview; where, by the contrivance of Hengist, they were placed with his train alternately at the tables, under the pretence of confidence, and of a friendly intercourse with each other. When the festivity was at the height, and probably in the unguarded moments of intoxication, Hengist gave the signal agreed on, *Hem couz seaxes, or take your seaxes.* At that instant every Saxon drew out his knife, and plunged it into the bosom of the person who sat next to him. Above three hundred of the British nobility, the most eminent for their talents in the council or in the field, perished in this bloody carousal. Vortigern was spared in the general carnage, though detained a prisoner by Hengist, probably with no other design than as a cover to a subsequent act of the British prince, which carries with it a strong appearance of baseness; for, in order to obtain his liberty, he made an assignment to the Saxon chief of the counties of Norfolk and Suffolk, and also confirmed him in the possession of his former territories.’

Although their natural situation might have pointed out the establishment of a naval force as their most natural defence, and that prince Vortimer, though inferior to the Saxons in the number and size of his vessels, had nevertheless, contending for the fate of Britain on its proper element, gained the advantage, and taken several of their ships and dispersed their fleet, yet they almost uniformly afterwards neglected naval affairs, and trusted for defence to their exertions in the field, in which they were not a match for the Germans.—Their hospitality was extreme, and their bravery equalled that of the most impetuous nations; But when we reflect on the instances of weakness just quoted, out of multitudes more that might be produced, and that they were so wholly destitute of political wisdom as never to derive any substantial advantage, which their valour, chance, and the possession of the country very frequently gave them, whether ought we to believe the *Cambrian* Giraldus when he says that the “ Welsh were a people of an acute and subtle genius; and that

that to whatever studies they applied their minds, enjoying so rich a vein of natural endowments, they excelled in wit and ingenuity any other of the western nations ;” or Warrington, when he laments the natural levity of the Welsh ? and traces the ruin of their national independence and existence to precipitate measures repugnant to every principle of sound policy, to a weak credulity, and a temper hasty and impetuous, *the leading qualities of the Britons ?* * The genius, the abilities of a nation are formed, as well as their moral characters or dispositions, by the circumstances in which they are placed. The rural and pastoral life of the Welsh, the scenery of their country, their continual wars with strangers, all these circumstances contributed to arouse every feeling of the heart, and to exercise and animate the passions : Hence the sensibility of the Welsh to music, to poetry, to devotion, to the ties of consanguinity and friendship. But to extended enterprize, invention, and improvement of every kind, to projects of commerce, to invention in arts and sciences, that noble freedom and expansion of soul is necessary, which result only from independence of government. It is not often that we meet with a sublime and daring genius in a nation depressed and overawed by a more powerful and hostile neighbour. A nation may be circumscribed in territory and few in numbers, yet it may rise to all that is noble in human nature, if it be, in these respects, on an equal footing with its neighbours. Thus we meet with excellence of every kind in the small republics of Greece. But we meet with nothing great in Portugal since it fell into a dependence on Spain ; or, which is the same thing, into dependence on Great-Britain for protection against Spain. Ireland has given birth to men that have become warriors, and philosophers, and politicians, under the auspices, as it were, of England, France, and Spain : but it is only in the present period, when she is possessed of independence, that she begins to rear great men as well as to breed them.—WALES has never produced many men distinguished, either by arts or arms. *A Lord Herbert of Cherbury* might be an exception in former times, as *a Price* is in the present, to this general observation. But certain it is, that the necessity the Welsh were under of struggling *pro aris et focis*, while they existed as an independent nation, prevented them from attaining to any eminence either in literature or philosophy, or the inferior pursuits of arms, commerce, and mechanical arts. Nor have they, as yet, since their in-

* See this history *passim*, particularly page 45.

corporation with England, brought forth any fruits worthy of the tree into which they have been ingrafted. This is certainly a fact; but our author, either in complaisance to the Welsh nation, or from inattention, has neglected to mention this fact, or to enquire into its cause.

It was anciently the custom of European kings and conquerors to make a partition of their dominions among their children, or other descendants and favourites. The great *Charlemagne* made a partition of his extensive empire. The great *Roderic* therefore might, without forfeiting all title to that appellation, make a division of his dominions. This division he in fact made; and it was, as our author observes, "the source of civil dissensions and natural weakness, and was soon the cause of a decline in patriotism, and of a striking barbarity in manners; a series of evils, which at length occasioned the ruin of the state, and scarcely ended with the conquest of the Welsh, and the loss of their political existence."

[*To be continued.*]

ART. II. *The Night Cap.* By Mr. Mercier, 2 vols. 12mo. 6s. Hookham, 1785. London.

IT is perhaps contrary to rule to give a diffusive account of a translation, after having reviewed the original. The following article is however from a different member of our corps; and it may perhaps be entertaining to the reader, to compare sentiments formed independently of each other, respecting the work of so celebrated an author.

The merits of Mr. Mercier are generally known. The bold delineator of manners and police, who has ventured to unfold the miseries of despotism in the very centre of their reign, and to point out with equal spirit and energy the unequivocal blessings of freedom, is entitled to the patronage and regard of mankind. The volumes before us bear evident marks of the same hand. Under a title singular and ludicrous, they present us with the speculations of their author upon a thousand subjects. His miscellany is formed upon the most comprehensive plan. Pastorals, fables, visions, tales, speculations and criticism, constitute some part of the variety of this anomalous publication. Willing to enable the reader to judge for himself of the entertainment he will derive from its perusal, we will present him with a few examples. The panegyric made by
our

our author, upon the country life, affords us as unequivocal marks of the sensibility of his mind, as the descriptive powers of his imagination.

• It is only the powerful and secret charm of the country, which has a constant and universal influence over the heart of man; the increase of luxury vainly attempts to usurp this power; toilet-some preparatives, brilliant, yet dull, imperfect in their consequences, they leave a void behind them, a something to be wished for, after the combined endeavours of artists. The country, plain, but magnificent, has more inexhaustible attractions; its smiling features are reproduced as we view them; its advantages multiplying according to the knowledge we acquire of them; and the mind, whose expectations were not satisfied with the pomp of courts, the bustle of entertainments and artificial decorations, deliciously repofes in the beautiful and solitary retreats of nature.

• It is there man can silently contemplate on himself, enjoy himself, set a true value on his time and existence, fill up days that would be spent elsewhere with foolish prodigality. Disburdened of the troublesome weight of business, removed from the constraint and solicitude of societies, he is no longer troubled with the inward disquietude which preys on ambition, pursuing that phantom fortune in the putrid air of cities; he experiences the serenity, the tranquil, solid repose, the offspring of free nature. It is by this he finds affluence in ease, wisdom in moderation, the blessings of time in his occupation, and, in a word, enjoyment without subsequent repentance.

• Unhappy is the man who, corrupted by the hurry of cities, thinks the country dull and silent! certainly the seeds of good are smothered in his breast. The country speaks eloquently to the sound mind; it appears animated to the feeling heart; it preserves peace of mind, and even restores it when disturbed; it dissipates mean and haughty passions, the torments of men in the bustle of life, and calms the violent convulsions concupiscence inspires. The country is the parent of virtuous sentiments; and, independent of the natural advantages it procures, such as wholesome food, tranquillity, pure air, which restore or improve health, it has many remarkable moral advantages; the more shameful vices avoid of themselves that asylum where the woods, the grassy verdure, the fields, the blooming hedges, seem formed for simple taste and peaceful virtue.

• The country! the poets have sung it, the painters have transmitted it on canvas, philosophers have extolled it! more happy the man who, enamoured with its attractions, contemplates it, knows how to enjoy its various treasures, and preserve his morals pure, respiring the balsamic fragrant air, and every morning treading the odoriferous plants.

• Who has not felt the necessity of visiting the country, at least on the return of fine weather, when the tender green turf, the early melody of birds, the active rays of the sun hasten vegetation, and call upon the most indifferent being to admire the hidden hand that spreads the tufted grass, unfolds the shoots, furnishes the trees with buds impatient

to

to be opened, and which will soon adorn the leaves with fruit and flowers?

• Enchanting picture! O spectacle, more interesting than all which art can offer! How pleasing it is to gather the first banquet of violets by the side of a serpentine rivulet, gently watering the mossy ground; and to have the foot moistened with the fresh and sparkling dew at the dawn of a fine day in spring, and the series of fine days that are to come to perpetuate the innocent pleasures of man!

• It is in the country that writers acquire more elevated and sublime ideas, become more energetic and moving; it is there that generous works are composed, that is to say, those relative to the plan of public happiness. In the country our thoughts are necessarily led to the largest portion of the human race; they are visible, they are present before our eyes, bending under the yoke, and labouring at the first works of necessity, those primitive works, which ever awaken and recal simple ideas, productive of great ones; whilst in cities the arts, perhaps too refined in our time, pursue the niceties of form, to attract and please, for a moment, the sorrowful eye of the wealthy.

• In populous cities they write voluptuous romances, light elegant verses, and comedies in an affected stile; but the *Natural History*, the *History of the Commerce of both the Indies*, and all those grand compositions, which do honour to the present age, seem to be produced under the happy influence of hamlets, and the waving shade of forests.

• Could cities furnish, in their narrow bounds, those ravishing scenes which are so bountiful to the poet's pen, and more so to the philosopher's meditations, when the ruddy clouds melt and embrace the lofty circular heads of the tallest trees, when the sparkling rays display, by their prodigious refrangibility, all the dazzling pomp of the sun; when the light, increasing its ardent fire, swiftly transforms one landscape into another, by the ardent vigour of its tints; when meadows, in those rapid moments, are metamorphosed even to the proprietor's eye, who stands astonished, and scarcely recognises the place the soft mild ray of dawn enlightened; so forcibly is the magic of those striking lively colours, such a magnificent and no less admirable diversity does it imprint on the same objects!

• And at night, when the tranquil lake reflects the silver face of the moon and brilliant stars; when the light clouds that surround it pass like moving images, on the clear surface of the waters beneath the contemplator's feet; when he hears the lengthened cry of the night bird; — then he sees the smooth but trembling lake reproduce the fresh landscape around him; where could he meet such complete repose, such soft tranquillity? where can he so well feel the voluptuous sentiment of an indefinite reverie?

• In the morning, when the atmosphere is clear, when the silver clouds are scattered over the horizon, like woolly fleeces, he sees the labourer already in the field pressing the plough share, breaking the clod, and marking out the deep and straight furrow from whence the golden harvest is to rise; he smiles with joy at the seeds of fertility, confided to the maternal bosom of the earth.

• Tell

‘ Tell the blind insensate, that this husbandman, by daily renewing his labour, gains the noblest conquests over nature, and contributes more than any other to the splendour, prosperity, vigour, and life of the state, by producing the principal objects of necessity ! and yet he is depressed by idle and insolent arrogance ; his laborious hands, that steer the plough and wield the nourishing spade, are debased and banished to the very lowest class of society. Were it not for those callous hands, dearth, poverty, famine, and sorrow, would devour the great in their sumptuous palaces. But such is the incredible injustice, such the absurdity of man, that to be useful to him is to be unworthy in his sight,

‘ Manual labour, the first exercise of man, the sacred employment of the ancient patriarchs, ordained by the Almighty himself ; labour, the only power on earth that can vivify and put idle matter in motion, is looked upon as a disgraceful employment in our degenerate days ; while the unjust financier, the cruel soldier, the indolent citizen, dares to take precedency over the man who, by giving the first motion to the sap, has more just observations in his head, and more hospitable virtues in his heart, than those who view him with disdain : a disdain which can only here be repaid with contempt ; for that kind of disdain ought to be considered with the greatest justice, as the last stage of human frenzy. The husbandman, who affects only an equality, does not go to the door of a courtier to beg an employment, nor expose himself to the insulting ridicule of a clerk in office, the insidious dispenser of favours he has purchased by the meanest acts ; he knows the earth will supply his wants, and he is attached to her all-nourishing bosom. — Alas ! what will the vain and haughty beings, who, decorated with the livery of luxury, and are its perpetual slaves, set up in opposition ! do they dare think themselves superior to him : what, alas ! will they set up ? Too well we learn from experience, idleness, vice, and crimes.

‘ Philosophical writers have never been guilty of arrogant disdain, the crime of opulence ; they have all unanimously exclaimed, *immortal honour to sacred agriculture !* They have always revered it in their writings ; the plough has been a hallowed object with them. They have celebrated princes that handled it with pomp and solemnity on certain annual festivals. Virgil, even in the court of Augustus, has described the harrow, the mattock, the spade, the rake, the plough which lays the earth equally on both sides ; and all the writers, whom I stile *munificent*, have preferred the implements of rustic simplicity to all the ornaments of luxury and favour, that the corruption of morals and the arts could offer.

‘ Those judicious interpreters of the public voice will be held in greater esteem as the world becomes more enlightened ; they had the courage to celebrate, with all their powers, the labours of agriculture ; they who have restored dignity to the grey-headed man, who during sixty years procured raiment and subsistence to his equals, and, as an additional benefit, has given his country his own children for hardy and tractable soldiers—Must not this countryman appear to be, in the view of a philosopher, after so many sacrifices, labours and fatigues,

fatigues, the real atlas, supporting the whole weight of the globe on his truly laborious shoulders?

Several of the pieces in these volumes are much shorter than that we have given, and seem rather intended to contain the materials of thought, or the *substratum* of more elaborate composition. Such is the paper of our author upon facility, which exhibits a considerable portion of taste in a few lines.

‘I like an easy genius. The stile of such has a gracefulness, a freedom, a certain striking, but an animated air. They do not laboriously consume their time confined to a closet; they look around them, mix with the world, and there imbibe subjects for reflection. The most essential matters furnish a crowd of ideas to their minds; they are not diffusive on extraneous subjects, they hit rapidly on what should please, they have the instinct of the art; and those indefatigable labourers, who put the work twenty times in the loom, are patient workmen, to whom time, at length, brings some lucky chance, whilst the others have the exterior ease and brilliancy of men of quality. La Fontaine and Voltaire’s verses, and Fenelon’s prose, resemble a clear and copious stream, which flows with ease. What just reflection does not produce in an instant, it will not be able to effect in months; it is luminous and rapid; it compares and combines speedily, or remains sunk in the clouds that obscure it.’

The qualities of M. Mercier, which we have already enumerated, his imagination, his sensibility, and his taste, so far as it is the offspring of sensibility, will be denied him by no reader capable of relishing these departments of excellence. The intrepid and erect turn of his mind has added grace and ornament to his native powers, and which render his performances the favourite amusement of the friend of virtue and humanity. But we are by no means inclined to acquit him of every blemish. The characteristic of the truly great writer is to respect the public and himself, and to intrude nothing upon the world that has not been the fruit of accurate investigation, or of protracted improvement. The inferior author, on the contrary, publishes every thing indiscriminately, and imagines his most crude reflections worthy of the curious eye of literature, or the untainted mind of innocence. If these maxims be true, M. Mercier can by no means be admitted to rank in the very first class. The present performance, we are informed, is the collection of his daily effusions, and they seem to have been obtruded upon the press without any discrimination. If some of his papers are replete with ingenious thinking, accurate reflection, and spirited beauties, there are others empty and frivolous beyond any thing that can be imagined. His taste, as we have already hinted, is partial; and in that species of taste, which originates in the more delicate lines of the understanding,

understanding, and the regularity of cultivation, he is deficient. Some of his figures are accordingly far fetched and uncouth; his fictions harsh, naked and disgusting; and his decisions the fruit of ignorance, impertinence, and quackery. This appears in the very title of his performance, which, at the same time that it is quaint, cabalistical, and unmeaning, suggests to us an idea coarse, vulgar, and indelicate.

But the most accomplished example is to be found in his critique upon Homer: It is true he had never read him in the original; but why then intrude his undigested animadversions upon the world? He had also never read, if we are to judge from the evidence of this dissertation, any thing in the remotest degree relative to the heroic ages. His favourite chimera is that of the Iliad, being written in two different and dissimilar ages. The ground work, according to our author, was "composed in the rude and obscure times that Theseus lived," that is, about fourscore years before the siege of Troy. The discovery indeed is wonderful, and M. Mercier appears proportionably delighted with its ingenuity. "This, says he, is plausible." And then he goes on to confirm it by an interesting story about Theseus and Gideon. But all this, however *plausible*, in favour of the hypothesis of the Iliad being the production of different authors, does not content the vigorous and demonstrative genius of our author. He discovers a great variety of style in the composition, and he proves it thus.

‘He describes old Nestor as the model of wisdom, and the most respectable of his heroes; and this wise man, with his boasted eloquence, tells his soldiers; *My honest fellows, I believe none of you would chuse to return home, without first having lain with the wife of some Trojan.*—This shameful speech is put into the mouth of an old man, inspired by Minerva, the most chaste of goddesses. His Achilles, whose majestic wrath punishes the Grecian heroes, by his inaction, after having pardoned the hoary head of Priam, and even relenting over this unhappy father, struck with the idea of his own aged parent, tells, as I may say, to this old man, who kissed his murdering hands, the body of his son Hector, by meanly accepting the presents brought him. This son of Thetis, this demi-god, whose noble valour disdained to spill vulgar blood, coolly cuts the throats of twelve Trojans on the tomb of Patroclus; and we dare not fathom the principle of his grief or his friendship. In a word, he only serves his country to revenge the death of Patroclus.

‘Agamemnon, as brutal, with his own hand kills Adrastus, who had surrendered to Menelaus, who wished to spare him; and he endures the reproaches of this haughty chief, who is represented as the model of heroism. *Things so unlike cannot proceed from the same brain.*

‘How, again, can we reconcile the instances where Homer piously adores his gods, with others where he ridicules them? Did he believe in a Juno, who he inflames with a celestial jealous wrath; a Jupiter, who

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shakes Olympus with knitting his brows, while he laughs at lame Vulcan? This unfortunate god had received from his brutal and inhuman father such a kick in the hip, that he was lamed for the remainder of his eternal days.

'There must have been many beads employed in framing such nonsense, to finish the edifice of this confused system, in which one cannot avoid discovering the traces and mixture of other worships.'

These arguments are too absurd to admit of an answer. But there is another argument yet behind. "Add to this," says he, "the difference of dialect acknowledged by all those who understand the language." This is excellent indeed. Had M. Mercier understood one word of Greek, had he condescended to enquire of the most illiterate school-master in Neuchatel, he might have known that this difference of dialect does not lie in different parts of the composition, but that all the dialects are mixed in almost every single verse, and that the simple and majestic uniformity of Homer's style is equal to that of any writer that ever existed. But perhaps our author imagines, that the gentleman who lived in the days of Theseus composed the *Iliad* in prose, and that the business of his ingenious successor was to turn it into verse.

We have already found that our author knows nothing of Theseus, nothing of the ancient mythology, and nothing of the Grecian dialects; and upon all which subjects he declaims with so much gravity and composure. It remains to be seen, that he knows as little of his author, whom he pretends to have read in all his translations, as he does of any of these subjects. The following passage is decisive. "The wrath of Achilles is idle, impotent, and unreasonable; he sculks *nine years* in his tent: there lies his armour; *nine years* inactivity, for depriving him of Briseis: pretty employment for a hero sprung from a goddess!" Unfortunately, these nine years do not amount in Homer to as many weeks.

Again, "the moral of the *Iliad* is much praised, but one must have the penetrating eye of Horace to see it." Indeed, Sir! we always thought the moral of the *Iliad*, the admirable manner in which it exposes the consequences of public discord, of all things most obvious. But no! says our author; "for his Jupiter, his Juno, his Venus, his Mercury, as well as the rest of his gods, are always at variance, are in general unjust, mischievous, and licentious." And what then, Sir? Does the moral of a performance imply any thing else, than the ethical inference deducible from the whole? and does it follow, because a performance contains some things immoral and licentious, that it affords us such inference? "We don't even see the taking of Troy, which is the constant subject." If we did, if we were presented with any thing so foreign to the design of the poet, then

then indeed would the *Iliad* be destitute of a moral. What consummate ignorance and misapprehension! "and the real utility of this long work evades speculation, unless it is to prove the discord of princes, brings on dreadful consequences; a truth their people feel without the assistance of poetry." Admirable! And so in M. Mercier's opinion the poet and the novelist are to teach no lesson, the morality or the *truth* of which was obvious before they inculcated it.

One imagination of our author completes the whole. He demonstrates that the very fact of a poem having survived for a course of centuries, and especially for 3000 years, affords a strong presumption that it has no merit at all.

'Perhaps in thirty ages, after the destruction of our arts, of our books, and the Journal of Bouillon, a romance of our days, little read or despised, escaping universal ruin, may obtain the honour of sublimity; and the crowd of commentators, with gaping mouths, will pronounce it to possess every beauty: the first learned man will give to the work the name that has survived, and perhaps several volumes will be filled with the life of a poor author, who would have had some difficulty to obtain a place in a modern bill of mortality. Who knows even if they would not go so far as to confound commentator and author, and if, for example, they might not attribute Moliere's comedies to M Brett? For indeed his name is for ever tacked to the works of the author of the *Misanthropist*. Such a mistake might very possibly happen. In such a future academy, situated in a corner of North America, some learned academician, if there were any, would perhaps assert, in a language which we should certainly not understand, that M. Brett, in the eighteenth century, composed the *Tartuffe* and *Gazette of France*.'

We shall conclude our business respecting this work with two words to the translator. We remember to have seen his performance advertised some months previous to its publication, by the epithet of "an elegant translation of Mercier's *Mon Bonnet de Nuit*." We had always an instinctive aversion to this kind of self-proclamation; but we hope that the example before us will put an end to the abuse for ever. Since elegance is the characteristic of the translation, we will attempt a receipt for this author's idea of elegance. The most wretched perversion of grammar, the most awkward, uncouth, and unintelligible expressions, are a principal ingredient. If these will not content the aspiring genius, he has only to translate from a language of which he understands not a word, and to metamorphose an agreeable miscellany into the most repulsive and detestable book that ever existed.

ART. III. *A Treatise upon the Gout, in which the primitive Cause of that Disease, and likewise of Gravel, is clearly ascertained; and an easy Method recommended, by which both may be with Certainty prevented, or radically cured.* 12mo. 2s. 6d. Cadell, London. 1786.

FROM the earliest ages of physical knowledge, no disease has more exercised investigation than that which is the subject of the present treatise. Though successively imputed to every species of acrimony in the fluids, and a peculiar affection of the solids, neither one nor the other has hitherto been ascertained upon any established principle of science; and after all the efforts of ingenuity, exhausted in researches, an impartial inquirer is still at a loss to form any satisfactory and decided opinion concerning the immediate cause of this complaint. With regard to the predisponent cause of the gout, the author of the treatise now before us supposes it to exist in a calcareous earth in the fluids; and such an hypothesis, he thinks, is strongly supported by the observation, not only that gouty and nephritic complaints are often united in the same person, but that the medicines, usually recommended in the gravel, have had the effect of preventing the paroxysms of the gout. This argument however by no means proves that these two disorders originate from one common cause. For, in the first place, the conjunction of the gout and gravel is not sufficiently frequent to render such an inference conclusive; and in the next we can easily conceive how medicines, which promote the urinary discharge, may operate, as they certainly often do, towards palliating an arthritic complaint; though the latter should proceed from a saline acrimony in the fluids, and not from calcareous earth. Indeed the existence of such matter, as the cause of disease, in any other form than that of concretion, is not supported by any physiological observations. Nor can we therefore, from the force of any argument which our author has adduced, subscribe to the doctrine that a susceptibility of the gout is a consequence of any unusual quantity of calcareous earth in the fluids.

The author, after establishing his favourite system upon the foundation of hypothesis, proceeds to consider the circumstances which tend to produce a calcareous habit; and these he ascribes principally, or rather entirely, to acids. We shall lay before our readers the mode of reasoning by which he supports this opinion.

* Perhaps the stomach and intestines are never free from a mixture of calcareous earth; it may be taken in by accident, with a variety of substances which we eat and drink, or it may be formed by the process of digestion; but this I do not take upon me to assert positively, having

having never made experiments to obtain the proof. Calcareous earth is a solid substance, and on that account little adapted for being absorbed by the lacteals; therefore it may exist in the primæ viæ, without getting into the blood-vessels. We are aware, that Mr. John Hunter, the most eminent physiologist of the present age, is of opinion that solids may be absorbed as readily as fluids. It is with reluctance that we differ from so high an authority; but we cannot help thinking, that solid matter is always in some manner rendered fluid before it can be taken up, and that calcareous earth in the form of earth, however minute the particles, is never absorbed from the intestines; but if it meets with an acid, it will unite with it so as to form a salt, which will be dissolved by the aqueous fluids in the alimentary canal, and carried with them into the blood-vessels. Thus it may get into the circulation, in combination with another substance.

‘ In the fluids of the body there is always contained a quantity of volatile alkali, which is certainly produced by the operations of the animal œconomy; acids have a stronger attraction to calcareous earth than to volatile alkali. If such earth, pure and uncombined with fixed air, is applied to a compound of volatile alkali with an acid, it will unite with the acid and dislodge the alkali. But if fixed air is admitted, a very different effect will take place; the volatile alkali will take possession of the acid, and the calcareous earth will unite with the gas: this is a peculiar compound elective attraction, which is learnt from experience, but could not have been foreseen. The volatile alkali in the body is combined with fixed air; it will therefore be the means of precipitating the earth from its compounds with acids.

‘ This is, perhaps, the manner in which acids bring on the calcareous habit. There is another way, however, in which they may be supposed to operate so as to produce it.

‘ If they are absorbed from the intestines, and carried by the blood into the bones, it is not improbable that they may take up a part of the earth which enters so largely into the composition of these substances. If the particles of madder, which give a red colour to the bones, were of an acid nature, can it be doubted that they would unite with the earth with which they come in contact? We are not enabled to say, from any change in the appearance, that acids are permitted to enter their vessels: however, it is not unlikely that they do.

‘ It may be objected, that if this was the case the bones would by degrees lose their firmness, and in the end become soft. But that does not follow: for whenever, from an accidental cause, there is an extraordinary waste of the matter of the body, the system is endowed with a power of supplying the deficiency: and the actions of life are exerted to obviate the mischief that would arise from the loss. Thus frequent bleeding, instead of producing emptiness of vessels, is apt to occasion plethora.

‘ But it does not signify in what manner acids are instrumental to calcareous earth being conveyed into the blood-vessels; it matters not whether they take it from the intestines or from the bones. The

circumstance of the most consequence to be ascertained is, that a calcareous habit is produced by their means, and that from this effect they become the sources both of gout and gravel. Whether or not we are right as to the mode, we are convinced as to the fact, that acids taken in by the mouth, or generated in the stomach, are almost the only causes of that habit.

‘To many this idea may appear exceedingly absurd, when they consider that the most striking quality of such substances is to unite with calcareous earth so as to alter its very nature. But it is, perhaps, that virtue in the acid, on which the seeming absurdity is grounded, that produces the effect; it dissolves and carries with it into the circulation that earth which otherwise would have been evacuated with the excrement; or it takes from the bones that which formed a part of their composition. In the blood-vessels it meets with a substance with which it unites, and the earth is precipitated. Thus that which at first had the appearance of being an absurdity, is found, upon mature consideration, to be not only probable, but almost inevitable.’

The ingenious author has here given us the choice of two hypotheses, relative to the production of a calcareous habit; but we are sorry to acknowledge, that we are far from being satisfied with either of them. The idea of such a process as he mentions, carried on in the circulating fluids, no theoretical induction from chemical experiments can induce us to admit; and when it is considered that persons, subject to arthritic complaints, are, for the most part, remarkably vegete, there cannot exist any degree of probability that this supposed calcareous habit should be produced by robbing the bones of their nourishment.

Our author's prejudice in favour of his own doctrine has led him into some therapeutic remarks, not entirely well founded. He observes, that calcareous earth, by itself, is frequently exhibited as a medicine, but has not the smallest tendency to produce, or increase, the calcareous habit, provided that it does not meet with an acid in the intestines. To this observation we would reply, that calcareous earth is seldom administered for any other purpose than that of correcting an acid in the bowels; for which intention, however, unless under particular circumstances, it is not the most happily calculated; and whatever inconveniences it may produce in the *primæ viæ*, by combining with an acid, it seems not, from any satisfactory reason with which we are acquainted, to exert any effect towards occasioning a calcareous disposition in the fluids. Our author's remark on this subject, therefore, is not justified by experience.

Notwithstanding the author's theory concerning the immediate cause of the gout be liable to great objections, the dietetical regimen, which he recommends for the prevention both

both of this disorder and the gravel, will meet with the approbation of all who are conversant in practice. It is, however, not particularly adapted to these two diseases, but to chronic complaints in general, and to the state of most convalescents.

The author of this treatise, like several who have preceded him on the same subject, discovers considerable ingenuity. With materials drawn from the different sources of experience and imagination, he has erected a system which may appear to be well compacted in all its parts; he has arrayed it with a plausibility that counterfeits the lustre of true science; and he has even bended to its support the whole *Juvantia* and *Laudentia* of medicine; but the hypothesis on which it rests is destitute of solid foundation in physiology, and the visionary fabric must fall.

ART. IV. *Poems, by Mr. Gray. A New Edition.* Small 8vo. 4s. 3d. boards. Large paper, 7s. 6d. boards. Murray, London, 1786.

TO this elegant edition of Gray's poems, already well known to the public, the editor informs us, that "some articles are added which are not to be met with in any other edition of the author's works. The plates are engraved, at a considerable expence, from original designs; and four new plates have been designed and engraved for this edition." Mr. Murray seems to inherit the spirit of his predecessor, Mr. Sandby; and No. 32, Fleet-street, is still distinguished by publications where the sister arts of poetry and design are united*. Of the new plates, the frontispiece is conspicuously excellent; it is at once a spirited and delicate performance, and does great credit to the needle of the artist, Mr. Sherwin. To him, indeed, may be applied, with much more justice than to Mr. Bentley, the following lines of Gray:

"In silent gaze the tuneful choir among,
 "Half-pleas'd, half-blushing, let the muse admire,
 "While" *Sherwin* "leads her sister art along,
 "And bids the pencil answer to the lyre."

This is not the place to enter into an examination of the poems; their superior merit has been long since determined.

* Mr. Sandby many years ago, in conjunction with the Knaptons, published ornamented editions of Virgil, Terence, &c.; and Mr. Murray, besides the present work, has given to the public a beautiful edition of Thomson's Seasons, which does honour both to him and the artists he employed.

It remains only to say of this edition, that it contains every poem of the writer which possesses pre-eminent excellency; the whole of that stable foundation on which he meant to build his fame. The *poet* alone appears, the *man* is not seen, at least only at that distance, and under that guise, in which he chose to meet the public eye—as the moral, sentimental, and melancholy Gray. The editor seeks not to

—“draw his frailties from their dread abode.”

Had it been his intention to profit by the unbounded curiosity of the public for trifling anecdote, and unedited verses, however unworthy of the author, we are certain he might have considerably increased the size of his volume with much of both; of which no part is to be met with in Mr. Mason's bulky compilation. This the editor has avoided, we think, judiciously. Perhaps he has profited by the error of his precursor; as there are undoubtedly in Mr. Mason's voluminous edition much unimportant correspondence, many petulant and false criticisms, and some poetry that ought to have been consigned to oblivion. How would the sensibility of his irritable bard suffer, could he now see all his unguarded expressions, his slipshodness, and every slight effusion of an idle hour, thus handed down to posterity!

ART. V. *Sermons*, by Samuel Charters, Minister of Wilton. 8vo. 6s. Dickson, Edinburgh; Cadell, London; 1786.

COMPLAINTS concerning the progress of infidelity and irreligion have been indulged and believed in all ages, but never more than at present. While the Christian is alarmed at the symptoms of degeneracy, of which he is a melancholy witness, and fears that when *the Son of Man cometh he will hardly find faith in the earth*, the infidel rejoices in the happy omens of the downfall of superstition, and every form of our holy faith, by the progress of sceptical philosophy. Nothing can be weaker than the despondency of the one party, except the triumph of the other. If there be any one thing at the bottom of human nature, it is religion. A being who lives in a state of darkness and uncertainty; who finds that no human consolation can alleviate the evils of life; who hopes, and fears, and trembles at the approach of dissolution; will be led, by the law of his nature, to look up to an Almighty Power for protection in the present life, and for happiness in the future. While men continue as they are; to unite in society; to act from sensibility and passion, from hope and fear; to shrink from

from misery, and to court happiness; so long we may predict, without the spirit of prophecy, that religion, as an essential part of our nature, will, in a greater or less degree, keep its hold of the mind.

The success, which books of practical theology have had of late, is a striking proof that religious subjects are by no means indifferent to the age. Dr. Blair's sermons were the first that acquired the full run of public applause. They have been translated into most of the modern languages; are numbered among the classics of the English tongue; and have completely fulfilled the elegant prediction, which was early made concerning them, "that they would soon occupy their place in the 'closets of all the pious, and the libraries of all the polite.'" Since that time, other collections have been well received by the world; and we make no doubt that the volume before us, when its merit is known, will deservedly become a favourite of the public.

The fashionable reader, who expects the ornaments of modern composition, an elegant flow of declamation, and rhetorical figures and flowers, in discourses of this nature, will be disappointed in the sermons of Mr. Charters. He will find nothing here to court the fancy, or to charm the ear. The characteristics of our author are sensibility, seriousness, simplicity. He enters on his subject at once, without attempting to recommend it to the reader; trusting to the importance of his thoughts, he is parsimonious of his words; and pours the *veras voces pectore ab imo* with a noble neglect of artificial decorations. He often just starts an image for the reader to pursue in his own mind; and hints an idea which may lead to a speculation. The *faire penser*, and the *faire sentir*, are happily exemplified.

As a specimen of these uncommon and striking sermons, we shall give an extract from the first, on Job vii. 16. "*I would not live alway*;" a subject which has often occurred to every person that thinks and feels; to every philosopher, and every Christian.

III. We are led to this from the nature of human enjoyments. Human enjoyments, indeed, there are; nor does our Father grant them with a sparing hand; for he remembers that we are dust. In infancy agreeable sensations spring from nourishment and care. In the days of our youth every thing that is new, or beautiful, or great, delights the imagination. As we advance in life, affection, and friendship, and love, are sources of peculiar and sweet enjoyment; it is enhanced by hope, and our ignorance of the evil to come. Employments which call forth our powers to exercise; money, which purchaseth all things; and a good name; are the comforts of riper years. Many of us know from experience that they are fluctuating, and that the memory of our early joys is all of them that

that remains. There is, indeed, a melancholy pleasure in remembering them. The old love to talk of former days, and to tell us they were better than these; there is a predilection for the scenes of childhood and youth; they recal the smiling countenance, and the careless heart: our early friends are endeared by many pleasing remembrances: the mournful remembrance of a first love, long ago in the dust, is preferred to any present pleasure. In old age the senses decay, the memory fails, the fire of imagination is extinguished; every year invades some faculty; we are at best supportable to our friends, and at last a burden. The sources of enjoyment are gradually dried up; to *live away* would be to survive them all.

Human enjoyments not only fade and decay; they are often blasted in the bud or the blossom. The most of men have met with disappointment in the pursuit of some favourite object of desire. We seldom live long without something to allay our happiness; to tell us we are men, and that man is born to trouble. Job's sad and sudden reverse of fortune is a remembrancer to the happy.

Beside the real disappointments and evils of life, there are imaginary evils. Some have hours of deep and awful melancholy. Darkness overspreads the soul. All earthly enjoyments lose their relish. The ordinary cares of life are a burden; even friends displease. There is an appetite for retirement, for the lodging-place of a way-faring man in the wilderness; to sit alone, and listen to the howling wind, and see the leaves falling, and muse on the end of man. With difficulty we are dragged to the duties of life, and fulfil as an hireling our day: The soul is struggling to break through the mist of human things, to know their emptiness, to know itself, to know its large capacity for happiness, which God alone can fill.

There is a time of life, with every thinking person, when he looks no more forward to worldly objects of desire; when he leaves these things behind, and meditates the evening of his day. "Age," said a pious old man, "age is the most busy period of human life; but its transactions are not with men." Commune with your own heart on the dangers you have escaped, and the duties you have fulfilled. The season of inexperience and passion is past; thank God if it has past with innocence. Think on the mercies of so long a life, and take up songs of praise. Cultivate the fruits of the Spirit, faith, and hope, and love. These flourish in the winter of life; they are rooted in the soul; and the decay of these bodies, and the dissolution of this world, cannot destroy them; they shall soon be transplanted into the garden of God, and watered with the river of pleasure, and spring up into eternal life. Every root of bitterness shall then be plucked up, and no enemy shall sow his tares any more.

The death of friends makes us say with Job, *I would not live away.*

Friendship sweetens life; but the course of human affection is often interrupted, is often varied, is often embittered. In your father's house the heart is at ease a little; it flows out in pure and sweet

sweet affection to your parents ; happy in their love and protection, free from pain and guilt, and the thought of to-morrow, you give yourself to joy, and think it is good to be here. The death of a parent is often the first sad stroke. The bright scene vanishes. Pleasure is shut out. Your first sorrow is a sacred season ; sacred to affectionate remembrance, to devout resignation, to the faith of immortality. Sober thoughts revolve on the part you have to act. In returning to the world, you feel yourself a stranger, and cast your cares on God, and think of heaven as your Father's house.

' Youth seldom passes without the death of a young friend. Death is brought near ; for we grew up together. Many pleasing hopes are laid in dust. From the grave of a friend even the path of virtue appears dark and lonely.

' The happiest union on earth must be dissolved, and the love of life dissolves with it.

' Parents often survive their children, and refuse to be comforted because they are not.

' A beautiful view of Providence opens. That which constitutes our greatest felicity on earth, makes us most willing to depart. The friends of our youth have failed. Such friendships are not formed any more. Affection is gradually transferred to the world of spirits. We are strangers who have sojourned long in a foreign land, and have the near prospect of returning home. The hour of departure rises on the soul ; for we are going to a land peopled with our fathers, and our kindred, and the friends of our youth. The heart swells at times with the sadly pleasing remembrance of the dead. ' Awake and sing, ye that sleep in dust, your dew is as the dew of herbs.' At times we overpass by faith the bounds of mortality, and penetrate within the veil. Our spirits mingle with theirs.'

From this specimen, to which the strain of the subsequent sermons corresponds, the reader will see that he is not to expect, in these discourses, that fashionable sing-song divinity which strews the path to Paradise with the unhallowed and forbidden flowers of guilty pleasure ; none of those

Light quirks of music, broken and uneven,
That make the soul dance on a jig to Heaven.

Religion infers the most serious consideration ; and any attempts to accommodate its sacred laws, to the taste of a corrupted and frivolous age, dishonour its author and degrade its tendency.

There is a difference between a temple and a theatre ; between the giddy nocturnal illumination that expires in darkness and disgust, and the chaste beam of morning that brightens to the perfect day,

The last sermon is written by a friend of the author, the Rev. Mr. Somerville, of Jedburgh. The subject is taken from 1 Cor. xv, and 29, a text which has puzzled commentators in every age. Mr. Somerville's explication of it is ingenious, and the improvement of the sermon very eloquent,

ART. VI. *Medical Cautions, for the Consideration of Invalids, more especially who resort to Bath.* By James Makittrick Adair, M. D. Member of the Royal Medical Society, and Fellow of the College of Physicians, Edinburgh. Published for the Benefit of the General Hospital at Bath. 8vo. 3s. 6d. Doddsley.

DR. Adair is a physician at Bath, and appears to be a sensible, dispassionate man. By his own account he is now on the verge of life; and having acquired a comfortable independence, by a practice of forty years, he thought he could not make a more grateful return than by a treatise of this kind, by way of compensation for the many *professional errors* he must necessarily have committed.

The subjects here discussed are fashionable disorders; for example, hyps, nerves and bile; the dangerous effects of overcrowded rooms, regimen, diet, residence, or place of habitation, cloathing, exercise, rest, regulation of the passions, with an inquiry into the nature of mineral waters and sea-bathing; also observations on quackery and lady doctors; and an appendix, containing a table of the relative digestibility of foods, with explanatory remarks.

In his essay on fashionable disorders and noxious air, he has endeavoured to counteract the impression of strong prejudice and rooted habit, by simple facts and plain reasoning; and with pleasantry, according to Horace, has taken some pains to laugh the world out of them.

"On declaring," he says, "to one of his brethren, a man of humour, at Bath, that he was determined to write a bitter philippic against routs, as detrimental to the health of the company, from the noxious air in over-crowded rooms, he archly replied, let them alone, Doctor; how else could *twenty-six* physicians subsist in this place?"

His observations on regimen, he tells us, are the result of long experience: under this head, the subjects he treats on are diet, quality of our foods, drinks, diet of invalids, fruits, strong drinks, and diet accommodated to the cure of diseases. On the article of diet, we have the following remarks.

"Gluttony is so fordid and so ungentlemanly a vice, that it would be a gross affront to suppose any man above the degree of a porter to be capable of it: and yet I suspect that there are few persons in tolerable health, who do not more or less exceed at dinner. One reason of this is, the fashionable irregularity of our meals; the interval between breakfast and dinner being so great, that we are induced by a keen appetite to swallow the first part of the meal without its being masticated and blended with the saliva in the mouth; a circumstance

“ circumstance which adds greatly to the labour of the stomach
“ in the work of digestion.”

“ Another circumstance, which induces us to exceed in
“ quantity, is variety of dishes ; and, as people of fortune are
“ frequently epicures in *some* degree, they can rarely resist the
“ temptation of tasting most of the dishes at table : to avoid
“ this temptation, it were better, if we were contented with
“ one dish of meat, plainly dressed, and threw our fevers and
“ gouts to the poor.”

“ It has been a question much agitated, whether supper is or
“ is not a wholesome meal ; but its being so depends upon
“ circumstances. The laborious ploughman indulges, with
“ impunity, in a plentiful supper ; but persons of fortune, unless
“ they use more exercise than they generally do, experience
“ inconvenience from a heavy supper. This inconvenience
“ does not proceed from supper being less wholesome than
“ dinner, but because none but the laborious can bear two
“ full meals of animal food in one day.”

Under the article of *drinks*, he says it has been doubted
whether rum or brandy is most wholesome, but in his opinion
the distinction and dispute is futile ; and with respect to tea and
coffee, as he seems to differ from other writers, we think it
necessary to lay before our readers what he advances on the
subject.

“ I am from long and attentive experience inclined to be-
“ lieve,” says he, “ that the opulent are least injured by the
“ use of either, whilst tea is much more injurious to the poor.
“ The reason seems to be, that, as the chief part of the food
“ of the laborious and indigent is vegetable, which affords a
“ much smaller proportion of nourishment than animal food,
“ and is much less permanent and invigorating, especially to
“ the stomach ; so tea has, from its nature, a peculiar power,
“ by its action on the nerves of the stomach, to enfeeble not
“ only that organ, but the whole body : hence we find that
“ tremor and other nervous symptoms are often brought on by
“ an intemperate use of tea and coffee : this effect may be in
“ some degree obviated, if not entirely prevented, by adding a
“ considerable portion of sugar and cream, which, being more
“ oily, is preferable to milk. This observation relates only to
“ persons in vigorous health, and not to sedentary people, who
“ in some measure may be ranked with invalids : but, on the
“ contrary, those persons who indulge in a plentiful use of ani-
“ mal food and strong drink, are so far from being incommoded
“ either by coffee or tea, that they often qualify and are quali-
“ fied by these beverages ; inasmuch as they partly counteract
“ the stimulating effects of the foods and drinks ; that if these
“ or any other articles of food disagree, they should be given
“ up.”

Were we to give our readers one tenth part of the useful and pertinent observations to be met with in this volume, we should have room for little else. He, by no means, would have invalids, a sedentary people, drink much tea or coffee, without a considerable quantity of cream and bread and butter. He differs with Dr. Cadogan as to the preference to be given to half-raw meals, and the total prohibition of salted meat and pickles, having known that a small proportion of ham, tongue, &c. has restored even the appetite of invalids, who could not digest the insipid foods in the smallest quantities.

Under the head of regimen, he proceeds to speak of the gout, which, he is of opinion, when inveterate, has never yielded to any of the advertised nostrums, but to a change of diet; and he produces some instances to corroborate this assertion, where old gouty habits have been perfectly eradicated by abstemious living, and refraining from animal food.

He enters but slightly into the nature and effects of mineral waters or sea-bathing, only gives it as his opinion, and brings instances to prove it, that no one should drink such waters, or bathe in the sea, but under the directions of the physicians of the place. At Bath he advises this particularly, (and he appears to be a great friend to the place) from many bad effects that have arisen from not doing it.

In his Essay on Quackery, he is very severe; says, he has for many years taken much pains to detect the ignorance and knavery of our celebrated nostrum-mongers, and to discover the nature and composition of their remedies. He assures us that *Ward* was a footman; *Rock* and *Walker* were porters; *Graham*, a mountebank; *Meyersbeck*, a rough-rider to a riding house in London; *Turlington*, a broken master of a ship; *Dr. Freeman*, a journeyman blacksmith; and others were weavers and cobblers. And, as to their medicines, he says, "All those
" of *Ward*, except his paste, which is an absurd composition,
" had long been in regular practice before he adopted them."

"*Turlington's balsam* is the Traumatic balsam of the shops;
" *Norton's drops* are a disguised solution of the sublimate
" mercury; *Daffy's elixir* is tincture of senna; *Anderson's pills*
" are aloes, with oil of aniseed; *Speediman's pills*, extract of
" chamomile, aloes, and one or two other trifling ingredients;
" *Stoughton's drops*, the stomatic tincture of the shops; *Godfrey's*
" *Cordial*, an infusion of saffras, syrup, and opium; *Beaum*
" *de Vie* consists of aloes, rhubarb, and salt of tartar, with a
" large proportion of liquorice juice, to disguise the other in-
" gredients; and *Poudre unique* is a combination of mercury
" and antimony. In short, there is none of these nostrums,
" (a few trifling tinctures of vegetables, those of *Hill* particu-
" larly, excepted) but what are compositions of mercury,
" antimony, or opium."

"James's powder was known, and administered in this country, 120 years ago, but fell into disuse; and was again revived as *Cornachini's powder* about the year 1746. Baron *Schwanberg*, a needy adventurer, communicated the prescription to *James*, then as needy and obscure as himself, on conditions of partnership, which *James* tried to evade, and was prosecuted for the same." In a word, he defines a quack to be a "pretender to knowledge of which he is not possessed; and a vender of nostrums, the powers of which he does not understand. In short, a swindler and a knave in the worst sense of the word."

After speaking thus severely of empirics, he proceeds to point out the learning, abilities, and qualifications necessary to constitute a physician; and next proceeds to censure the lady doctors or lady bountifuls of the age, which he does with some humour and truth; shews how dangerous it is for them, in many cases, to meddle with things beyond their knowledge to judge of; and earnestly recommends to their consideration whether, in venturing to perform the duties and offices of the physician, they are not in danger of incurring a breach of the sixth commandment."

Upon the whole, however Dr. Adair may differ from others of his profession, and though some of his doctrine, like that of Dr. Cadogan's, may be fanciful and more grounded in imagination than true principle, we think the reader will profit by the perusal, and will find himself agreeably entertained.

ART. VII. *Journal and Certificates on the fourth Voyage of Mr. Blanchard, who ascended from the Royal Military Academy, at Chelsea, the 16th of October, 1784, and continued his Voyage to Rumsby, in Hampshire. 4to. 2s. 6d. Elmley.*

THE public is too well acquainted with this voyage of Mr. Blanchard, to need any further account of it. He here relates every circumstance of his ascent and descent, at different times, during the course of his progress; the singular sensations he felt at certain elevations; the magnificent prospects he was an eye witness of; the acclamations with which he was honoured from the several towns he passed over, and the welcome reception he met with from the people on his alighting. As it will afford matter of speculation to the philosophic reader, we will gratify him with Mr. Blanchard's account of the inutility of the mariner's compass, at his greatest elevation from the earth, which he supposes to have been about 4000 feet perpendicular.

‘Elevated,

‘Elevated, says he, to such an extraordinary height, my compass underwent no apparent variation. As I now perceived nothing but the heavens, and was equally ignorant where I was, and whither I was going, I suffered myself to be carried away, at the mercy of the winds, without making the least attempt to resist. The observations, relative to the essential immobility of the needle, and the apparent immobility of an Aërostat, who is borne along the current of the air, convinced me that, when he has lost sight of the earth, and has no longer any visible points of comparison, the compass becomes totally useless, for the traveller may be carried rapidly or slowly by the wind, in all possible directions, *without any variation of the needle*, and without perceiving any change in his situation, since he may advance, retreat, or move obliquely, without being sensible of the tendency of the balloon during each of these motions. The compass, therefore, can be no further useful than where we are enabled to compare the direction of the needle with terrestrial objects; and to form an idea of the way we are making, by observing the earth, which then appears as retiring on one side, and gives certain data respecting the course we pursue.

‘At sea, the direction of the course is determined by the angle made by the needle with the keel of the ship; but in the exalted regions of the air, there are no possible determined points, unless one be within view of the earth. The compass will always want an angle of comparison, when an Aërostat is above the clouds.’

With submission to Mr. Blanchard, we do not think he has properly explained himself here, or his translator has not done justice to his account. He should have said, without any *apparent* variations; for the needle might change its direction without his being sensible of such change; for admit the needle pointed to the north, and he was going directly southward, not being sensible of the direction he was going in, for want of some object of comparison, he might conceive he was proceeding on as the needle pointed, though, in fact, he was carried the contrary way. So far, indeed, the compass is useless, when out of sight of the earth; as, had he been able to have directed his course, he would never have known whether he was right or not. Neither is he able to say, with certainty, whether, at such a distance from the earth, the needle might not have lost its magnetic power in the cold atmosphere; for that its polar tendency is influenced by cold is well known. Ellis, in his voyage to Hudson’s Bay, found, in the latitude of 62° north, that, on sailing through the ice, the needles of his compasses lost their magnetic qualities, some acting in one direction, some in another, and not constant to any. He endeavoured to remedy this evil, by retouching them with an artificial magnet, but all to no purpose. Now, this he ascribed to the cold, by contracting the pores of the needle, for it was immediately remedied by carrying the compass into a
warm

warm place. Why might not then the same coldness operate upon the needle in that region of the air, in which Mr. Blanchard was elevated; for, says he, the cold I felt, in this lofty region became intolerable; or the rarity of the air, or the distance of the needle from the center of the earth, might operate so upon it as to effect its magnetic qualities. Therefore it appears as impossible for him to ascertain, whether its polar influence continued true or not.--It is sufficient for an Aerostat to know, that at such a distance from the earth it was useless. Should balloons at any time be rendered useful, we presume it never will be necessary to soar to such a prodigious height, where the compass cannot be made use of.

Mr. Blanchard's account is certainly entertaining and curious; and he has added, by way of appendix, the manner of filling his balloon with inflammable air.

ART. VIII. *Theodosius and Arabella, a Novel, in a Series of Letters: By the late Mrs. Hampden Pye. 2 vols. 12mo. 5s. Lane.*

THIS novel is rather of the narrative kind, almost devoid of fable, episode, and character; but yet sensibly penned, short and concise, and far from being tediously spun out. It is free from that fulsome affected language with which the generality of modern novels is filled, and is dictated with a degree of plainness and sincerity that must please.

The story is that of a young couple, Theodosius and Arabella, bred up from children in the notion of their being brother and sister, to keep them from encouraging an improper attachment. It does not however prevent it; though, from the supposed tie of consanguinity, they endeavour to conceal it from each other. Arabella is married, and with Theodosius's consent; but the inward flame destroys his peace of mind, and it goes near to break his heart: and when they are made acquainted that they are only brother's children, it affects them both very sensibly; as, had they known it a little sooner, they might have enjoyed the summit of their wishes, and been closer united. An accident however soon after happens, that puts them both at their ease. Arabella's husband falls in a duel. She is again at liberty, and gives her hand to Theodosius.

The following letter, written by a young lady to Theodosius, with whom she is in love, under an idea that his modesty and slender fortune checked a proposal from him, is so judiciously written, that we have transcribed it, from an opinion that it must recommend the work.

‘ S I R,

‘ The subject on which I am to address you is of so very extraordinary a nature, that I scarce know in what words to clothe it. Yet

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why

why should I hesitate?—If to distinguish merit, and to value it as it deserves, be a crime, I am indeed highly criminal; but as I stand acquitted by my own conscience, (that severest of judges) I doubt not but I shall be so by him, whose opinion is of the greatest moment to me. Know then, Sir, that, accustomed as I have been to the flatteries of your sex, ever since I came into life, you are the only one that ever made an impression on my heart. When I first knew you, I thought you the most amiable and deserving man I had ever met with; your present situation of mind, for I have lately seen Mr. Mordaunt)* renders you now the most interesting.

It will not be accounted vanity, if I say that Augusta Beverly cannot be supposed to be reduced to the necessity of offering herself; but her knowledge of your character has convinced her, that the only man she can be happy with is perhaps the only one to whom an explicit address would be necessary. To be plain with you, Sir, I am convinced, from what I know of you, that the trifling advantage of fortune on my side would for ever keep you silent, (as it has to many others speak) were I not to assure you, that it is of no value to me, than as you consent to share it with me. I offer you with that fortune—a friend—a companion, who desires no other happiness in life than that of rendering you so. The only favour I have to request of you is, in case of your declining my offer, that you will not wrong me in your judgment, by withdrawing your esteem from,

S I R, Your most obedient, and

Most humble servant,

AUGUSTA BEVERLEY.

There appears no impropriety or indecorum in this letter; and for want of that good sense and resolution, apparent in the writer of it, many a young lady has missed an alliance with the object of her affections.

ART. IX. *Dissertations on the Origin, Nature, and Pursuits of intelligent Beings, and on Divine Providence, Religion, and religious Worship. In the course of which, the Honour and Dignity of the Supreme Being is vindicated from the absurd, if not impious supposition, that by a particular, or partial providence, HE interferes, influences and directs the Thoughts and Determinations of Individuals, and the Political Government, Changes and Events, of States and Kingdoms. To which is added, a necessary and most equitable Suggestion and Plan for the Relief of the present Exigencies of the State, the Burdens of the People, and a more honourable Mode for supporting the Clergy. Also an essential Sketch for a more rational Form of Worship, a new Liturgy. By J. Z. Holwell, F. R. S. Crutwell, Bath. Cadell, London. 8vo. 2s. 6d.*

IF the writer of these Dissertations be really a Fellow of the Royal Society, he is like a scabby sheep in the flock,

* In a letter to this gentleman, Theodosius had expressed himself as follows: "Love, which is the source of happiness to others, must now become a source of torments and misery." This she conceives alluded to her.

and

and ought to be expelled; not for wanting parts, for he seems to have his share of them; but for making use of them so improperly, and so inconsistent with a man of understanding and a good citizen. It gives us pleasure to meet with an eccentric genius, and to follow him in his arguments, when those arguments are supported by plausibility and any shadow of reason; but the greater part of the doctrine here advanced is so wild and extravagant, as to tire our patience. He professes himself an Arian, and is apparently tinctured with Deism. The hypotheses on which he grounds his reasoning are as follow:

From these words in Paul's epistle to the Romans, "And David says, Lord, thou shalt *save* both man and beast," he infers, that the rebellious angels, who were cast down from heaven, lay some time in a dark abyss, but that the Supreme Being, relenting from his severity, determined to give them a chance of recovering their former situation, and therefore created the planetary universe, and placed them here under the forms of men and animals, as in a state of probation, and that after a limited period, that is at the consummation of all things, they shall regain their seats in heaven, and be for ever blessed.

He supposes that the apostate spirits, (who were one third of the angelic body) were not equally guilty, of course were not equally to be punished; that the most atrocious leaders and abettors of the celestial defection were doomed to animate the most ferocious forms, as man, lions, tygers, bears, wolves, and every other species known and shunned as *beasts of prey*; that the lesser delinquents animate the less offensive animals, such as the hooved and horned tribes, &c. and the least offending of the apostate spirits, those animals that *appear to us* the most inoffensive, as the greatest part of the feathered tribe, fish, &c. and in this class, out of compliment to the fair sex, he has placed the women; that as these spirits existed before their union with their respective bodies, so will they exist after their dissolution, and enter into some other animals of a similar species, till the arrival of the last day. That the spirits of angel, man and brute, being one and the same free agents, they are consequently accountable.

To establish this free agency, he asserts that the Omnipotent never interposes, but leaves these spirits optional and free; and endeavours to shew the absurdity of a contrary supposition, by the history of all nations, who have been either openly or covertly the active promoters of persecutions, blood and slaughter, rebellions and murders; nay, he does not scruple to call such a supposition blasphemy.

'Two neighbouring states' says he, 'proclaim a diabolical war against each other, founded on ambition, pride, avarice, punctilio,

for other pretences; in the course of which, destruction dire falls on their respective countries, their people, and a large portion of their fellows of the brute creation; and famine and pestilence, not an uncommon consequence! The religious worship established in each of the kingdoms of these belligerent powers supplicates the Deity to sanction, assist, and support their infernal operations, and *Te Deum* on each side is sung for their various successes and triumphs in the glorious and pious thirst and pursuit of blood and desolation. Can the peculiar providence of a benevolent God be possibly conceived to act or interfere in such scenes of horror?

This argument might be readily answered, if it was our province to contradict and confute; but, as we profess only to give our readers a fair account of publications, we shall leave the task of commenting to them.

To get over the objections that may be started against his hypothesis, from the existence of *prophets, priests, &c.* he argues thus.

‘The fallen spirits animating this tribe (filed by themselves *the men of God*) we may, with the highest certainty, conclude, were the very *prime projectors, leaders*, and most active *abettors* of the revolt in heaven; and failing in their attempt against their God and Creator, but still influenced by the same principles, namely, an insatiable thirst for power and dominion, they meditated how they should subject their fellow-rebels to their sway and government here below: This they did by assuming an external sanctity of manners, pretending frequent and familiar intercourse with the Deity, “inculcating the principle of God’s peculiar and partial providence, perpetually interfering in the transactions of individuals, and that *their* daily interposition was essentially necessary to soften and deprecate his wrath and vengeance. Thus, by slow but sure degrees, they reached the summit of their wishes, and retain their dominion until this hour over ninety-nine hundredth parts of this habitable globe.’

‘Permit us’ says he in another place, ‘to expatiate on the various miseries, persecutions, and cruelties, excited and perpetrated by the malignant leaders of the Christian church on every opposer of the various *changes* they have *rung* on the pure, plain, simple dictates and doctrines of *Christ*, for the space of seventeen centuries back. The recollection pains the imagination; humanity starts at the idea of the numerous massacres and ruin poured on the heads of societies and individuals; inasmuch that a benevolent mind cannot avoid execrating the fatal distinction of *Catholic* and *Protestant*, with their miserievous tribe of dissenters under every denomination. The subject is too serious and important to provoke to mirth; but philanthropy may without offence bestow a pitying smile on the *early* division and *later* subdivision of the Christian church, and its professors, into Catholic, Lutheran, Calvinist, independent, puritan, presbyterian, anabaptist, quaker, methodist, Moravian, Sandemanian, with a long *et cetera*; all harbouring bitter rancour in their hearts against each other; each of this motley tribe claiming infallibility from scraps taken from the same scriptures, variously interpreted by the vain, dark, designing, self-interested, malignant

malignant spirit at their head, as the different genius of each pointed out to their enthusiastic and crafty brain, sinking the others to everlasting perdition.'

In order to stimulate, according to our author, the genius, study and abilities of men to more worthy pursuits, he arraigns the folly and inutility of all arts and sciences. Astronomy, says he, has done more harm than good; "of what *real* use or importance is it to mankind *in general*, to know whether the sun moves round the planets, or the planets round the sun, &c?" Astronomy introduced astrology, and astrology has injured thousands. What has navigation done? little but counteract the designs of the deity, "which were to plant the different regions of this globe with the fallen spirits;" and that they should have no communication with each other, he placed the great and tempestuous ocean as a barrier between them. Of what use has been the art of printing; but to sow dissensions, civil and religious, moral and divine, in the bosoms of contending mortals, and to fill the world with cruelty, blood-shed and murder? Music, says he, and poetry, lead astray the minds of youth from more useful and essential applications. Politics are the dirty arts of legerdemain, circumvention and fraud; tactics the art of war and murder; and painting was conceived by indolence, brought forth by vanity, is nursed by affectation, and supported by pride, ostentation, and prodigality. In this manner he proceeds with the rest.

Having thus found fault with the present state of things, he goes on to recommend a reform, but this seems to be confined chiefly to the church. He would have all distinctions in the professors of religion, save that of *Doctor in Divinity*, abolished, and all their temporalities vested in the state. He would put an end to subscription, degrees, and episcopal ordination, and have the ministers appointed by the crown as head of the church, with a salary of 500l. a year to each married priest, and a house well furnished, and 300l. a year to each unmarried one; and advises that the number of churches be reduced, and each made independent; that there should be but one incumbent to each church; and that the reduced dignitaries should be appointed in preference to others, according to their present rank; and that such clergy, as would in this case have no preferment, should have a pension of one hundred pounds a year.

He next proceeds to reform the national worship, by a *total* alteration, and has annexed a liturgy (founded upon the present one) in conformity to his plan, which is as follows: That the bible should not be read in divine service; that no adoration should be paid to the second person in the trinity; that the doctrine of mediation and atonement should be abolished; that the services for the fifth of November, the thirtieth of

January, and the twenty-ninth of May, should be expunged; that the sacrament of the Lord's supper and baptism should undergo an alteration; that the ceremony of matrimony should not be a religious one; that the churching of women should be private; and that the other forms of the church should be altered, so as to correspond with the doctrines he has advanced.

These are the heads of the tract now before us; and though, with sensible men, a perusal may do no great harm, with weak and unsettled minds it may occasion an irreparable injury. It is such works that shew the utility of an *imprimatur*, and the disadvantage of a universal freedom of the press.

ART. X. *Inferior Politics: or, Considerations on the Wretchedness and Profligacy of the Poor in London and its Vicinity: On the Defects in the present System of Parochial and Penal Laws: On the consequent Increase of Robbery and other Crimes: And on the Means of redressing these public Grievances. With an Appendix, containing a Plan for the Reduction of the National Debt. By Hawling Lufan, of the Navy-Office. 8vo. 1s. 6d. Bladon.*

ONE would think that the author of this tract was a lawyer, from his circumlocution, and the declamation he displays throughout. There is, notwithstanding, a good deal of sound reasoning in it, some judicious improvements pointed out, and the language is flowery and pleasing.

After speaking highly of the constitution of this country, and lamenting how greatly it is abused by the present mode of electing its representatives, and the venality of parliament in consequence of it, he enters into the depravity of the times, launches out in praise of rustic innocence, and gives us a picture of London in its brightest scenes of festivity among the wealthy, and then contrasts it with the distressed situation of its poorer inhabitants. This part, as a specimen of the author's language, we will transcribe.

'Such are the brilliant scenes, says he, we may suppose to behold in London, at a season when the ocean whitens with the furious storms, when the driving snow and rattling hail 'beat dark December,' and the gloom of night adds horror to the black inclement nights of winter.— But let us quit the house of joy and festivity for the street, and we shall meet with objects to excite far different ideas.

'There stand the pallid, emaciated children of poverty, shivering at the wintery blast, many of whom feel the complicated evils of hunger, cold, and pain, and whose appearance too plainly indicates this 'sad variety of wretchedness.' In this deplorable community of human misery, many of all ages, from the tenderest infancy to that enfeebled decrepitude which approaches 'the second childishness,' are to be found. Here the hardy veteran or mutilated seaman becomes the melancholy

melancholy associate of those, who, by accidents or natural defects, are afflicted with similar calamities, or deprived of the light of heaven!

'Look down upon these thy children with an eye of mercy, O Being of beings!' and if, in thy unfathomable wisdom, thou seest fit to afflict them *here*, may they be amply recompensed in some 'kingdom of reason to come!'

Speaking of those unfortunate women who traverse the streets by night, he says,

'There also is that numerous tribe of wretched females who subsist by common prostitution; who experience by turns the extremes of luxury and poverty, and whose bosoms alternately heave with the tumultuous transports of pleasure, or the agonizing throbs of guilt and despair! Ill-fated votaries of delusive vice! Perhaps, from your earliest infancy, by parental vanity or folly, seduced by flattery, or deceived by falsehood, you might, with proper education and timely warning, have escaped the fatal snare! May the virtuous fair, who are the brightest ornaments of the human race, and 'heaven's last, best gift to man,' while they are admonished by your fall, spare their too rigid censures; let them rather regard you with an eye of *pity* than disdain; they may be happy they escaped the severe conflict, but let them not exult in an imaginary triumph, since, though exempt from your guilt, they escaped your trials.'

Having laid before us the miseries attending the poor in general, and the insufficiency and abuse of the laws respecting them, he recommends a reform of those laws, and points out some judicious amendments, not only to the benefit of the poor, but to that of the community. Instead of passing a vagrant to his own parish, as is now done, let that parish be as distant as it may, he would have every parish obliged to maintain the poor that live in it; or, he would have the sums annually collected, which amount to near three millions, lodged in the hands of government, and proper persons appointed by the state to take care of the poor. By this means they would not be at the disposal of unfeeling parish officers, and mercenary governors of workhouses. He is of opinion, and we think justly so, that, if each parish was obliged to support the poor that are there resident, when they become chargeable, whether they belong to that parish or not, all the complicated hardships resulting from vexatious removals, all the trouble and expence attending litigated settlements and riding passes, would be avoided, and the public would be relieved from beggars, who now wander about for alms, because they cannot apply to the parish where they are, for relief. Were even the laws of settlement to continue as they are, it would be better to call on the parish to whom a pauper belongs, for a reimbursement

of the expence of maintenance, than remove him to any considerable distance.

From the subject of paupers he proceeds to that of criminals, shews the inconvenience and absurdity of the penal laws, and urges a revival and amendment, in which the prosecution of crimes should be more attended to than their punishment. To effect this, he would have our streets patrolled, at night, by the inhabitants, in rotation. The Dutch do this, and find their account in it. He would make no offences capital but murder, rebellion, burglary, setting fire to houses, forgeries, robberies attended with wanton cruelty, robbing of mails, coining, and those crimes ~~now~~ deemed capital, in which nature and decency are equally violated. In cases of murder and wanton barbarity, he would introduce the law of retaliation. Transportation he would have abolished, and the convicts employed so as to be useful to the state. For this purpose, says he, penitentiary houses should be erected, where criminals might be confined, for certain periods, according to their crimes, and made to work; and the produce of their labours, after defraying the expences attending them, should be appropriated to the maintenance of their families. And to prevent these families being further corrupted, or forming ruinous connections, he would have them provided for by the state.

His mode of paying off the national debt, is by paying a greater interest during the lives of such holders as approve of it, according to their age, and the capital to be sunk at their decease; twenty millions so purchased, at seventy per cent. and nine per cent. interest paid for it, on an average, would, in the space of twenty years, be thus paid off. The extra interest would be 660,000*l.* which he would have paid out of the sinking fund. This, he asserts, would be a speedier way of liquidating the debt, than buying in the stock wholly.

ART. XI. *The History of Ancient Greece, its Colonies, and Conquests; from the earliest Accounts till the Division of the Macedonian Empire in the East. Including the History of Literature, Philosophy, and the fine Arts.* By John Gillies, L. L. D. 4to. 2 vols. 2*l.* 2*s.* boards. Cadell, 1786.

(Continued.)

THE political principles which Dr. Gillies has adopted, and of which he is so ostentatious in the course of his work, appear very singular and extraordinary in a historian of Greece. He seems to have imbibed the same aversion to liberty and free governments, which the Greeks had conceived for tyrants. The once celebrated, but now forgotten, Mr. Hobbes, advises
a def-

a despot to prohibit the youth, in his dominions, from reading the classics of Greece and Rome, lest they should inhale the spirit and the flame of freedom which distinguished and ennobled the actors in those celebrated republics, and the authors who record their transactions. He would have given his sanction, however, and *imprimatur* to Dr. Gillies's *History of Greece*, and recommended it to be a manual in the hands of statesmen, and a school-book to the subjects of despotical government. At the close of the introductory discourse to his translations from *Lyfias* and *Isocrates*, he blends the politics of the times with ancient history; and, making a Pindaric excursion to the new world, predicts, with all the *pathos* and *furor* of a prophet, the woes and disasters that would befall the inhabitants of the earth, if the Americans should withdraw from subjection to the mother country, and establish a popular form of government. "If there is a people on earth," says he, page 62, "who would re-establish a similar plan of government, and, disdaining to continue happy subjects of the country, under whose protection they have so long flourished, would set on foot a republican confederacy, let them tremble at the prospect of these calamities, which they must both inflict and suffer. The unhappy consequences of their domestic dissensions would be confined to themselves; but the fatal effects of their political system would extend to the remotest provinces of Europe. If that turbulent form of government should be established in a new hemisphere, if popular assemblies and senates should there be intrusted with the right to exercise power, *Why* might they not abuse it as shamefully as before? *Why* might not the ancient barbarities be renewed; the manners of men be again tainted with a *savage ferocity*; and those *enormities*, the bare description of which is *shocking* to human nature, be introduced, repeated, and gradually become *familiar*?" To these bloody insinuations and interrogations a Spartan would have answered,—*Why*?

The same political principles are incorporated into this history of Greece, and come forward in the dedication.

'The History of Greece exposes the dangerous turbulence of democracy, and arraigns the despotism of tyrants. By describing the incurable evils inherent in every form of republican policy, it evinces the inestimable benefits, resulting to liberty itself, from the lawful dominion of hereditary kings, and the steady operation of well-regulated monarchy.'

The History of Greece describes the evils inherent in the *Grecian* republics, the evils that attended a single experiment in politics. It does not describe the evils inherent in the Roman commonwealth, in the republics of Venice, of Genoa, in the Swiss cantons, the United Provinces and States of America.

America. But although it had described that mighty catalogue of evils, that would not "criminate the inestimable benefits resulting to liberty itself from the lawful dominion of hereditary kings," nothing but our actual experience evinces this fact; and an experience which teaches us that we are indebted for our liberties, not to the monarchica, but the popular branch of the constitution. To these assertions we may apply what our author says concerning the musicles in the Grecian statues, "That they are *boldly pronounced*."

In the third chapter of his History, Dr. Gillies gives an account of the return of the Dorians to Peloponnesus, under the conduct of the Heracleidae; of the Eolic, Ionic, and Doric migrations; of the establishment of colonies in Thrace, Macedon, Africa, and Magna Grecia; of the abolition of monarchy in Greece; of the Amphictyonic council; the oracle of Delphi; the Olympic games; and the Spartan laws. In these we find nothing different from the many modern compilations of Grecian history, except under the last article, the legislation of Lycurgus. Various theories have been formed concerning the singular system of policy which prevailed at Sparta; but it must be confessed that our author's is the most curious that has yet appeared. After relating the common tales and fables concerning Lycurgus, on the authority of Plutarch, (who lived more than a thousand years after his hero) he tells us that the celebrated Spartan legislator discovered, in the course of his travels, the immortal poems of Homer; and upon the basis of the government and manners of the heroic times, described in the *Iliad*, erected the Lacedemonian republic. To attribute the character and spirit of a whole nation to the efforts of an individual, to deduce the form of government in a country from the accidental discovery of a book, may employ the speculation of a monk in his cell, but argues a total unacquaintance with real life, and the history of human affairs. Solon confessed what every legislator must have felt, "that he adapted his institutions to the times; and gave the Athenians, not the best laws, but the best which they were capable of receiving." From a comparison too between the government and manners of the heroic times, as described by Homer, and those of the Spartan commonwealth, it evidently appears that the latter refer to an earlier state of society than the former, and characterise a more barbarous people. The general reserve of character, the taciturnity, the laconic eloquence, the severities inflicted on the young, which distinguished the Spartan institution, bear a nearer resemblance to the savages of America, than to the heroes of Homer.

Beside the *internal* evidence on this subject, which, on all subjects, human and divine, has great weight with philosophers,

we

we have the express evidence of history to confirm these deductions of reason. The army of the Heracleidæ, when they came to recover the dominion of their ancestors, was composed of Dorians from Thessaly, who roamed the savage wilds of Oeta, Parnassus, and Pindus, the bravest, but at the same time the most barbarous of all the Greek tribes.* The Achæans, the ancient inhabitants of Laconia, were compelled to seek new habitations, while the barbarians of Thessaly took possession of their country. Of all the nations which are the subject of historical record, this people bore the nearest resemblance to the rude American tribes; and this furnishes the key to the Lacedæmonian government.

The change of monarchy to popular government, and the tendency to form colonies, which took place at the period which we are now reviewing, gave rise to the study of legislation. This fermentation in the human mind opened a new career to ambition and to wisdom. Morals and politics became the study of the noblest spirits; the change of situation induced the people to demand laws; and simple citizens began to exercise an authority which they owed to their talents and their virtues.

No legislator, however, enacts the laws, or forms the manners of a people, according to his own mind. The genius of the times is always too strong for the spirit of the law-giver. Men are ever the same; tenacious of their rights, and jealous of their independence. If, when authority is best established, a monarch cannot model a system of government for his subjects, according to his own fancy, nor even pass a single law contrary to the consent of the people, the chief of an inferior tribe, clad in the same garb, and covered with the same shed as his fellow citizens, could never enjoy the exercise of that power. A Lycurgus might appear, but who could create a people?

Like every other legislator, Lycurgus formed his system of government from the state of society; established ancient usages into laws, and gave a direction to the current of the times. He contrived, indeed, to effectuate what no other law-giver has done. By methods, which have never been explained, a violence was committed upon nature, which ordains a progress to nations as well as to individuals. The people were arrested in the first stage of improvement. A bold hand was put forth to that spring which is in society, and stopt its motion.†

Our

* Strabo, lib. ix. p. 427. Isocrat in Archidam.

† The reader will find an elegant, and, what is of more consequence, a philosophical account of the Spartan government in ELEMENTS OF THE

Our author's panegyric on the regulations concerning women and marriage in Sparta, and the modesty that took place in the intercourse between the sexes, merits attention.

'Of this extraordinary circumstance,' viz. the superior size of the Spartans, 'the evidence of contemporary writers could scarcely convince us, if they had barely mentioned the fact, without explaining its cause. But, in describing the system of Lycurgus, they have not omitted his important regulations concerning the intercourse between the sexes, women, marriage, and children, whose welfare was, even before their birth, a concern to the republic. The generous and brave, it is said, produce the brave and good; but the physical qualities of children still more depend on the constitution of their parents. In other countries of Greece, the men were liberally formed by war, hunting, and the gymnastic exercises; but the women were universally condemned to drudge in sedentary and ignominious occupations, which enfeebled the mind and body. Their chief employment was to superintend, more frequently to perform, the meanest offices of domestic economy, and to prepare, by the labour of their hands, food and raiment for themselves and families. Their diet was coarse and sparing; they abstained from the use of wine, were deprived of liberal education, and debarred from fashionable amusements. Women, thus degraded by servility, appeared incapable of giving good sons to the republic, which Lycurgus regarded as the principal duty of the Lacedemonian females. By the institutions of Sparta, therefore, the working of wool, the labours of the loom and needle, and other mean mechanical arts, were generally committed to servile hands. The free-born women enjoyed and practised these liberal exercises and amusements, which were elsewhere considered as the peculiar privilege of men; they assisted at the public solemnities mingled in general conversation, and dispensed that applause and reproach, which, dispensed by them, are always most effectual. Hence they became not only the companions but the judges of the other sex; and, except that their natural delicacy was not associated to the honours of war, enjoyed all the benefit, without feeling the restraint, of the Spartan laws.

'The restoration of the natural rights of women restored moderation and modesty in the intercourse between the sexes. Marriage, though enjoined as a duty, could only be contracted in the full vigour of age; and these simple institutions had a more salutary influence on the physical improvement of the Spartans, than either the doubtful expedient, which prevailed among them to the latest times, of adorning the women's apartments with the finest statues of gods and heroes, that, by frequently contemplating these graceful images, they might produce fairer offspring; or the unnatural and detestable cruelty of exposing delicate or deformed children; a practice strongly recommended by Lycurgus, and silently approved, or faintly blamed, by the greatest philosophers of antiquity.'

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The masculine education, and robust exercises of the Spartan women, confirm what we have mentioned, their near alliance to the American tribes. Homer describes women, in a more refined period, as employed in "the labours of the loom and the needle." In the education of savages there is little distinction between the sexes, and the female vies with the male in exercises that require bodily strength and muscular exertion. The custom which prevailed, among the Spartan women, of "dispensing reproaches," as our author calls it, he deduces also from the heroic ages; though, in truth, it is a general feature of the sex. The American savages, and even the English vulgar, have carried the art of "dispensing reproach," or what is commonly called *scolding*, to high perfection; though none of them ever read the *Iliad*, or heard the name of Homer.

The *modesty* which Dr. Gillies ascribes to the Spartan women is a very *singular* kind of modesty. It would be uncandid and unjust to attribute to the early periods of the commonwealth the corruptions of its decline. But from the Messenian war we learn what the "natural delicacy and modesty" of the Spartan women could bear. During the second expedition of the Spartans against Messenia, the army bound themselves, by an oath, not to return home until they had subdued their enemies. This engagement detained them several years in the field, during which Sparta, inhabited only by women, children, and old men, produced no succeeding generation to support the future glories of the republic. Sensible of this inconvenience, the senate recalled such young men as, having left their country before they had attained to the military age, were not under any obligation to keep the field; and enjoined them to *copulate promiscuously* with the married women, and to beget sons from a *patriotic regard* to the republic.* The children, says Dr. Gillies, page 131, born of these *useful*, though irregular connections, were distinguished by the name of *Parthenia*, from the condition of their *mothers*!

In ages when their history is better known, and when their manners are described by cotemporary writers, the lubricity, impudence, and meretricious manners of the women, disgrace the species. Both sexes went publicly to the same bath; the youths and virgins, or rather young women, fought with one another *stark naked*; and danced, promiscuously, in the same.

modest

* Justin, Lib. iii. Cap. 4. says, that the Spartans took this resolution on the complaint of their wives, whose constitutions by no means agreed with so long a widowhood. See also Strabo, Lib. vi, page 427, and 428. Such was their natural delicacy and modesty!

modest condition.* The women had *apertures* in their robes, which, at every step they moved, discovered the *hidden beauties* of their legs and thighs. In short, all ideas of chastity, modesty, and conjugal fidelity, were laid aside; a kind of community of women took place; they lent their wives to one another with the utmost complaisance; and displayed, in this first form of society, that profligacy of manners which prevails in a camp, and to which nations, who have run the career of refinement, only attain in the last stage of their existence. Euripides calls the Spartan women *Ανδρὶ πόλλων*;† Aristotle tells us, that the profligacy of the women was the source of almost all the disorders that reigned in Sparta.‡ From this situation of female manners, and consequent aversion to the married state, among the men the Spartizans endeavoured to make celibacy infamous, and cudgelled the bachelors into matrimony.¶

Dr. Gillies, who, like persons of a certain altitude of understanding, always deals in panegyric or invective,§ and who has not learned to appreciate the true value of things, is equally liberal of his encomiums on every part of the Spartan institutions and character, and holds them up to unlimited admiration, as he had held up the government and manners of the Greeks in the heroic ages. When, divested of prepossession and prejudice, we contemplate their valour and their patriotism, we view them on their most favourable side. They were the bravest and most warlike people of Greece; bold in their resolutions, and constant in their designs; but at the same time imperious and austere, deceitful, untractable, cruel, perfidious, and capable of sacrificing every thing to their interest or ambition. The cruelties which they exercised in Athens, after the Peloponnesian war, marks their atrocious and sanguinary character. They put to death, says Xenophon, more persons in eight months of peace, than the enemies had killed in thirty years of war.¶ When the surviving citizens sought an asylum in foreign countries, their inhuman adversaries prohibited, by a public edict, the cities of Greece to give them shelter; and commanded that, on pain of death, they should deliver them up to the thirty tyrants who then ravaged Athens. Their severity and cruelty to their slaves, or helots, surpasses any thing that history or fable have recorded or imagined of mankind. They

* Plutarch in *Lycurg.*

† *Androm.* v. 595.

‡ *De Rep. Lib.* 1st. Cap. 9.

¶ Plutarch.

§ Praising and railing were his usual themes,
And both, to shew his judgment—in extremes.

¶ *Xenoph. de reb. gest. Græc. Lib.* 2.

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obliged

obliged them to receive a certain number of lasses every year to keep them in mind of their subjection; they put to death all those of an advantageous mien or beautiful shape; they massacred them by thousands, and in the most perfidious manner; and profaned the sanctity of temples to drench the dagger in their blood. The very name of the *ambuscade* fills us with horror. The guardians of the youth, from time to time, chose out the boldest and most cunning; armed them with poniards; and sent them into the fields, to hunt the helots like wild beasts, and to kill them in wantonness, and in sport. Such were the people on whom our author pronounces this panegyric, page 109, "Such a condition of society seems the highest elevation and grandeur to which human nature can aspire." Alcibiades, who knew the Spartans well, came nearer the truth; when they boasted to him of the contempt which the Spartans shewed for death, "that is not surprizing," said he, "for they have no other way of freeing themselves from perpetual misery; and they know that they cannot exchange for the worse."*

In the fourth chapter Dr. Gillies gives an account of the Messenian war, and the final subjugation of Messenia to the dominion of Sparta. As it is the fate of our author frequently to contradict himself, the injustice, oppression and cruelty, displayed by the Lacedemonians, in the course of this war, are in diametrical opposition to the high character he had ascribed to them in the former chapter. The Spartans appear to have paid little regard to the institutions of Lycurgus, as, in the course of this war, they violated two of his most sacred laws. Here, too, we learn, that the Lacedemonians and Messenians, as they descended from the same stock, resembled each other in character and manners. Sparta has seldom produced such citizens as Aristomenes, the Messenian hero. These circumstances corroborate what we have said, that the Spartan institutions were not merely the work of Lycurgus.

In the fifth chapter Dr. Gillies gives an account of the northern republics of Greece, of the Grecian colonies, of the first sacred war, of the destruction of the Crissæan republic, of the restoration of the Pythian games, and of the Gymnastic exercises, in which there is nothing to engage or detain the attention of the reader.

In the sixth chapter we have a digression on the Grecian bards, heroic and lyric poetry, and the nine lyric poets. This seems to have been a separate essay, intended for some other work; and we cannot conceive for what reason it is introduced, or rather

* *Ælian. Var. Hist. Lib. xiii. Cap. 38. See also Athen. Lib. iv. Cap. 6.*

pressed into the history of Greece; especially as our author confesses, that of the poets, whose biographer he becomes, (Pindar and Anacreon excepted) little more than the names remain. In point of lyric fire and magnificence of diction, Gray is perhaps not inferior to Pindar; and Mrs. Barbauld vies with Sappho; but we would be justly surprised to find their lives in a history of England. In digressions of this nature, in illustrating and adorning the common topics of literature, our author seems to be more in his element than when he holds the historic pencil. The following passage is the best specimen we have hitherto met with of Dr. Gillies's abilities.

* In ancient Greece, the favourites of fortune were often the favourites of the muses. There remain not, indeed, the works of any Grecian king; but we are told by Homer, that Achilles sang to his lyre the glory of heroes; Amphion, to whose musical powers such wonderful effects are ascribed, reigned in Thebes; the poet Melampus obtained royal authority in Argos; and Chiron, the wise Centaur, though descended of the most illustrious ancestors, and entitled to the first rank among the Thessalian princes, preferred to the enjoyment of power the cultivation of poetry, and retired, with his favourite muses, to a solitary cavern at the foot of Mount Pelion, which was soon rendered, by the fame of his abilities, the most celebrated school of antiquity.

* The musical arts were not only deemed worthy the ambition of princes, but thought capable of elevating ordinary men to the first ranks in society. By excelling in such accomplishments, Anthes of Boeotia, Olen of Lycia, Olympus of Phrygia, obtained the highest preeminence. Nor was it during their life-time only that they enjoyed the happy fruits of their elegant labours. They were regarded as peculiarly deserving of a double immortality; living for ever in the memory of men, and being admitted, according to the belief of antiquity, to the most distinguished honours in the celestial regions.

* It has been already observed, that the texture of the Grecian tongue was singularly well adapted to the improvement of poetry; and this favourable circumstance was admirably seconded by the political condition of the Greeks in the early periods of their society. Religion then formed the sole principle of government; and the belief of religion was chiefly supported by the Theogonies; while its ceremonies were principally adorned by the hymns of the bards. These two kinds of poetry, doubtless the most ancient and the most venerable, formed the main pillars of the political edifice; and the essential parts of this edifice consisting in the praise of the gods, its brightest ornaments were composed of the glory of heroes. The hymns maintained the power of religion, the song animated to valour; and both powerfully affected that peculiar sensibility of temper, and that romantic turn of fancy, the prevailing characteristics of Greece during the heroic ages.

* Neither the Rürers of the north, nor the Troubadours of Provence, nor the Bards of Germany, nor even the Druids of Gaul and Britain,

Britain, possessed more distinguished authority than the Aoidoi, or Rhapsodists, of the Greeks. The first requisite of their profession was, to know many soothing tales; and it was the daily object of their art to delight gods and men. The piety of the priest, and the inspiration of the prophet, were intimately connected with the enthusiasm of poetry; and poets, who had celebrated the glory of the past, were naturally employed to rear the hopes of the future generation. It is probable, however, that the ancient bards had frequent avocations from their literary labours. The curiosity, natural to men of genius, would frequently tempt them to visit distant countries. The admiration paid to their abilities could only be upheld by novelty. Both inclination and interest, therefore, would prompt them to sail to foreign lands, to examine their civil and religious institutions, and to converse with their priests and poets, from whom they might derive such information as would enable them, on their return home, to surprise, entertain, and instruct their fellow citizens.

Of all nations, the Greeks enjoyed most advantages for travelling; and of all Grecian professions, that of the bard. The general diffusion of their national language and colonies, as well as the sacred character with which they were invested, entitled this venerable class of men to expect a secure retreat among the most inhospitable barbarians. Whatever country they visited, the elegant entertainment derived from their art procured them a welcome reception at religious festivals, and all public solemnities. Amidst the most dreadful calamities which afflict mankind, the bards alone were exempted from the common danger. They could behold, in safety, the tumult of a battle; they could witness, undisturbed, the horror of a city taken by storm; calm and serene themselves, they might contemplate the furious conflicts, and wild agitations, of the passions. It belonged to them only, and to the sacred character of the herald, to observe and examine, without personal danger, the natural expressions of fear, rage, or despair, in the countenances and gestures of the vanquished, as well as the insolent triumph of success, the fury of resentment, the avidity of gain, and the thirst of blood, in the wild aspect, and mad demeanour of the victors. Having considered at full leisure the most striking peculiarities of those agitated and distressful scenes, the poet might retire to his cavern, or grotto, and there delineate, in secure tranquillity, such a warm and expressive picture of the manners and misfortunes of men, as should astonish his contemporaries, and excite the sympathetic terror and pity of the most distant posterity.

If the Grecian bards were fortunate in observing such events of their own age as were most susceptible of the ornaments of poetical imitation, they were still more fortunate in living at a period which afforded a wonderful variety of such events. Amidst the unsettled turbulence of rising states, the foundation and destruction of cities, the perpetual wars and negotiations of neighbouring communities, they were daily presented with subjects worthy the grandeur of the heroic muse. The establishment of colonies, the origin of new superstitions, as well as the imaginary legends which supported the old, furnished copious materials for many a wondrous song. These materials, being eagerly embraced by the choice, were embellished by the fancy of the

early bards ; who, continually rehearsing them to their contemporaries, had an opportunity of remarking, in their approbation or dislike, the circumstances necessary to be added, taken away, or altered, in order to give their productions the happiest effect, and the highest degree of strength and beauty. As writing was little practised for the purpose of communicating knowledge, succeeding poets learned to repeat the verses of their predecessors ; and, having treasured them in their memory, they adopted them as their own. Frequent repetition, attended with such careful observations as were natural to men whose character depended on the success of their art, led to new alterations and amendments ; and their performances, thus improving, by degrees acquired that just measure of perfection, to which nothing could, with propriety, be added ; and from which nothing could, with propriety, be taken away. In this manner, perhaps, the *Iliad* and *Odyssey* received the last polish ; the harmonious animation of poetry was admired as the language of the gods ; and poets, originally the ministers of Heaven, the instructors of youth, and the rewarders of merit, were finally regarded as the great authors of religion, the principal benefactors of mankind, and, as shall be explained hereafter, the wise legislators of nations.

As the singular manners and events of the heroic ages naturally produced the lofty strains of the epic muse, so the state of society in Greece, during the immediately succeeding periods, highly favoured the introduction of other kinds of poetry. The abolition of the royal governments gave free scope to the activity and turbulence of democracy ; and the rivalships and enmities of neighbouring states, ranking in the minds of their citizens, prepared the imaginations of men for taking a malignant pleasure in works of invective and reproach. The innumerable causes of alienation, hatred, and disgust, which operated also within the bosom of each little republic, opened an inexhaustible source of satire. The competitions for civil offices, for military command, and for other places of trust, profit, or honour, all of which were conferred by the free suffrages of the people, occasioned irreconcilable variance between the ambitious members of the same community, and subjected the characters of men to mutual scrutiny and remark. The sentiments of the Greeks, not being perverted by the habits of slavery, nor restrained by the terrors of a despot, they boldly expressed what they freely thought ; they might openly declare a just contempt ; and, while they extolled in the lofty ode and swelling panegyric the heroes and patriots whom they admired, they lashed the cowards and traitors whom they despised, with all the severity of satire.

The ode and satire may be successfully cultivated by imitators in the worst of times ; but they could scarcely have been invented and perfected under any other than a popular government. The plaintive elegy, on the other hand, which describes the torments of unsuccessful love, or which paints the affliction of a miserable parent, an affectionate son, a disconsolate wife, or a faithful friend, for the loss of the several objects most dear to their hearts, seems to be the spontaneous production of every soil, and hardly to admit any change of impression from the fluctuating forms of society. The particular purposes, however, to which the Greeks principally applied this species of poetry, appear to have been suggested by their peculiar circumstances at the time of its

origin. During the violence and disorder occasioned by the political revolutions, the frequent migrations, and the almost uninterrupted hostilities, which succeeded and increased the calamities of the Trojan war, it was natural for those, who reasoned concerning the affairs of men, to form, according to the original bent of their minds, two opposite theories for the best improvement of human life. Men of a firm texture of soul would prepare for the misery which awaited them, by strengthening their natural hardiness, and fortifying their natural intrepidity. The contempt of pain, and danger, and death, would be the great principle of their lives, and the perpetual subject of their song; and while they described the inevitable disgrace of weakness and cowardice, they would extol, with the most lively sensibility, the glory of valour, the triumphs of success, and the joys of victory. Such themes might delight the martial muse of Tyrtæus and Callinus, but could offer no charms to the effeminate softness of Minnervus, or the licentious debauchery of Archilochus. To persons of their character, the calamities of the times, instead of appearing an argument for virtue, would prove an incitement to pleasure. The precarious condition of their lives and fortunes, while it depreciated all other objects, would increase the value of present enjoyment. In the agreeable amusements of the fleeting hour, they would seek refuge against the melancholy prospect of futurity. The pleasures of the table, the delights of love, the charm of the elegant arts, and of conversation, would be perpetually studied in their lives, and perpetually recommended in their poetry.

Many of the observations in this extract are just and happily expressed. But the "fearlessness of assertion" (to use an expression of Dr. Johnson), for which this author is so eminent, often betrays him into errors. Whenever he *deviates* into general history, he is like a bewildered and benighted traveller. "Neither the Runners of the north" says he, "nor the *Druids* of Gaul and Britain, possessed more distinguished authority than the *Rhapsodists* of Greece." That the Bards and Rhapsodists of Greece were held in honour, and entertained at the tables of kings and heroes, we have the undoubted evidence of Homer. But an expression of Hesiod's, "that Bards in his time were as common as potters or joiners," and the supplication of Phemius to Ulysses in the eighth book of the *Odyssey*, shew they possessed no "very distinguished authority." Our author seems to have forgot, or never to have known, that the *Druids* in Gaul not only presided over all religious institutions, but were also the interpreters of the laws, which received execution from the efficacy of their authority. They judged in all causes, whether civil or criminal; and their sentence was esteemed so sacred, that whoever refused to give it complete obedience was excluded from assisting at their religious rites; was held in execration and abhorrence; and denied the privileges

leges of society.* We are assured by Dion. Chrysostom that the Druids exercised supreme authority over the kings themselves—Κισιοὶ δὲ οὗς ὀνομαζντι Δρυΐδας, καὶ τὸντις παρὰ Μακεδόνι δόλως, καὶ τὴν ἄλλην σοφίαν, αἷ ἀντι, τοῖς βασιλευσιν ὑπὲρ ἑξῆν πρᾶττιν ὑπὸ συν- λινεσθαι, ὅς, τὸ μὲν ἀλλοθὶς ἐκείνους ἀρχεῖν, τοῖς δὲ βασιλείας, αὐτῶν ὑπὸ- ρίτας καὶ διακόνας γίγνεσθαι τῆς γῆρας, ἐν δὲ ἀντις χρυσὸς καθιμύρας, καὶ οἰκίας μεγάλας ὀκνῶντας, καὶ σελυτίμας εὐωχόμενους. Helmodus also affirms, concerning the Slavis. “*Rex apud eos modice est estimationis incomparatione flaminis.*”† Did the Bards of Greece pretend to such power or authority? When our author tells us, “that, amidst the most dreadful calamities which afflict mankind, the bards alone were exempted from the common danger,” it is difficult to find out what he means. What he afterwards adds, “they could behold in safety the tumult of a battle; they could witness undisturbed the horror of a city taken by storm,” &c. &c. is without any authority from Homer, or any other ancient writer. Mr. M’Pherson attributes such a privilege to the Celtic bards, but it was a very bold excursion to leap from Mount Parnassus to the hill of Morven.

[To be continued.]

FOREIGN LITERATURE.

ART. XII. *Lettre de M. de Peyssonnel, ancien Consul General à Smyrne, ci-devant Consul de sa Majesté auprès du Khan des Tartares, à M. le Marquis de N—— : Contenant quelques Observations relatives aux Memoires, qui ont paru sous le Nom de M. le Baron de Tott. Amster- dam, &c se trouve à Paris. 8vo. 1785.*

ART. XII. *Animadversions upon the Memoirs that have appeared under the Name of the Baron de Tott, in a Letter from M. de Peyssonnel, formerly Consul from the French King to the Khan of Tartary, and afterwards Consul General at Smyrna, to the Marquis of N——.*

M. DE PEYSSONNEL is equally well known in the world of politics, and the republic of letters. In the first, by the important transactions in which he has been concerned, and the ability and skill with which he conducted himself, as Consul and Consul General from the court of France; and in the other, by his celebrated work, entitled *Les Numéros*.‡ It would have been difficult to find a person better qualified for the task he has undertaken, than M. de Peyssonnel. Equal to the Baron de Tott in his personal knowledge of the Turks,

* *Cæsar de Bell, Gall. lib. vi. cap. 13.* † *Lib 2d. cap. 12.*

‡ See English Review, Vol. III. page 458.

their government, laws, customs, manners and character; and his rival, at least, as a writer, he has one advantage over him, that, in our opinion, is by no means a trivial one. It has ever been popular to speak degradingly of the Turks, and to consider them as a nation perfectly devoid of learning, taste, and character. The Baron de Tott falls in with the current, and appears to have been influenced by this prejudice in every page of his Memoirs, and during the three-and-twenty years that he spent in the study of this nation. M. de Peyssonnel, too proud to consult popular prejudice, and too honest and faithful, as an historian, to sacrifice truth to its shine, has combated this prevailing opinion with no small degree of success, and presented the Turks in a light, novel indeed to our eyes, but with a degree of respect to which they seem to be justly entitled. In the mean time, he is destitute of the envy and exacerbation of a rival adversary; and while he animadverts, with freedom, upon the defects and errors of the Baron, it is in the true spirit of modesty and moderation, and not without ascribing to him his due share of merit.

‘I began,’ says he, ‘to read, or rather to devour the memoirs the instant they came to my hands. In my first perusal, eager and rapid, I discovered little but the genius, the sprightliness, the graces, the thousand various talents of the Baron de Tott. Conducted, by him, over a bed of flowers, I trod with a light and nimble foot. My second perusal, slow and cautious, in which I followed the author step by step, discovered to me his errors and defects. *Pulchro in opere nervos.* They are such, however, as I know not how to ascribe to the Baron de Tott. It should seem impossible, that errors so glaring and obvious could come from the pen of a man so informed and enlightened upon the subject, who has lived so long with, and seen so much of the Turks, and who is as familiar with their language as with his own. He must surely have experienced the misfortune, too common among us, of a surreptitious and corrupt edition.’

To supply these defects, and to rescue the Turks in general, and a few of their emperors in particular, from the odium thrown on them by the Baron, is the professed design of our author in the little volume before us. He wishes, however, to be considered not as a critic; he disclaims the appellation; but as an humble commentator, writing his notes in the margin of a book that pleases him, that he loves to read over and over again, and wishes to find still more perfect. How far M. de Peyssonnel has succeeded in his design, the reader will be the better able to judge, when we have presented him with a few extracts.

Speaking of the sacrifice which the Sultan Mahmoud was necessitated to make of the lives of his three favourites, the Kislar Aga, and Soliman Aga, an Arminian banker, the Baron de Tott has the following passage.

'It had been the business of these men to give variety to the gratifications of the prince. He profited by their instructions, and quitted for a moment the voluptuous pleasures of the harem, in order to preside at the execution of two of them.

'How unjust and injurious a reflection,' exclaims M. de Peyssonnel, 'upon the memory of the best and wisest emperor that had governed Turkey since the days of Soliman the magnificent!' Sultan Mahmoud ascended the throne in 1730, and died, regretted by his people, in 1754. He had doubtless shed much blood; but it was the blood of rebels, whose death was indispensable to his own security, and his people's happiness. It is equally true, that he was the spectator of the atonement made by his favourites to the violated laws. But he did it from the motive of rendering their example the more striking, and of giving the more complete satisfaction to his subjects, over whom these monsters had exercised the most cruel tyranny. Mahmoud was mild, affable, hospitable to foreigners, and more exempt from the prejudices of his religion, than any prince that had ever sat upon the throne of Turkey. Full of information and of talents, he loved, and he had cultivated, with considerable success, the liberal and the mechanical arts. I beg leave, in contradiction to this act of inhumanity, which the Baron de Tott has produced against him, to relate a fact truly sublime, and which may serve to characterise him as a man and a sovereign. He was crossing the canal, *incognito*, attended only by Bostangi Bachi. Zonana, the jew, *Bazirghiaz Bachi de l'odjak*, contractor for horse furniture to the corps of Janissaries, was sailing in a contrary direction. The Israelite was voluptuously reclined upon a sofa of white satin, at the stern of a magnificent pleasure boat, and reposing upon two cushions, formed of the same satin, and embroidered with gold. He was smoking a pipe, and had two slaves kneeling before him, whose sole occupation it was continually to supply the vehicle with aloe, as fast as they were exhausted by their indolent and imperious master. Bostangi, the implacable enemy of Zonana, did not fail to point him out to the sultan, and to endeavour to awaken his indignation at so pompous and luxurious a spectacle. 'Thou-fool,' replied Mahmoud to his officer, 'does not the splendid state of that jew redound to my glory? What higher encomium could an historian bestow upon me, than to say, that, under my reign, even the Jews, the scorn and abhorrence of every other nation, were enabled to possess, in perfect security, both extreme opulence, and the liberty of displaying it?' The answer would have done honour to an Alexander, a Caesar, or a Louis XIV.'

The Baron de Tott attributes the gross ignorance with which he stigmatizes the Turks to the extreme difficulty with which they read their own language, "made up," as he says, "wholly of consonants, the signs which are substituted in the place of vowels being almost certainly omitted." He adds, "That, by the adoption of the Arabic and Persian language to supply the poverty of their's, and by composing five alphabets, the different characters of which are left to the arbitrary disposal of the writer, the Turks have thrown fresh obstacles in the way of instruction." M. de Peyssonnel refutes these

groundless

groundless assertions, and endeavours to rescue the Turks from the stigma so unjustly thrown upon them.

‘ If the Indignes, who understand the language, have so much difficulty to read it, on account of the multiplicity of signs, and the suppression of the vowels, how must this difficulty be enhanced to a foreigner, who is destitute of every primitive idiom of the language? And what infinite labour must it not cost him to read and write it with fluency, and to understand those books which treat in it of the most abstruse subjects? But here the Baron contradicts himself in the same page, where he tells us, ‘ that, with the assistance of a Persian *Maître des Langues*, who was for ever drunk with opium or brandy, he was soon able to explain himself tolerably, and to dispense with his interpreter.’ Does it not follow, from this rapid progress of the Baron, that the language, stripped of the original obstacles that beset the study of a foreigner, must be, to the native inhabitants, an acquisition easily obtained, and that books of the deepest science can present to them few difficulties on that score?

‘ The original of the Turkish language is the Tartar, the language of Zagathai, in which he wrote a variety of books, and many of whose manuscripts are still to be met with in the king’s library, and perhaps elsewhere. The defect ascribed by the Baron to the Turkish language, is the very circumstance that constitutes its greatest perfection. By the adoption of the Arabic and Persian, it is become one of the most expressive and beautiful languages in the world. Nor is this a singular improvement. Every copious language has been formed after a similar manner. The Arabic, which is boundless in its extent, is derived from the Hebrew, which, of all languages, is the most barren and confined. The English have availed themselves of all other languages, with the utmost freedom, and by means of it have brought theirs to an high degree of perfection. Nor have the Turks, by this adoption, given to their language an exclusive degree of perplexity and confusion. It may be learned with as much felicity as the German, the English, or any other language equally copious and extensive.

‘ Nor is it true that the different characters are left to the arbitrary disposal of the writer. Each character is appropriated to a distinct species of composition. The *Neski*, which is the only one that has appeared from the press, to books of science; the *Tasli* to those of poetry; the *Divani* to firmauns or government proclamations, and the epistolary style; the *Sulus* to devices, inscriptions and legends.’

We will present our readers with another extract relating to this subject. In the opinion of the Baron de Tott, a double meaning, the transpositions of letters, form the whole extent of the studies, and the literature of the Turks, and every thing, that a corrupt taste can invent to fatigue the mind, contributes to their delight, and excites their admiration. M. de Peyssonnel takes fire at the charge.

‘ Is it possible the Baron de Tott can be serious? It is a caricature the most preposterous and ludicrous! The Turks in general are ingenious and polished, and distinguished for their *Pesprit*. And shall we deny

deny them these talents, because among them, as among ourselves, there are individuals, devoid of all taste, who would prefer an acrostic or an happy conundrum to the most beautiful epic poem? had curiosity, during the many years that he spent in Turkey, assiduously employed in developing its national character, led the Baron for a moment into one of its *Medresses* or colleges, he would have seen its pupils employed in the study of grammar, rhetoric, prosody, logic, metaphysics, morals, philosophy, religion, and polity. He would have found that the elements of Euclid, and the sublimer parts of the mathematics, formed a regular branch in their code of education. He would have found them familiarly acquainted with the philosophy of Aristotle, and all the works of Plato. In their libraries he would have found valuable authors on every subject, whether of abstract science, or of polite literature. He would have found poems, fables, tales, and romances. The fables of *Lockman*, the tales of *Nasraddin*, *Khodja*, the romances of *Leila et Medjoun*, of *Joussouf and Zeulika*, their *Medjemouas*, or collection of fugitive pieces, their *Bostans*, or miscellaneous poems, possess a fund of entertainment that must please and captivate the most fastidious reader, and whose merit even the Baron must acknowledge. I might appeal for a proof of their national *esprit* to their sententious and proverbial sayings, the superior point and elegance, and beauty of which, to those of every other nation, he must have felt in their full force, critically acquainted as he is with their language. I might appeal to their *Musaphis* or professed orators, men, who, to pay their court to the Turkish nobility, undertake to support the spirit of conversation, and furnish the entertainment of the company. Did the Baron ever spend an evening in a circle of these *bons vivans*, without deriving from them knowledge and information, without being equally charmed with the ease, the elegance, the wit and the good sense of their conversation? but all this I shall be told is insufficient to the justification of the Turks. Their slow progress in the arts and sciences, their neglect of tactics, navigation, and military discipline, and the prevailing imperfections, and even vices of their government, will still remain incontrovertible truths. I acknowledge it. And the more I know of their aptitude and docility, for every science they will be at the pains to acquire, the more I lament to find them, in these respects, at the distance of two centuries from every European nation. But it would be a misfortune indeed that the idea of the author of the memoirs should prevail, and that the rank in which he places them in the social world should be considered as the standard of their merit; an idea that would almost degrade a nation of savages the most remote from civilized society.

The errors, in point of history, geography, and chronology, which M. de Peyssonnel has detected in the Baron de Tott, are very numerous and important, and so very obvious, that we wonder how they could have escaped the Baron. We will beg leave, before we dismiss him, to present the reader with two or three short examples, together with the observations of our author.

‘Georgia,’ says the Baron de Tott, ‘is rather one of the dependencies of Persia than of Turkey; but the prince Heraclitus has availed himself of the troubles which have laid waste the dominions of his sovereign, to enjoy a kind of independence.’

M. de Peyssonnel has corrected with perfect accuracy the blunders of this passage.

‘Georgia is divided into two parts; the one, which is bounded by the Black Sea, and includes the kingdom of Imirch and the principality of Mingrelia and Gurjel, was ceded to the Turks; the other, which approaches to the Caspian sea, and comprehends the kingdoms of Carduel and Caket, was under the dominion of Persia. Saloman, who reigns over the one, and Heraclitus, who governs the other, have equally thrown off the yoke of their respective sovereigns. But Heraclitus is become the vassal of Russia. Saloman preserves his independence to this day.’

The Baron confounds the death of Sultan Osman with that of Sultan Mahmoud, and his account of their genealogy is equally erroneous. Sultan Mahmoud, who sat upon the Turkish throne for the space of twenty-four years, from 1730 to 1754, and Sultan Osman his brother, were not the sons of Sultan Achmed, but of Mustapha III, the eldest brother and successor of Achmed. Mustapha the fourth, who succeeded Osman, was the son of Achmed, and cousin german only to Mahmoud and Osman. Achmed had five sons; Mahmoud the eldest, who was poisoned by Osman; Mustapha IV. who succeeded Osman; Bajazet and Ourkman, who died in the seraglio; and the present reigning Sultan Abdulamid.

Again, ‘Racub Pacha,’ says the Baron de Tott, ‘had formerly been Pacha of Cairo, the office of all others the least adapted to his character. The undisciplined state of the Bey-Mameluis, propped up by force, had left him no other resource but corruption for his support, without being the less exposed to acts of violence. He had just escaped from the ball of a pistol, fired at him in his own divan, when the grand signior, Sultan Osman, promoted him to the Viscirate.’

The contradictions and inconsistencies of this passage are too glaring to escape the eyes of one so well informed upon the subject as M. de Peyssonnel.

‘Mahmoud was the reigning sultan, when Racub Pacha was recalled from Cairo, which was prior to his escape from the danger of the pistol. He was afterwards constituted by this prince Pacha of Aiden, and then of Aleppo; and he officiated in these respective capacities for many years, before he was called to the Viscirate by Sultan Osman, the brother and successor of Mahmoud. I have indisputable evidence to the truth of this account. When my father, who was secretary, and the late M. de Laria, who was interpreter to the French ambassador, were sent to the Ottoman army, to settle the preliminaries of the peace of Belgrade, my father’s tent was pitched near the tent of Racub, who was at this period secretary for foreign affairs. The weight of the treaty fell to the lot of my father. And the daily intercourse, that must necessarily take place between him and Racub, was the foundation of a friendship that seldom subsists between

between a Turk and a Christian. When Racub some time after was recalled from Cairo, to so exalted a degree did his regard for my father extend, he made the tour of Smyrna, and pitched his camp in the plains of Hadjelaar, for the sole purpose of paying a visit to my father, who was then at Smyrna in the capacity of consul general of France. To enhance the honour of his visit, he invited my father to his camp, and gave a superb entertainment to all the nobility of Smyrna. I was present at this rout, and was a witness of the distinguished attachment of Racub. "Dostum Coadjeauch," said he, embracing my father tenderly; "we are both grown old my friend." And see, continued he, pointing to his beard, that was prematurely grey, "how venerable are the beards of those who return from Cairo."

The valuable historical journal of the Tartars, containing their most ancient traditions and all the successive facts down to the present time, undertaken by the ancestors of a family who have always preserved and carefully continued it, and for which the Baron asserts that he offered ten thousand crowns, is it seems a manuscript of his own invention. M. de Peyssonnel has never heard of such a manuscript; and it is hardly within the bounds of possibility, that a performance so notorious and celebrated (according to the baron) could have escaped the inquisitive attention of M. de Peyssonnel, had it any existence but in the baron's imagination.

The bounds which we allot to ourselves will not permit us to present the reader with any further extract from this work. These we have already made, are, we trust, sufficient to excite his curiosity, and to tempt every admirer of the Baron de Tott to be provided with this effectual antidote to his poison. We suspected the baron of a little attachment to the wonderful. M. de Peyssonnel has confirmed us in our conjecture, and has lopped off the exuberances of his author's fancy with a faithful and discriminating hand. Had every traveller a commentator of equal skill and veracity, it would perhaps cure this abandoned spirit, old and inveterate as it is; and, operating *in terrorem*, make them more cautious of palming upon the world their own wild inventions for historical truths. Commentators in general are, of all writers, the most dull and insipid. M. de Peyssonnel has ingeniously contrived that we should feel nothing of this, and his book is as full of entertainment, as if it were a continuous and unbroken performance.

ART. XIII. *Tal om Japanska Nationen, &c.*

A Speech concerning the Japanese; delivered before the Royal Academy of Sciences, by C. P. Thunberg, when he resigned the office of President. Stockholm.

(Concluded.)

THE religion throughout Japan is heathenish, but there are many different sects, which all however live in the greatest unanimity and concord, without disputes or quarrels. The spiritual emperor, Dai-ri, is like the Pope, head of the church, and has the appointment of the chief priests. Every sect has separate churches and separate idols, which are represented under some determinate, and that often a monstrous shape. They commonly invent a great number of idols, one for almost every trade, like the old Romans; and consequently they have inferior and superior gods. One eternal and almighty God, superior to all the rest, is not indeed unknown to the Japanese, but the knowledge of him is enveloped in much darkness. I have not however seen among any heathens such a large and majestic idol of this god, as in two Japanese temples. In the one there is an image of gilt wood, of such an enormous size that six men may sit, according to the Japanese fashion, in the palm of his hand, and the breadth between the shoulders is five fathoms. In the other, his infinite power is represented by smaller gods, which stand around him on all sides, to the number of 33,333. They have many temples, which are built for the most part without the cities on some eminence, and in the finest situations. There are a number of priests in every temple, although they have but little to do, their business being to keep the temple clean, to light the candles, &c. and offer flowers consecrated to the idol, and such as they believe to be most acceptable to it. There is no preaching or singing in the temples, but they always stand open for those who may come to pray, or make some offering. Strangers are never excluded from the temples, even the Dutch are allowed to visit them; and, when the inns are taken up, they are lodged in them, as actually happened once during my journey to court.

The arms of the Japanese consist of a bow and arrow, sabre, halbert, and musket. The bows are very large, and the arrows long, as in China. When the bows are to be bent and discharged, the troop always rests on one knee, which hinders them making a speedy discharge. In the spring, the troops assemble to practise shooting at a mark. Muskets are not general,

nal, I only saw them in the hands of persons of distinction, in a separate and elevated part of the audience-room. The barrel is of the common length, but the stock is very short, and, as well as I could observe at a distance, there was a match in the lock. I never saw a gun fired, though I have often heard the report from the Dutch factory. The interpreters informed me, that the stock, which, on account of its shortness, cannot be placed against the shoulder, is set against the cheek, an account that is not altogether credible. Cannons are not used in this country, but in Nagasaki, at the imperial guard, there are several, formerly taken from the Portuguese, though ships are not saluted, and indeed scarce any use at all is made of them. The Japanese have very little skill in managing them, and when they fire them, which is commonly done once in seven years, in order to clean and prove them, the artillery man provides himself with a long pole having a match at the end, which he applies with averted eyes. The sabre is therefore their principal and best weapon, which is universally worn, except by the peasants. They are commonly a yard long, a little crooked and thick in the back. The blades are of an incomparable goodness, and the old ones are in very high esteem. They are far superior to the Spanish blades, so celebrated in Europe. A tolerably thick nail is easily cut in two, without any damage to the edge; and a man, according to the account of the Japanese, may be cleft in two. No blade is sold under six kobangs, but the sabres often cost 50, 60, nay, above 100 rix-dollars; they constitute the dearest and most beloved property of the Japanese. The hilt is furnished with a round and firm plate, has no bow, and is sometimes six inches in length. The hilt is flat, with obtuse edges; it is cut off transversely at the end, and covered with the skin of the shark, which is uneven on its surface; it is imported by the Dutch, and sold very dear; sometimes at 50 or 60 kobangs, each kobang at six rix-dollars. Besides, silk cord is wrapped round in such a manner that the shagreen may be seen through it; the plates are thicker than a rix-dollar; they either are adorned with figures in high relief, or pierced artificially with a number of holes. The sheath is thick and somewhat flat; it is truncated at the end, it is sometimes covered with the finest shagreen, which is varnished; it is sometimes of wood, and painted with a black varnish, or variegated with black and white; one sometimes observes a silver ring or two on the sheath. On one of the sides there is a small elevation, perforated with a hole, through which a silk string passes, and serves to fasten the sabre occasionally. Within the hilt there is also a cavity for receiving a knife of three inches length. A separate fash is never used, but the sword is stuck in the belt, on the left side, with the edge upwards, which to a European appears ridiculous. All persons in office wear

wear two such sabres, one of their own, and the other the *fixed of office*, as it is called; the latter is always the longer. Both are worn in the belt on the same side, and so disposed as to cross each other. When they are sitting, they have their sword of office laid on one side or before them.

The Dutch and Chinese are the only nations allowed to traffic in Japan. The Dutch at present send but two ships annually, which are fitted out at Batavia, and sail in June, and return at the end of the year. The chief merchandise is Japanese copper, and raw camphor. Varnished wood, porcelain, silk, rice, sack, and soia, constitute but an inconsiderable part, and these articles are in the hands of private persons. The copper, which is finer, and contains more gold than any other, is cast in pieces of the length of six inches and a finger's thickness. It is put on board in parcels of 120 pounds, 12 ounces to the pound; and every ship's lading consists of six or seven thousand such parcels. The wares, which the Dutch company import, are coarse sugar, ivory, a great quantity of tin and lead, a little cast iron, various kinds of fine chintzes, Dutch cloth, of different colours and fineness, serge, wood for dyeing, tortoise-shell, and *costus Arabicus*. The little merchandise brought by the officers on their own account, consists of saffron, theriaca, sealing-wax, glass beads, watches, &c. &c. About the time when the Dutch ships are expected, several outposts are stationed on the highest hills by the government; they are provided with telescopes, and long before their arrival give the governor of Nagasaki notice. As soon as they anchor in the harbour, the upper and under officers of the Japanese immediately betake themselves on board, together with interpreters, to whom is delivered a chest, in which all the sailors' books, the muster-roll of the whole crew, six small barrels of powder, six barrels of balls, six muskets, six bayonets, six pistols, and six swords are deposited; this is supposed to be the whole remaining ammunition, after the imperial garrison has been saluted. These things are conveyed on shore, and preserved in a separate warehouse, nor are they returned before the day the ship quits the harbour.

Duties are quite unknown as well in the inland parts as on the coast, nor are there any customs required, either for exported or imported goods; an advantage enjoyed by few nations. But, to prevent the importation of any forbidden wares, the utmost vigilance is observed; then the men and things are examined with the eyes of Argus. When any European goes on shore, he is examined before he leaves the ship, and afterwards on his landing. This double search is exceedingly strict; so that not only the pockets and clothes are stroaked with the hands, but the pudenda of the meanest sort are pressed, and the hair of the slaves. All the Japanese, who come on board, are searched in like man-

ner, except only their superior officers: so also are the wares either exported or imported, first on board, and then at the factory, except the great chests, which are opened at the factory, and so carefully examined that they strike the very sides, lest they should be hollow. The bed-clothes are often opened, and the feathers examined: rods of iron are run into the pots of butter and confections: a square hole is made in the cheek, and a long-pointed iron is thrust into it in all directions. Their suspicion is carried so far, that they take out and break one or two of the eggs brought from Batavia. The same strictness is observed when any one goes from the factory on ship-board, into the factory, or out of it, from Nagasaki to the factory on the isle of Dezima. The watch must be inspected and marked at going or returning. The hat is sometimes examined. No private person may introduce money; it is generally taken into custody till the time of departure. Sealed letters are not allowed to be sent from or to the ships, but they are opened, and required sometimes to be read by the interpreters, as are other manuscripts. All religious books, in particular such as contain plates, are very dangerous to import.

Latin, German, French, and Swedish books pass more easily, since the interpreters do not understand them. Arms may not be imported, but it was permitted to us to carry our swords to the factory. The Dutch have themselves occasioned this strict search, which has gradually increased on several occasions to its present severity. The wide coats and breeches of the captains, and an hundred other means, have been tried to smuggle goods to the factory; and the interpreters, who formerly were not searched, carried contraband wares to the city, where they sold them for ready money. Much cunning has sometimes been used to effect this. A few years ago, a parrot was found concealed in the breeches of one of the lower officers, in consequence of its beginning to prate during the examination. In 1775, several rix-dollars and ducats were detected in the drawers of an assistant. These circumstances have led the Japanese, year after year, to limit the privileges of the Dutch traders more and more, and to search more strictly, so that all their cunning scarce enables them to deceive this vigilant people. This scrutiny prevents only smuggling and not private trade. Every one is at liberty to import whatever he can sell, or is in request, even such things as are permitted to be sold, only it must not be done privately. The reason why private persons are so desirous of smuggling such wares as are not forbidden, is, because, when goods are sold by auction, they do not receive money, but other goods in return. These goods, which are either porcelain or japanned goods, are so cheap at Batavia, in consequence of the annual traffic, that they are sometimes sold under prime cost.

Hence

Hence, for goods privately sold they get ready money, and often double the price. The company's goods are not examined on ship-board, but are carried straight to the warehouse, where they are sealed by the Japanese.

The interpreters are all natives; they speak Dutch in different degrees of purity. The government permits no foreigner to learn their language, lest they should by means of this acquire the knowledge of the manufactures of the country; but 40 or 50 interpreters are provided to serve the Dutch in their trade, or on any other occasion. These interpreters are divided into three classes. The eldest, who speak best, are called upper-interpreters, the second under, and the third pupils. Formerly the Dutch taught the Japanese Dutch; it was in particular the doctor's business; but they now learn of the other interpreters. Some of the senior interpreters speak Dutch pretty intelligibly; but, as their language in phrases and construction differs so widely from the European, one has often occasion to hear strange expressions. Many never learn to speak properly at all. In writing Dutch, they use instead of a pen their common pencil, and their own paper, but they write from left to right, generally in very beautiful Italian letters.

The interpreters are very inquisitive after European books, and generally provide themselves with some from the Dutch merchants. They peruse them with care, and remember what they learn. They besides endeavour to get instruction from the Europeans, for which purpose they ask numberless questions, particularly respecting medicine, physics and natural history. Most of them apply to medicine, and are the only physicians of their nation who practise in the European manner, and with European medicines, which they procure from the Dutch physicians. Hence they are able to acquire money and to make themselves respected. They sometimes take pupils.

MONTHLY CATALOGUE.

[For MAY, 1786.]

POLITICAL.

ART. 14. *Two Letters addressed to the Right Hon. W. Pitt, Chancellor of the Exchequer, for obtaining an equal System of Taxation, and for reducing the National Debt. By P. Barfoot, Esq. 1s. Debrett. 1786. London.*

IN these sensible and well written letters an important distinction is pointed out between the effects of taxing equally the trading and landed

landed interest. The impolicy of encouraging the one and suppressing the other, our author urges with considerable earnestness and perspicuity. To avert or alleviate this evil, he thinks the reduction of the imposts upon malt, soap, salt, and candles, as bearing peculiarly hard on this useful and industrious part of the community, absolutely necessary. He proposes an equal land-tax, a disposal of the waste and crown lands, a dog tax, and a tax of ten per cent. on all church livings above one hundred pounds in the king's books. His system of liquidating the national debt is by an universal parochial tax, which he presumes might realize twenty-six millions sterling annually. All the revenue officers of every description would consequently be rendered unnecessary, and an immense sum saved to the public by their dismissal. But, however simple and desirable such a plan may appear to rational and disinterested minds, we doubt no reasoning will ever make it eligible to individuals of superior rank, who are in some degree, and for the most part, pledged to support the present system of interest, venality, and intrigue.

ART. 15. *The Debate upon the establishing a Fund for the Discharge of the National Debt, Wednesday, March 20th, 1786. To which is added, the Report from the Select Committee, relating to the Public Income and Expenditure, March 21st. 8vo. 1s 6d. Stockdale, 1786. London.*

The reduction of a debt, the most enormous and complicated that ever burthened any community, occasioned this interesting debate. The minister brought forward his plan with all that confidence and brilliancy of elocution by which his parliamentary exertions are distinguished. The house was in some degree dazzled and overwhelmed by the splendour, the magnitude, and the novelty of the idea on its first appearance. Their opinion of the measure in point of necessity and importance was unanimous. The only grounds of difference were, whether there is at present an existing surplus? whether the report of the committee for the purpose of facilitating a sanguine project does not exaggerate the income, and extenuate the expenditure; whether the resources of the country are not exhibited in a light too flattering, and magnified by a prospect partial to the wishes of administration? and whether too much stress is not obviously placed on the hypothetical permanency of a peace establishment. These were the points chiefly agitated in this debate. The report of it in the publication before us is a mere compilation from the newspapers. And the best account given there has not even been preferred. We refer the report on which the Premier builds his system, and which is here added, to the criticisms of Sheridan, Stanhope, and Blake.

ART. 16. *The present State of Great Britain considered, and the National Debt discussed, towards a radical and speedy Payment; in a Series of Sections, inscribed to a noble Lord. By a Lover of his Country. 8vo. 1s 6d. Becket. London.*

In a country groaning under a debt of above two hundred and sixty millions sterling, it is natural for individuals of all denominations

to speculate on means of relief. And we confess, in attending the progress of political disquisition, to have met with projects full as romantic as the present. The author wishes to abolish entirely the present mode of taxation; to annihilate all immunities conferred by charters; to abrogate all our custom and excise laws; and to lay every species of trade, manufacture, or mechanism, open. Having brought us to this state of equalization, he adverts to the population of the country, which he estimates at seven millions. From these he deducts three millions, as one woman and two children are generally allowed for every man. Of the four millions remaining, he supposes two to consist of handicraft-men, manufacturers; and peasants. And he thinks, chandler shop-keepers, sailors, soldiers, and servants, may amount to another million. He therefore reduces these who ought to bear the whole burthen of the state to one million. These are the nobility, baronets, knights, esquires, merchants, bankers, wholesale warehouse-men, manufacturers, employing weavers, or others, clergymen, and farmers. By a duty of ten per cent. on the property of this large body of the community, he conceives the whole of our national debt might be liquidated in the space of four years, and the exigencies of every subsequent year might be raised by parish-rates. We have no other objection to the scheme than that it seems impracticable.

ART. 17. *An authentic Account of the Debate in the House of Commons, on Monday, February 27th, and Tuesday February 28th, 1786, on the proposed Plan of Fortifications by his Grace the Duke of Richmond, when the Speaker gave the casting Vote; with a correct List of the Division; and an Appendix, consisting of the Report made to his Majesty by the Board of Land and Sea Officers; Copies of Letters from Lord Sidney to the Duke of Richmond, &c. &c.* 2s. 6d. Ridgeway. London.

This important debate is detailed with more than ordinary correctness. Mr. Sheridan's famous speech, so imperfectly reported in the prints of the day, is given here with considerable accuracy, and at some length. It was not the first time the wit and genius of this able senator had been displayed in support of those constitutional principles which regulate his politics, but it was the first time he committed himself in a speech of above two hours in length. He was listened to throughout with the most profound and eager attention. - Dry as the subject was, and wearied as the house evidently were at so late an hour, by the singular ingenuity and address with which he assailed the system of fortifications, he not only roused the solicitude of his auditors, and interested them in the fate of a question thus important, but certainly contributed not a little to affect the division which took place.

ART. 18. *Observations on Mr. Hastings' Narrative of his Transactions at Benaris in the year 1781.* 8vo. 1s. 6d. Ridgeway. London.

We recommend the perusal of this ingenious pamphlet to all who have read the Narrative on which it *observes*. Here the governor general's passions, politics, and motives of action are exposed

Enc. Rev, Vol. VI. May 1786.

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with kennels, and subjected to a variety of sensible and severe animadversions. The observer asserts that dignified rank which Cheit Sing held in the empire of Indostan, and of which he was divested by the governor general. He maintains his innocence against every imputation of insurrection. He attributes the outrage of Mr Hastings to personal resentment. He utterly denies the right of the company to seize on the property of the subject at pleasure. He taxes the *Narrative* with asserting, that the zemindars or land-holders of Bengal hold their lives and properties at the discretion of such of the company's servants as may happen to represent the sovereign authority. "The sums exacted," says he, "or the services demanded from them, may exceed their ability to pay or to perform. Their lives and property are forfeited the moment they demur. The same power that profits by the forfeiture, decides on the offence, and inflicts the punishment. When once the right of government was admitted to increase the tribute of Cheit Sing on any pretence, or in any supposed emergencies of the nature and exigencies they alone were to judge, he ceased from that moment to have a property in any thing he possessed. His right to his government became equally precarious. The first year produces a demand of five lacs. In the second he may be called upon for ten. And whenever he refuses to pay, he forfeits his principality, and incurs the penalties of treason. Such are the terms on which a British government grants what it calls protection to the princes of India.

ART. 19. *A Letter from Warren Hastings, Esq. dated 21st of February, 1784. With Remarks, and authentic Documents to support the Remarks.* 8vo. 1s. Ridgeway: London.

This pamphlet contains a series of shrewd and severe attacks on the late governor general of Bengal. The writer comments very freely on that letter of Mr. Hastings to the directors, which has been so generally considered as a summary apology for pecuniary defalcation. The governor general is here charged with receiving money privately, in direct violation of the most solemn engagements; with a strong reluctance to relinquish the balance he held in his hand; with gleaming all the items of an account which had stood open between him and the company for twelve years, that he might be enabled to keep what he had thus obtained, with propagating a report of his poverty, partly to meet the suspicion of his speculation and venality, and partly for the sake of increasing the resources of rapacity and avarice; and with meanly stooping to the paltry artifice of involving, in quaintness and obscurity, an eclairsissement so essential to his honour. The author is not defective in acuteness. He is acquainted with Indian affairs, and possesses considerable knowledge of the world. These qualities are, however, not a little tarnished with acrimony. His reasoning is frequently close, but seldom candid, and though he does not often declaim or inveigh he has recourse to numerous and disgraceful insinuations. He gives a striking example how much the best sense is degraded by its alliance with a party spirit, and how despicable a sound understanding may be made by prejudice and passion.

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ART. 20. *Observations on the last Debate upon the Delhi Negotiations, and the proposed Impeachment of Mr. Hastings.* 8vo. 1s. Stockdale.

Among the great variety of papers moved for, to substantiate the guilt of the late governor general, those which explained the nature of Major Browne's negotiation at the court of Dēhli were included. These, however, for reasons of state, were peremptorily refused. A cry was instantly raised against the interference of government for the obvious purpose of screening notorious delinquency. Mr. Burke, on that occasion, thought himself left with only the *straws and fragments of charges*, and declared he *had lost his right arm*. Mr. Fox at the same time made no scruple of avowing, that a compromise had actually taken place between Mr. Hastings and the minister, and that it was evidently determined to protect the former at all events. The matter being only superficially discussed in the first debate, was therefore brought forward, a second time, in a direct motion, by Mr. Fox, and the conclusion which this writer would establish, is, that, on the part of Mr. Fox, Mr. Sheridan, and Lord North, who spoke for the motion, "there was an infinite display of wit, humour, close logical reasoning, and ingenious deductions, from assumed facts. On the other side, Mr. Pitt distinctly and clearly proved, that not one of the assertions of Mr. Fox was founded in fact, as appeared to reference to dates, and from the confession of Major Browne himself." This opinion he endeavours to prove from the documents which were then read by Mr. Pitt, and from several particulars which fell from Major Scott in the course of the same debate. He loses no opportunity of exposing the inconsistency of opposition, and imputes the impeachment of Mr. Hastings rather to the views of faction, than the love of justice. The pamphlet is not destitute of shrewdness, but is much too partial, either to convert, to please, or to irritate those for whom it is written.

ART. 21. *Articles of Charge of High Crimes and Misdemeanors against Warren Hastings, Esq. late Governor General of Bengal, presented to the House of Commons, by the Right Hon. Edmund Burke.* 8vo. 6s. Debrett. London.

It was the regulating act of 1773 which instituted the supreme government of Bengal, superseded the former independence of the several presidencies, and brought Mr. Hastings forward to the most conspicuous and responsible situation in the company's service. A majority in the governing council commenced their political connection by an unqualified crimination of his conduct. The individuals of whom this majority consisted had not been above three months in India, when they expressed their disapprobation of his politics in these unequivocal terms. "From all we have hitherto observed, say they, of his way of acting and reasoning, we are thoroughly convinced that every thing he says and does, in support of what he has already said and done, will only involve him in a labyrinth of contradiction, from which he never can extricate himself."

From this period, a series of altercation took place, and the measures of the supreme council became objects of constant and severe animadversion, as well in England as in India. The friends of Mr.

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Hastings

Hastings not only controverted every accusation brought against him, but challenged his accusers to substantiate their allegations. They even went so far as to boast, that the presence of Mr. Hastings would effectually silence his enemies. It has however produced a very different effect. He is now charged, in the most public and solemn manner, with high crimes and misdemeanors. The matter is thus at issue, and the decision of it regarded with the most general solicitude.

These charges are various, complicated; and specific. They exhibit the whole *arsene* of the supreme government and display such a system of despotism, as perhaps has no parallel in the history of political society. They exemplify the extensive influence of the East India Company, in that unfortunate country; by what means the British interest is chiefly supported; the deplorable situation of the native princes; the precarious tenure of property; and the multiplied miseries to which the inhabitants are exposed, by the habitual depredations of rapacity. They are twenty-two in number, and charge the official conduct of Governor Hastings with the actual extirpation of nations; the expulsion of princes, a profligate expenditure of the company's revenue, oppression, peculation, cruelty, avarice, injustice, treachery, murder, and every criminal excess which an unprincipled mind, in the uncontrolled and wanton exercise of civil and military authority, could perpetrate.

How far these heavy and formidable charges are well or ill founded, it is impossible, and would be presumptuous to determine, before the whole evidence for and against them is complete. Wise men will even then differ about the degree of credibility due to individuals, who, from their treatment in the service, from their general interest in the question, from the prejudices they may have imbibed by their connection with the adherents or opponents of Mr. Hastings, from notions they may possess by their station in a state of society, in all respects so dissimilar to ours, and from their present political predilections, are utterly incapable of strict impartiality, either on one side or the other. Such as conceive themselves to have been either slighted or aggrieved by the governor general will not readily extenuate his imperfections, and those indebted to his personal attentions and preference cannot be expected to give the facts they are called to recite a colouring against him. Nor should it be forgotten, that the House of Commons have not the power of imposing an oath. And all that vast body of evidence which was last year given in at the bar, on the subject of the Irish propositions, was for this reason rejected in the House of Lords, and treated as no better than so much waste paper.

It is perhaps one of the greatest inconveniences of our government, that almost every question relating to the responsibility of office should be eagerly taken up by the parties who divide the political interests of the country. The impeachment of Mr. Hastings became inevitable by the altercations which his administration produced. His accusers, both in parliament and out of it, for a series of years have uniformly held the same language. His majesty's ministers, however, can have no interest in the dispute. They can be concerned only for the

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the honour of the country, which is of no fide. They have not pledged themselves for the innocence or criminality of the governor general, but they are officially pledged against any interference which can affect an impartial decision.

We do not consider these articles as more or less affecting the literary reputation of the author, whom posterity will regard as one of the first writers of his age. They are, however, drawn up and stated with a force and precision by no means unworthy of Mr. Burke. And this is a circumstance which cannot fail of having its weight on the issue of the question. Such a load of accusations as are here exhibited, are not to be annihilated by a dead vote. The impressions of the public, whatever their interests may be, are surely under no parliamentary controul. The character of Mr. Hastings is now the subject of general speculation. The crimes of which he is charged are of great importance and magnitude. Mankind are apt to believe the worst; and whatever the determination should be, it will not prove an easy matter to satisfy, that innocence, in any situation, could incur so many foul imputations; that the most pressing exigencies of the state are a sufficient apology for such enormities; or that, where such a catalogue of crimes are stated and applied, none of them should be true.

MISCELLANEOUS.

ART. 22. *A Collection of Easy Sentences, from the best Latin Classic Writers; intended as an Initial Book in learning the Latin Language. By the Rev. John Hadley Swain, Minister, of the Boarding School, Kensington Gravel-Pits.* 12mo. 2s. Rivington, 1786.

Of all the penances to which the liberally educated youth of this country are destined to submit, that of learning, for twelve months uninterruptedly, in the Latin grammar, is the most wanton. Of all the books with which fate ever brought us acquainted, the colloquies of Mathurin Corderius is the most detestable. Particular thanks, therefore, are due to Mr. Hadley Swain, who, of the ninety-nine plagues of the present age, has put forth his strength for the removal of two. With all seriousness we deliver it as our opinion, that this little publication is admirably calculated to annihilate the tedium of grammar, and to qualify the pupil, without further assistance, for the perusal of the lower classics.

ART. 23. *The Trial of John Motherbill, for committing a Rape on the Body of Miss Catherine Wade; tried at the Assize, holden at East Grinstead, for the County of Sussex, March 21, 1786, before the Hon. Sir William Henry Ashurst, Knight. Taken in Short Hand by Joseph Gurney.* 2d. Edition, Folio. 2s. 6d. Kearsley.

ART. 24. *The Genuine Trial of John Motherbill, (more generally known by the Name of the Brightbelmsone Taylor) for a Rape on the Body of Miss Catherine Wade, Daughter of Mr. Wade, Master of the Ceremonies at Brightbelmsone, &c. Together with the Pleadings of the Council on that very extraordinary Trial. Taken in Short Hand by Mr. Wilkinfon.* 4to. 1s. Randal.

The eagerness of the public to catch at any thing indelicate, has occasioned a rivalry in these two publications. The first seems accu-

savely taken down at large, with Mr. Erskine's address to the jury, at full length, and is worth the purchase for this address alone, which is judicious, argumentative, and pathetic, and does the speaker great credit. It is printed on a good paper, and uniform with the method of printing state trials, so as to enable the purchaser to bind it up with them. See our remarks on the next publication.

The second publication is a mere summary of the trial, printed on coarse paper. It has, by way of frontispiece, a bad etching of Motherhill attempting to lay Miss Wade down on a tombstone.

ART. 25. *The Case of John Motherhill, the Brighthelmstone Taylor, who was tried at East Grinstead, for a Rape, and acquitted, the 21st of March, 1786. Containing the Particulars of his accidentally meeting with the young Lady; what happened previous to their Arrival at Brighthelmstone Churchyard; the Business transacted there; the Reasons why the Scene of Action was removed from that awful Spot to the Bathing Machine; what happened afterwards, &c. Wherein every Transaction is minutely related, without suppressing a single Circumstance, whether it militates for or against him. Written by Himself.* 4to. 1s. Randal.

To please the libidinous reader the story is here very indelicately told, and is apparently written, not by himself, but perhaps from his mouth. Having said nothing in his own defence upon his trial, he enters upon it here, and endeavours to exculpate himself, by saying, she not only consented to the act, but encouraged him in the commission of it.

The publisher of this tract says, in a preface, that the conquest Mr. Motherhill so easily obtained over the lady, (as many others would have done in his situation) he attributed to his own figure and address, and not to her mode of education (which was in a sequestered monastery) and want of mental abilities. If this be true, it shews us how apt we are to think favourably of ourselves; for Mr. Erskine, in his pleadings, makes use of these words to the jury: "Let me ask you this question, whether it be consistent with any thing we ever saw, heard, or read of, that a young lady, of hitherto chaste and virtuous life, artless, simple, and innocent in her manners, should all of a sudden go out, in a tempestuous night, leave her father's house—not to throw herself into the arms of a lover, who had addressed her, and endeavoured to seduce her, but into the arms of a stranger, with nothing to recommend him, with nothing on earth to captivate or seduce fancy! It is repugnant to reason to believe it—it is a thing incredible, that the most viciously disposed woman could go into the arms of the *squalid wretch* before you."

In short, it appears that he escaped the gallows from the doubts of the jury, owing to a little inconsistency in Miss Wade's evidence; the natural consequence of a weak understanding. That he used violence, is evident; but it may be doubted, whether she took those pains to escape the hands of her ravisher the law requires; and as a humane jury will and should always lean to the side of mercy, as ~~they~~ they could only acquit or convict him, they of course acquitted him.

To this tract is added a coarse engraving of Motherhill; but, as it is rather a handsome figure, we presume it is no likeness.

It may please our readers, who have not read the trial, to give them Mr. Erskine's description of Miss Wade.

"When she is attentively observed by you, you will probably make the remark that I confess I made myself upon seeing her, that if you could conceive a painter of the finest genius to be desirous of painting the character of artless simplicity and innocence, he would fix upon the countenance and figure of Miss Wade."

ART. 26. *The Collyrium of the Nation; or the best Remedy for the Sight. A Poem. Humbly inscribed to his most excellent Majesty.* 4to. 1s. 6d. Macklew. 1786.

' No more wou'd Neroe's breed the sanguin'd fray
Despotic rulers then wou'd drop the sway.
Insated graves for Pomp wou'd belch no phlegm,
And lurking Folly spurn'd, would quit the helm.
For then the Golden Age wou'd rule again;
Sweet temper'd Harmony among all men.
Couch of the source of life augments their shame,
Which the Rhodomontades did sternly claim.
Elate like Boreas, that pernicious thief,
Myriads crush'd fatherless, and no relief.
What breait glows not with zeal to link the string,
And make the wolves' oblivion in the swing!

Gentle reader, dost thou understand this?—No.—We can assure thee 'The Collyrium,' is equally incomprehensible from beginning to end. We have often had the misfortune to review the productions of St. Giles's, but this certainly comes from Moorfields.

ART. 27. *An Ode address'd to the Society of universal Good-will. By the Author of the Monody on the Death of John Thurlow, Esq.* 4to. 1s. Norwich: Chase and Co. 1785.

The object of the *Society of universal Good-will* is the relief of foreigners, for whom no provision has been made by law. An ode in praise of so humane and benevolent an institution, must be the work of a feeling and charitable mind. The poem is not entitled to high commendation. The author has endeavoured to assume the ardor, and rise to the sublimity, of lyric composition, but his success is not equal to his endeavours. We can discover nothing new, nor very striking in the thoughts, and the versification is defective in point of harmony. The public may judge of the performance from the following short specimen:

' Or view that tender female form,—
Alike obscur'd in penury's dark weeds.
Mark her pale eyes that faintly look around,
Her feeble feet scarce lab'ring o'er the ground,
While her sad heart in anguish bleeds.

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Ah!

Ah ! once the life-blood, pure and warm,
 Thrill'd thro' her bounding heart, her spangled feet
 Led the gay dance, while love enamour'd youths
 Liv'd on the smile that lighten'd from her eye,
 And pour'd the fondest sighs, and tend'rst truths,
 Say, generous Briton, is it meet
 The lovely Foreigner should helpless die,
 Unmourn'd, unknown ? Alas ! how many lie
 Thus broke with want, and pain, and secret grief,
 No gentle heart to sigh, no hand to give relief.'

The profits that may arise from the sale of this publication will be appropriated to the use of the society to which the ode is addressed.

ART. 28. *Observations concerning the Medical Virtues of Wine. In a Letter to Dr. Buchan; by a Gentleman of the Faculty. To which is added, an Account of some remarkable Cures performed by the Tokay de Espagna; with other Matters which are new and well worth the Attention of the Public.* 8vo. 1s. Stuart and Stevenson, Martlet-Court, Bow-Street, Covent Garden, 1786.

The writer of this letter discourses very judiciously himself, and quotes the authority of sundry respectable and eminent physicians, in order to evince the salutary effects of wine on the human body; its influence as a preserver of health, and in the cure of diseases. He then proceeds to give an account of a great variety of cures performed, particularly by the Tokay de Espagna; from which it would appear, that this wine possesses all the medical virtues which have at any time been attributed to the best wines.—The author is of opinion, that, would physicians prescribe wine to their patients, in proper quantities, and take care that they should have it pure, generous, and good, they would find it superior to all the other articles of the materia medica put together.—As the analysis of nature is more perfect than that of art, simples, when equally efficacious, are preferable to compounds.

DIVERSITY.

ART. 29. *A Letter to the Clergy of the Diocese of Chester concerning Sunday Schools. By Builby, Lord Bishop of that Diocese.* 8vo. 1s. Payne. London, 1786.

After shewing the necessity of taking some steps to correct the morals of the lower class of people, Bishop Porteus shews us the efficacy of Sunday schools for that purpose, and warmly recommends them on the following considerations, viz. the great facility of establishing and supporting them, the expense of instructing twenty children not rising annually to five pounds; the very small degree of learning proposed to be taught in them, which will neither indispose nor disqualify the learners for the most laborious employments; the habits of industry these schools will occasion, as the children are taken

taken off from their employ but one day in the week; and the habits of piety and devotion they will encourage, it being part of the plan that the children should, with their teachers, constantly attend divine service, morning and evening; and it being found, that, as parents are eager to have their children admitted to these schools, if the committee, or trustees, would make a point of enjoining such parents to attend themselves, as the price of their children's admission, and as the means of setting them a good example in their own conduct, it might be a blessed means of increasing a religious principle in the people in general, and work out a reformation of manners where it is most wanted.

Annexed to this letter is a plan for the establishment and conduct of these schools, calculated for those who may be inclined to set them on foot.

ART. 30. *Sermons*, by *J. N. Puddicombe, M. A. Fellow of Dulwich College; late of Pembroke Hall, Cambridge.* 8vo. 5s. Bayne and Son. London, 1786.

Fourteen discourses on the following texts:

Luke ix. 41, 42.	1 Cor. iii. 21, 22, 23.	Luke ii. 14.
Psal. cxxxix. 9, 10.	Song of Solomon ii. 10, 11, 12.	Rev. ii. 10.
Rev. vii. 17.	Acts xxiv. 25.	Job xiv. 2.
Rev. x. 1.	Rev. xii. 1.	Rev. xx. 11, 12.
Dan. vi. 16.	Deut. xxxii. 40, 41.	

More calculated to display the preacher's oratorical abilities, than to edify his hearers. They are pretty flowery compositions, but declamatory, and interspersed occasionally with passages from Milton, Young, &c. As a specimen of the language, take the following apostrophe as a paraphrase on the text of the second sermon, viz. "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

O Thou! in whom we live, and move, and have our being! First, essential cause of all things! Thou great, invigorating soul of nature! That thou art ever present—ever visible we acknowledge with an enthusiastic joy; yet blended and chastised with that reverence which the thought of thy omnipotence necessarily inspires. Wherever we turn, we behold thy bounty and wisdom fully displayed.—To reason's purer eye thou shinest forth in the meanest object that creation presents; in the inanimate and senseless part of the material world, as well as in the living and active. Direct us our eyes to what is beautiful and alluring in the variegated prospect round us? thou art there all perfection, benevolence, and love. Or contemplate we the rude and tremendous, with which the softer charms of nature are so majestically blended? there too thou appearest in a form which produces on the mind the most sedate and solemn impressions. We trace thy footsteps alike on the lofty hill, and in the deep descending valley; in the gloomy wood, and in the expanded plain. Inspired with sacred transport, we see thee smiling, as it were, in the flowers and verdure which clothe the meadows in such simple elegance and charming variety. The fanning
breexes

breezes diffuse the odoriferous exhalations of the fields around, and the whole air is fragrance; but all this richness of perfume is thy breath alone. When the birds, sweetly warbling their artless notes on every bough, fill the groves with music, thy voice is in the melody. Amidst the brightness of the rising morning thou art seen, unutterably glorious, inimitably fair! And when still evening approaches, and the grey twilight gently shadows all things, in the milder landscape we behold thee, though arrayed in less splendour, yet not less adorable and lovely. We hear thee in the whispering gale of spring, and in the tempestuous blast of winter,' &c.

St. Paul, whose example we should follow, preached not so. His reasoning was plain, nervous, and demonstrative; his arguments strong and powerful; every word he uttered pierced "to the dividing asunder of the joints and marrow;" and every sentence was conviction to the sinner: but the preachers of modern times study the oratory of the theatre more than of the pulpit; and affect more the dramatist than the apostle.

This volume is dedicated to the Rev. Dr. Prettyman, prebendary of Westminster; and is patronized by near two hundred subscribers.

ART. 31. Sunday Schools recommended, in a Sermon preached at the Parish Church of St. Alphage, Canterbury, on Sunday, December 18, 1785. By George Horne, D. D. Dean of Canterbury, and President of Magdalen College, Oxford: With an Appendix concerning the Method of forming and conducting an Establishment of this Kind. Published for the Benefit of a Sunday School. 4to. 1s. Robinson.

This is a plain sensible discourse on psalm xxxiv. 11. "Come ye, my children, hearken unto me; I will teach you the fear of the Lord;" recommending Sunday schools for the instruction of the poor; shewing the advantages of them to society; and answering all the objections that can be brought against them.

The first institution of this kind was commenced by Mr. Raikes of Gloucester, at his own expence, and it has been followed in many parishes; so that there are not at this time less than one hundred thousand children, from seven years of age to fourteen, attending these schools in different places. They are called together an hour before the morning service, taught to read, instructed in the principles of religious and the social duties, and attended by their teachers to church; and in the afternoon they are called again at two, attend the evening service, and spend two hours afterwards in the same laudable employ. The expence attending such a school has hitherto been but one shilling a week to each teacher, man or woman, and a few books given to the children. It is evident to every person of understanding, that were such schools universal through the kingdom, that is, established in every parish (and as there is a public association forming for this purpose, and subscriptions collecting, there is little doubt but that, in a few years, it will be the case); we say whenever this happens it must be evident that society will wear a new face, and we shall have less occasion to recur to the penal laws than at present.

In the Appendix, we have an account of the success of two or three of these schools, the expences attending them, their discipline, and the lessons there taught.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS.

For MAY, 1786.

GREAT BRITAIN.

THE curiosity of the public, concerning Mr. Pitt's mode of applying the sinking fund to the reduction of the national debt, has now been fully gratified. Commissioners are appointed for buying stock from the PUBLIC for the PUBLIC: and, among these commissioners, we meet with the name of the SPEAKER of the House of Commons. These things afford great variety of matter for reflection.

In the first place, it has been questioned, and on very plausible ground, whether the measure of imposing taxes for the payment of the national debt be founded in political wisdom. The resources and wealth of nations, where no sad reverse of fortune happens, like those of individual families, as well as their expences, have a natural progression and improvement: and, if the public burden be increased, the public strength is increased also. The excessive imposition of taxes has a manifest tendency to constrain and cramp, or to break, or to drive into exile, that spirit of industry and enterprize on which the national prosperity is ultimately founded. Instead of raising, by the chilling hand of taxation, an annual surplus of one million sterling, it may be made a subject of speculation, whether the remission of the most oppressive taxes, to that amount, would not be a more political, as well as a more pleasing expedient. When a gentleman's estate is in danger of being deserted by its tenantry, it is dangerous to rack their rents: and, even if there is no danger of desertion, it is not always good oeconomy in a landholder to screw out of his tenants the very utmost that is possible; because, if his estate be improvable, it is better that a little money be left in the hands of the industrious farmer, to enable him to go the full length of the highest cultivation. The estate being once highly improved and populous, it is an easy matter for the proprietor to draw advantages from these circumstances. The reasoning implied in this case, between the landholder and the tenant, may be applied with additional force to the relation between government and her subjects: for government has absolute power over the people, which the landholder has not over his tenants.

Secondly. It is a question, whether an annual surplus of one million sterling might not be employed to greater national advantage in wise encouragement to all manner of useful exertion, and, which is every thing, population; than in certain approaches, for
they

they would be but approaches, towards a reduction of the public debt. To divide, appropriate, and colonize the forest and waste lands; to encourage the fisheries, and, in general, all manner of industry, by increasing the public revenue, would reduce the debt in the easiest, and surest, and safest, and sweetest manner. But, perhaps, if we were to institute a comparison between the simple remission of the hardest taxes, and the granting of bounties, or other kinds of encouragement to industry, it would be found that salutary laws alone, with the remission of odious and oppressive burthens, would be more beneficial to the state than the application of a million sterling, every year, in the various forms of encouragement to exertion. For, experience has proved that public sums, allotted for the encouragement of industry, have very rarely, if ever, produced the beneficial effects designed, and, with plausible appearance of reason, expected. Men have ingenuity enough, in a corrupt and cunning age, to convert the public money, intrusted into their hands for the purpose of encouraging merit and exertion, into a species of private property; for such in reality it is, when distributed among relations, dependants, and partizans, for the purpose of supporting personal influence and authority. What mighty effects have been produced by the appropriation of the forfeited estates in Scotland to public purposes? Salaries to commissioners, and to an oppressive and shameful race of men called *factors*, to land-measurers, to any man who could make interest to be employed in any whim or project, however fanciful and absurd, exhausted an annual income, which supported men that threatened a revolution in the civil government of Great Britain. Donceurs to factors, and sub-missions of various kinds to the commissioners, easily procured advantageous leases, and lucrative employments, under various names; and thus the public revenue was lost to the public. To continue the allusion to the landholder and tenant; if a gentleman wishes to give encouragement to the hands of an active but rack-rented tenantry; that he should remit directly a part of his exactions, than to hire a set of stewards and factors to distribute prizes among them.—Besides all this, the expence of collecting the million sterling, by remitting it at once in a judicious manner, would be saved to the public, as well as the expence of maintaining commissioners for distributing it back again, in the form of premiums among the people.

Again, as commissioners, appointed to apply public sums to public purposes, are very apt to convert them to private designs, on their part; so, those persons who are allured by public rewards to employ their skill, industry, or capital, in any particular business, find means sometimes, as in the case of the bounties on the Scotch herring fisheries, to obtain the reward without serving the end for which it was appointed.—Upon the whole, it seems questionable, whether the very best thing the minister could do for alleviating the public burthen would not be, to make wise laws, to remit the million sterling proposed as a sinking fund, and to leave the people, as much as possible, alone.

It may be said, that we cannot go on to borrow money, in case of a war, without a sinking fund. To this it may be answered, that it

is not good to make war upon trust. If war be necessary, let us raise the necessary supplies within the year: thus we shall enter upon war with more hesitation than we have lately done; thus we shall carry it on with greater wisdom as well as vigour; and thus we shall probably bring it to a speedier as well as more fortunate issue.—
But,

Thirdly, if it be in reality necessary, or politically expedient, to begin to pay off the national debt, is the investment of a sinking fund in the hands of commissioners for the purpose of buying, at stated times, public stock, a prudent measure for attaining the proposed end? It is evident that this arrangement must raise the stocks to a great price; so that, if any particular period be assigned, within which it is proposed to liquidate the national debt, the scheme of liquidation, in this way, will defeat itself. When 3 per cents shall rise from 70 to 90, or 100, all calculations, founded on the present average prices of stocks, will be found to be fallacious; and the impression made on the enormous mass of the public debt will be slow indeed, and imperceptible; before it is felt, unexpected contingencies and revolutions will probably have diverted the public eye from the *bobby-horse* of the present moment to near and more pressing concerns.

Further, this mode of extinguishing the public debt is unjust to such stockholders as, from their circumstances and situation, foreigners especially, do not lay their account with trading in the funds, by depriving them of the contingent value of the compound interest.

Besides, by Mr. Pitt's bill for paying off the national debt, THE SPEAKER of the House of Commons, the most important check on the crown that is known to the constitution, is involved as a party in the measures of administration. Nor is it possible but this double command of the public revenue, of collecting it, and trading with it in the funds, will, in the progress of refinement in corruption, become a dreadful engine in the hands of government.

In fine, this whole business of imposing new taxes, in order to discharge the national debt, is founded in a manifest sophism. It supposes the public to be two, when it is but one. It is to make the one hand debtor to the other; it is robbing Peter to pay Paul; it is to pump water from the well, and to percolate it thither again, at a great expence. Why not let the water remain in the well, and pump it out when it is wanted? Let us remember the saying of Queen Elizabeth, that money was as good in her subjects pockets as in her own.

If any effective scheme is to be adopted for clearing off the public debt, some scheme of annuities is far preferable to this new *board of sinking fund*, both in respect of real efficacy, and of safety to the constitution. We have, in this speculation, hazarded some sentiments, which, though they appear to be obvious, as far as we can judge from the prints of the day, were not thrown out by any of the speakers in the debate on the sinking fund bill in the House of Commons. In the opposition that was made to that bill, the most distinguished speakers, in our opinion, did not display their usual ge-

nias,

ness. There is something so captivating, something that appears so economically snug and independent, in the idea of raising a million of money every year, for the reduction of the national debt, that it would have been unpopular to have opposed what, in parliamentary language, is called the *principle* of the bill. Nor was the superior advantage and efficacy of annuities to private subscribers illustrated with any extraordinary depth of observation or eloquence. Many embarrassments and losses will, in all probability, ensue to the public from Mr. Pitt's scheme. Its operation towards any effectual purpose requires too long a period of time. And a fund ready at hand is a temptation, as we hinted in a former number, to enter on any of those projects in which the passions and interests of individuals too often involve the public.

We understand that the great object of ministerial attention, at present, is, the general improvement and colonization of such portions of the empire as may yet be considered, on a comparison with others, as rude and uncultivated. And this object comprehends the establishment of an effective government, and such regulations as may encourage improvement and population in what remains to us in America; the disposal of the crown or forest lands to the best advantage; and the encouragement of the fisheries. These are doubtless the proper cares of government.

SCOTLAND.

To whatever cause it may be owing, cheapness of labour and fuel, or penuriousness of living, it is certain that the Scotch distillers of spirits are able to undersell those of the English capital in the London market. The English distillers have excited, in London, a spirit of jealousy of the Scotch: certain Scotch vessels, freighted with spirits, have been seized by the custom-house officers, on pretence that they were not rated at so high a gauge as they ought to have been by the hydrometer. And orders, from the board of customs and excise in London, have been sent to Leith, to keep a strict watch on the exporters of bottles from Leith, at the same time that two English vessels, with bottles, from Newcastle, were found in Leith harbour. This jealousy and vigilance, on the part of England, has raised a general alarm among the landholders in Scotland.

It is advanced for this increased distillery of spirits, that it does not tend to hurt the morals or impair the health of the people, because, if they had not this at home, they would import it from abroad. That the making of spirits at home prevents smuggling, and improves the revenue. And that multiplied stills, by the demand they occasion for grain, and by the manure they produce for land, tend to promote agriculture. That the common people of Scotland would import an equal quantity of foreign spirits, if they were prevented from distilling at home, is an assertion too vague to bear serious reasoning. The increase of stills would infallibly increase intoxication, and, in the proportion in which it produced this effect, would ultimately diminish the population, strength, and resources of the kingdom. As to the improvement of agriculture, if the grain raised by the power of the stills were not to be returned again into their fiery matrixes, but to go to the

support of industrious labourers and manufacturers, the argument in favour of the beneficial influence of distilleries on agriculture would be a good one.—But, in a nation rather addicted to the use of spirits, to raise up stills in every village, must be bad policy. If indeed the Scotch gentlemen could persuade the French negociators to admit their compounds, in return for a like permission granted by Great Britain in favour of French wines, their passion for distilleries might be justified on principles of wise policy. They would establish a very wholesome arrangement of commerce, and no bad stratagem of war against a rival and hostile kingdom. It must appear very singular to the English people, that the Scotch gentlemen should come one year with petitions in behalf of their poor starving countrymen, and the next, with a claim for liberty to distil a noxious fluid, pernicious to the health of mankind. The excessive tax on malt has banished what was formerly known by the name of *cap-ale*, and good *brown-nappy*, from the dwellings of the poor, and from the public houses within the reach of the poor, in Scotland. The people have hence fallen into the practice of drinking spirits mixed, but oftener unmixed with water.—Remove or mitigate the taxes on malt and ale, and add the extent of that diminution to the excise on spirits—pour forth again the salutary stream of good ale over the dry and parched land of Caledonia; and the days of Allan Ramsay will be restored, when *gentle* as well as *simple** met in some cheerful alehouse, and enjoyed a draught recommended by a pickled herring. It is thus you must encourage the fisheries; for who can regale himself with a Glasgow herring and a glass of whiskey?

EMIGRATIONS FROM SCOTLAND.

The emigrations which had begun to take place in the Highlands of Scotland, before the war, and which the war suspended, by opening avenues of adventure for men of all ranks in a warlike country, we are sorry to understand, have broke out afresh. It behoves government to look seriously, and, if possible, to provide a remedy for this evil. Perhaps, the best remedy would be, to divert the thoughts, and to employ the hands of the people, in the fisheries, and canals, and other works of public utility.

GERMANY.

THE KING of Prussia, terrible even under extreme old age, keeps the princes and states of Germany in a state of tranquillity, though under arms, and ready, if they durst, to start into action. The peace of Europe hangs in suspense on his important life; and the blood of the slain, soon after his death, will emphatically celebrate his obsequies.

TURKEY.

Every day brings fresh tidings concerning the debilitated and distracted state of the Turkish empire, which affords palpable symptoms of approaching ruin. The triumphal entry and coronation of the

* Expressions descriptive in Scotland of the different ranks in society.

Cæsar, as Queen of Tauris, in her own Chætion, a Dido without her misfortunes, seems to announce to Constantinople its approaching fate. The emperor, it is understood, is to grace and sanction, with his presence, this solemnity. Further encroachments on the Sublime Porte will no doubt be meditated and concerted at this meeting. What must be the feelings of the Grand Seigneur and the Divan on this occasion ! France will not long protract the ruin of the Porte ; for, according to the partitioning policy which at present prevails on the continent, and in which France is a party, she will be brought over to connivance at least, by the hope of share in the plunder. Certain ports for the extension of her commerce offered to France in the Levant, and others on the coast of Barbary to the Spaniards and Neapolitans, may probably be the allurements that will be held out to the House of Bourbon, whenever a confederacy shall be formed for the expulsion of the Turks from Europe.—When we reflect on all this, and on the excessive augmentation that would thence accrue to the naval strength of France and Spain, it will readily occur that the most natural ally of the Sublime Porte, at this juncture, is Great Britain.

F R A N C E.

THERE NEVER was a period in which the power of France was so formidable to her neighbours as the present. The soft voice of courtly intrigue, of profound policy extending its views to distant objects, and not merely, like the avarice of mercantile, and the tumults of popular governments, grasping at present advantages ; the refined designs veiled under the guise of peace, are more alarming to the neighbouring nations, than the thunder of her fleets and arms, when they are widest spread, and most successful.—Equal accession of power to unequal monarchies, leads to universal monarchy, according even to the geometrical axiom, “ If equal things be added to unequal things, the wholes will be unequal.” The first power on the continent, at present, is that of the family of Bourbon. Among this family, at the present moment, and the Imperialists, and Russians, the next in power, there seems to be a species of collusion, or mutual connivance and accommodation to mutual wants and wishes. Suppose, then, that an equal division is made of the independency of the neighbouring states among these three great powers, that of France at last remains greater than that of either of the other two ; nay, and that in a higher proportion than the *quantum* of original superiority. For so great is the advantage of compact, extensive, and undivided power, that a greater accession of strength is added, by equal partition to such a power, than accrues thence to separate and inferior powers. So that, according to present appearances, there is a manifest progression in the affairs of the House of Bourbon to absolute authority in Europe.

•• Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For JUNE, 1786.

ART. I. *Essays on the Origin of Society, Language, Property, Government, Jurisdiction, Contracts, and Marriage; interspersed with Illustrations from the Greek and Galic Languages.* By James Grant, Esq. Advocate, 4to, 7s. 6d. boards. Robinsons, London. Elliot, Edinburgh. 1785.

EDUCATION, in Scotland and in England, is carried on in a different manner, and attended with consequences corresponding to that difference. The course of education for the liberal professions in England, the professional studies excepted, consists in learning to read and to write the Greek and Latin languages, and to pronounce them in a manner that no European can understand. The instructive and useful, as well as the elegant and splendid parts of literature, are either entirely neglected, or left to the roving fancy of the pupil; science and erudition are supposed to consist in a minute knowledge of ancient customs, opinions, and manners; or in frivolous criticisms on the languages by which they are conveyed; and the great parts of that fabric, which has been the structure of ages, are overlooked or rejected, to explore the quarries from which its materials have been drawn. Hence an admiration, bordering upon idolatry, for classic writers, whom we praise for their eloquence, but whom we cannot respect for their reasoning. Hence opinions are substituted for knowledge; learning for wisdom; authority for argument; and memory for judgment. From this, too, a large proportion of readers are more delighted with the numerous spawn of a multifarious reading than the vigorous offspring of a piercing intellect; and value more highly the gro-

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velling sight, which, like that of the wren, perceives those objects only which are most obvious to the view, than the eagle-ken, which, in its daring sight, passes the old and discovers new boundaries of science.

In the course of education in Scotland, greater attention is paid to *things* than to *words*. A general acquaintance with the objects of human knowledge is acquired; logical and metaphysical inquiries are pursued; a philosophical range is given to the mind, while the elegant and ornamental branches of literature are by no means neglected. From this course of study the mind acquires an inquisitive and speculative turn; conversation becomes an elegant and agreeable intercourse, in which the intellect has its share; and though few, from leisure or abilities, rise to the first honours of literature, all have a certain resource to fill up the vacuities of life, with rational occupation or elegant pleasure.

The author of the work now before us was bred to the law; and has made a happy attempt, in the style of his profession, of blending philosophy with jurisprudence and antiquarian research. After inquiring into the origin of society, a subject which has been often treated of late years, he gives a dissertation on the origin of language, in which he discovers much learning and ingenuity. His illustration of ancient manners from the Galic language is curious and instructive.

‘ It has been observed, that *E* is an exclamation of joy. The same sound with an aspiration, is used as a word, signifying a cry. The same sound, terminating in the consonant *D*, formed the primitive word *Ed*, which signifies food. Hence *gdo*, *Ebo*, of the Greeks and Latins.

‘ The more we trace mankind to their primeval state, we find them the more thoughtless and improvident. Their subsistence, like that of the greater part of other animals, depends upon the acquisitions of the day. When the means of subsistence are precarious, and not commanded with certainty, the passion of joy and the possession of food are closely allied. Hence a sound or cry expressive of joy came naturally to give a name to the cause that produced it.

‘ An exclamation of *Ed* or *Eid* is used upon discovery of any animal of prey or game: it is meant to give notice to the hunting companion to be in readiness, and prepare the means of conquest and possession.

‘ *Ed* is used in Ireland to signify cattle. In Scotland it is preserved in many compound words. *Edal*, cattle, literally signifies the offspring or generation of cattle. *Edich*, clothes, literally the hide or skin of cattle. *Coed* or *Cued*, share or portion of any subject of property; literally common food. *Faood*, hunting; literally, gathering of food. *Edra*, the time of the morning when cattle are brought home from their pasture to give milk; literally, meal-time. These words tend to shew,

show, that an etymological analysis of the words of a primitive language may be of use in throwing light upon the situation and circumstances of primeval man; and may serve to mark the progress of the human mind from its simplest to its more enlarged conceptions in increasing society.

The first vocal expressions may with reason be said to have been the language of passion, and to have consisted of those sounds or tones which are the natural effusion of quick sensations. Those sounds or tones would be varied or modified according to the nature of the passion or sensation whence they arose.

It has been observed, that *E* is an exclamation of joy, and that the same sound is used as a word, and signifies a cry. Here simple imitation of a natural emission of sound, when the mind is peculiarly affected, serves to convey intelligence of some object that claims attention or notice. Nothing can be more natural than this mode of forming language. Cries are used by all animals which have the power of uttering sounds; and it is observable, that many animals are capable of various modulations of voice, which they use to express their wants, affection towards their young, or bodily pain and terror. The human voice is capable of a much greater variety in these respects than that of any other species of animal. Man's imitative talents would naturally be put in practice, for the purposes of communicating knowledge of incidents or events of sufficient importance to rouse attention. It is reasonable to suppose, that primitive language would consist, first, of those cries or sounds which are natural to man when his passions or affections are touched: secondly, of imitation of those cries or sounds, in order to convey intelligence of them to others: thirdly, of imitation of the cries of other animals; all which, accompanied by bodily signs, motions, and gestures, of a great variety of which man is also capable, would constitute the first language, or form at least its elementary basis.

Traces of imitative language remain in all languages. The word used for cow in the Galic language is *Bo*; plainly an imitation of the bellowing of that animal. The bellowing of a bull or cow is called *Bolich*; the bleating of a sheep, *Melich*; the vowel *E* pronounced as *A* slender in English, which has a middle sound between the open *A* and the *E*, as in *fate*, *date*, *late*, &c.; and in words ending in *ation*, as *creation*, *salvation*, &c. in English; or as the Greek *H* in the manner pronounced in Scotland, clearly imitative of the voice of the sheep. The cry of a goat is called *Megadich*, expressive of the tremulous and broken voice of that animal. *Uai*, a cave, got its name from the hollow sound generally heard on entering one.

BH, in Greek, signifies *vox ovium balantium*, the voice of bleating sheep. Hence that species of animal got the name of ΒΗΧΑ, and hence to cry aloud was expressed by ΒΗΧΩ. The word BH, as denoting the bleating of a sheep, affords a conclusive proof that the sound of *Eta* is not that of the English *E*, but that of the English pronunciation of *A* slender, which is the proper English *A*; consequently that the Scottish pronunciation of that vowel is just. Hence we may also infer, that

the Greek pronunciation of *Alpha* was that of the English open *A*, or the proper *A* of the Scots. The sound of the *Epsilon*, as pronounced in Scotland, is different from any sound with which an English ear is acquainted.*

BE, in the Galic language, signifies *life*: but it is used to denote the means of subsistence; which, bearing obviously the most intimate relation to life, acquires, in a figurative sense, the appellation proper, in its primitive acceptation, to life simply. When a stranger happens to enter the house of a modern Caledonian at meal-time, the landlord addresses him with the words '*Se do bbe*, which literally signify, *It is thy life*, but import an invitation to come and partake of the family fare or victuals, as the support of life.

It may occur to the learned in the Greek language, that the Galic word *Be* is the root of the Greek noun *Bios*, which signifies *life*, and also *subsistence*. It will be remarked also, that *Bios* is used to signify *a bow*, which was the chief instrument used by the primitive societies of temperate climes in procuring the means of supporting life. The Greek word *Bios*, which signifies *strength*, is used by the Caledonians to denote *victuals*. Thus the word *Bia*, which with the original inventors of the Celtic or Galic language denoted *victuals*, was by the Greeks used to signify *strength*; a quality depending upon the possession of the means of subsistence.

In the following sheets some further observations will occur, tending to shew that the Greeks were originally of the Celtic stock, and that many of their primitives are genuine Galic; a variety of their combined words being capable of a satisfactory explanation, only by the analysis of Galic roots.

It has been observed, that *Ed* in its primitive sense signifies *food*. It came to be applied to denote *cattle*, when such became the chief fund of subsistence. *Eallach* signifies *a burthen*; but it is used in Ireland to denote *a beast*. It received this name from the circumstance of an animal fit for food being the most common and ordinary *burthen*, or that which attracted most attention in early society.

That the Celtæ were among the original inhabitants of Italy is evident from history, as well from the affinity between the Celtic and Latin languages*. That there may be some remote affinity between the Galic and the Greek is not improbable, although by no means so certain as its resemblance to the Latin. Besides accidental resemblances, which may be found in any language to another, perhaps the same general principles in human nature, which lead nations, at the greatest distance from one another, and totally unconnected, to similar institutions and customs, may direct them, on some occasions, to similar articulations and vocables, to denote the same ob-

* Of this Mr. McPherson hath given us an ample specimen in his ingenious dissertations.

jects. Our author has pointed out the proper method of tracing the analogy between languages, by comparing those primitive words, which necessity would first bring into use, to express the most common and useful objects. Plato tells us, that *αἷμα* and *ὕδωρ* were not words of Greek extraction, but taken from the barbarians; and it is curious, that in the corresponding terms in the English language, *fire* and *water*, as well as through all the branches of the Teutonic tongue, the same radical consonants prevail. The descent of nations, and the derivation of languages from one another, includes a subject that reaches beyond the bounds of historical record, and presents a very ample field for conjecture. Mr. Mitford, in his History of Greece, after mentioning the common derivations of *αἷμα*, thinks it probable that it was derived from a foreign language. Our author's derivation of it from *Ti* a being, and *Tos*, first or beginning, i. e. the first being, is ingenious, but too refined, and philosophical for the vocabulary of savages and barbarians.

Mr. Grant's illustration of the manners and genius of the Celts, from their language, is both ingenious and satisfactory, and happily illustrates an idea which Mr. Gibbon threw out to the public, "a dictionary of words, as they are connected with things." We shall select two specimens. "The Galic language furnishes no proper word to express *possession*, as it is understood distinct from property; which affords a proof, that, according to the apprehension of primeval society, possession alone constituted the criterion of right to use any subject, and that man formed no conception of a right of property in one person and a right of possession in another." This marks at once the fluctuating nature of property among uncivilized tribes, when every thing is held by the tenure of the sword. The following is no less acute and instructive. "It is worthy of remark, that in the Galic language the word *Cical*, which signifies *common sense*, is compounded of *co* common and *seal* stratagem or deceit; those qualities in which consisted the wisdom of the barbarians." This characterises, as strongly as their own conduct, the *vaster ingenium boreale*, and destroys the theories which some philosophers have formed, that nations in the barbarous state are ignorant of stratagem and averse to deceit. This is placed in a light still more striking, by the hymn to the Deity, by the Senghael or old Caledonian.

* *The praise of God* by the Senghael, or old Caledonian, is curious; and, as it is applicable to this subject, it is here given as repeated in the Highlands of Scotland. It will be observed, that the Caledonian's notion of God was totally inconsistent with the Christian creed, and that his conceptions reached no farther than the Deity's being in the

most complete possession of those qualities which figured in his mind as the perfections of a corporeal and intellectual being.

‘ Q Dhe, tha’ nfe mor, garbh hadir. Tha do dhianadas co namhach ri dhianadas samh’ir. Tha t innleachdan coisach ri innleachdan gaisgeach. Tha thu co lua’ ri fiadh air beinn, na ri breac’s a’n uisge. Tha do chlaisneachd co ma’ ri claisneachd na b earba. Tha do fhuilín na sgeara na fuilín an sibirian, tha gun choimeas an ealt na speuran.’

Translated it runs thus :

“ O God, thou art large, robust and strong *. Thy actions are
“ as wonderful as the actions of a giant † Thy stratagems are like
“ the

* The learned commentator on the works of Horace for the use of the Dauphin has adverted to the word *Latro*, in one of his annotations, in these terms :

“ *Latro.*] Nomen hoc alii deducunt, seu quod latenter insidias
“ struat seu quod a latere adprietur prætereuntes. *Isidor. Fest. Priq.*
“ Alii quod ferrum ad latus habeat, perinde ac satellites regis aut
“ principis latus stipantes, qui inde *Latrones* olim dicti, quasi *Laterones*,
“ *Varro. Servius.* Alii etiam aliter.” *Lib. I. Sat. iii. l. 106,*

The philologists have been at a loss whence to derive the word *Latro*. Its original is evidently the Galic word *Lader*, which literally signifies a strong man. The adjective *Laderan* is expressive of a bold impetuous forwardness. So *Latro*, in the Latin language, came to denote a robber, or a man whose strength emboldened him to commit acts of plunder and depredation.

† *Fomhbair*, a giant. Admiration is a pleasant passion of the mind. To its gratification may perhaps be ascribed the propensity observed in mankind to exaggeration. In whatever light this may be viewed, we find among ancient nations traditionary accounts of the existence of men of huge size and enormous strength. In the Pentateuch Moses records, that “ when men began to multiply upon the face of the
“ earth, and daughters were born unto them, the sons of God saw
“ the daughters of men that they were fair; and they took them
“ wives of all that they chose.” He adds, “ there were giants in the
“ earth in those days; and also after that, when the sons of God came in
“ unto the daughters of men, and they bare children unto them, the
“ same became mighty men, which were of old men of renown.”

Genesis, chap. vi. ver. 1, 2, 4:

The men, who were heads of the children of Israel, and whom Moses had sent to examine the land of Canaan and its inhabitants, made this report : “ The land, through which we have gone to search
“ it, is a land that eateth up the inhabitants thereof, and all the people
“ that we saw in it are men of a great stature. And there we saw
“ the giants, the sons of Anak, which come of the giants; and we were
“ in our own sight as grasshoppers, and so we were in their sight.”

Numbers, chap. xiii. ver. 32, 33.

The

“ the stratagems of a hero *. Thou art as swift as a deer on the mountain or a fish in the waters. Thy hearing is as good as the hearing of a roe ; and thy eyes are sharper than the eyes of an eagle, which is without a rival among the birds of heaven.”

These confirm what we have formerly mentioned, “ That the idea of divine attributes among a people is taken from human perfections, and that, among all nations, heaven is the picture of the earth, and God the image of man.”

“ What can we reason but from what we know ?”

Upon the whole, Mr. Grant is an instructive and entertaining writer. In subjects that have been often investigated and discussed, novelty is not always to be expected ; but when our author does not give us new opinions, he gives us new illustrations. To those who have a just taste for the study of antiquities, and who, instead of employing their attention on the rust of coins, the crumbling of urns, and the dust of monuments, carry their researches into manners, customs, and laws, this volume will furnish a fund of rational and elegant pleasure. The style of our author is perspicuous, spirited, and often elegant, though occasionally marked with those antiquated and obsolete phrases, which by the courtesy of England are called *Scotticisms* ; though all of them, except a few that have originated from the courts of law, are to be found in the translation of the bible, and in the works of Shakespeare.

ART. II. *Propriety ascertained in her Picture ; or, English Speech and Spelling rendered mutual Guides, secure alike from distant, and from domestic, Error. In Two Volumes: Won ascertaining Propriety in her Picture ; the odder systematizing Scotticism, and every deviation from English Purity. By James Elphinstone. 4to. 11. 1s. boards. Walter. London.*

WE are informed, by an astronomer, who flourished at the beginning of the century, and whose system differs, in some particulars, from that of Sir Isaac Newton, that the ob-

The sons of Titan and Tellus, according to ancient fable, were giants of monstrous size, who waged war against Jupiter and the gods. One of them, called Briareus, was feigned by the poets to have an hundred arms and fifty heads.—We find, that among the Caledonians a similar tradition prevailed. A Briareus was not unknown in their legendary tales. But his heads were not so numerous as those of the antagonist of Jupiter : the body of the Caledonian Briareus supported only five heads.

* This alludes to the qualities of cunning and artifice in war, which are esteemed virtues among rude nations.

scurity which takes place in the night is not owing to the absence of the sun, but to a set of malignant stars, which, at that time, ascend the hemisphere, and *ray down darkness* upon the earth. Without calling in question such an *uncommon* authority in physics, we may apply his observation to the literary world, and remark the number of these *tenebrious* stars, which have lately risen on our horizon, and diffused their *black* influence on the age. Whether we turn our eyes to Lord Monboddo's discoveries in natural history; the pious efforts of Lord George Gordon; the patriotic writings of Mr. Wilkes; the critical researches of Robert Heron, Esq.; or to the recent improvements in writing *ancient* history, and *modern* biography; and the nameless and numberless departments in the *works* of the *unlearned*; we shall be fully convinced, that, in *radiations of obscurity*, the present age yields to none of the past; and that, instead of a few *caliginous* constellations, we have now a *galaxy* of darkness. Among these luminaries, which derive their origin, like *lucus a non lucendo*, Mr. James Elphinston has long held a distinguished place. His translation of Martial's Epigrams, into such English as no Englishman can understand, gave a promise of that *meridian* of his genius, in which he has now endeavoured to *involve* the world.

Reader, we would transcribe the dedication and the preface to this book, but we are afraid that thou canst not *read*, nor understand, ~~either the one or the other~~; but, for thy satisfaction, as well as our own, we shall select the easiest, as well as the most learned passage, in this most wonderful work.

But evvery tung, howevver descended, adapts dhe sound to her own harmony; and evvery pen, delineating truth, adapts dhe symbol to her sound. Dhe Greek and Lattin *Jupiter* compounded, with dhe Hebrew idea, *paternity*; dhe Saxon *Thor* or *Tor* exhibited hiz *dominion*. If evver name demanded continuance ov symbol, with chainge ov sound, *Thor*day must hav precluded dhe appearance ov *Thursday*. Yet truth, hoo constellates dhe attributes ov her Author, good not hav had *her perfect work*, had she not chainged dhe semblance with dhe substance ov dhe name. *Mor*, or *Maur*, differed but in a letter, nor much more in idea, from *Tor*, or *Taur*. Dhe former, in perhaps evvery primitive diccion, implying *grait*; in woe herd and seen *more*, in anodder *mare* (not to mencion descendant variacions) figgured dhe *main*, dhe *vast* (expanse) not onely ov wauter, but ov erth, air, or fire. Dho common etymology wood bring *mare*, with *amarus*, in spite ov dheir opposite quantity, from מרה (*marab*) bitter; an idea dhe aincients figgoratively interchainged with *briny*; and *more*, or *moar*, from dhe murky hue, dhe mere accident ov sittuacion; nedher wil extinguish dhe origin ov dhe Gaulic or Brittish *mor*, or *maur*, obviously dhe same in dhe simple English *more* or *moar*, extended heath; and in dhe *more* or *moar* (also formerly seen *moor*) ov *Mauritania*, hware iz now *Morocco*; dhe immense ré-

gion, hwich contained Mount *Atlas*, and lent poetry her exy sabel, constituting dhat lofty soverrain intimate with hiz neighbors dhe stars; and hiz ~~unwearied~~ sholders dhe suppoarters ov dhe hevvens. *Mor* dhen, or *Maur*, cood hav no rival but *Tor*, or *Taur*, in dhe aincient (Eastern, Grecian, or Roman) world. Dhe *Andes* wer yet unknown. If *Mor* and *Tor* differed so littel, *Tor* and dhe Persian or Grecian *Cyr* (or *Kyr*) hwence *Cyrus*, *fire*, and *fir*, varied dhe mute, but like dhe Dorians in *τότε* and *τόξα* (*tote* and *toca*). Nor verry distant from *Tor*, or *Thor*, waz dhe Egypcian *Tat*, or *Tboth*; widh or widhout *thrice-graiteft* (like *moast-higheft*), az dhus dhey named dheir *Mercury*. Nay, setting aside (at least for a moment) all oddher etymologies ov dhe name, might it not compound boath *Mor* and *Cyr* (or *Tor*), dhe *grait* (or expansive) *Power*, or *Lord*; and so justify dhe interpretation ov *Mercury's* pooting out dhe eyes ov *Argus*, and taking dhe care of *Io*; az dhe sun extinguishes dhe stars, and succedes to' dhe superintendence ov dhe erth? If *Mer*, or *Mar*, might dhus compound won name ov *Mercury*; certain it iz dhat *Tor*, or *Taur*, widh or widhout termination, came to' signify *Bacchus*, or anny *lord*; from dhe Lord of dhe universe, evvery erthly lord; even dhe jellous lord *Taurus*, hoo commanded Asia, az did *Atlas*, or *Maurus* *Afric*; down (in Gaulle, Greek, Lattin, French, and fellow-diccions) to' dhe fearles as potent lord ov dhe herd. Hence dhe butifool, dho seemingly grotesk picture, not onely of *Pasipphe*, hoo beamed her *light* on *all*, by so conspicuously looving her *Bool*, her Lord *Minos*, and producing dhe proddigy ov dhe *Minnotaur*; but dhat, stil superior, ov *JUPITER* and *EUROPA*. Fancy had but to' sein *Tor*, or *Taur* (dhe *lord* ov *Crete*, az ov dhe world) assuming dhe shape ov a *bool*, dhe highest dhat ov dhe lowest lord; in order to' bring from *Phenicia* (nearly dhe center, nor far from dhe source of human light) *Europa*, wide prospect, or intellectual expansion; dhe wel-conceived sister ov *Cadmus*, hoo (done by dhe aid ov hiz confort *Harmonia*) brought letters to' dhe western hemisphere. Happy children ov dhe happy king *AGORON*! hoo might be eximiently stiled *much a man*; a man much beyond oddher men, in guivving such improovers to' mankind. Hooever fancies orthoggraphy to' hav lost herself, wil charitably bring her bac; but hooever wants more ov Mount *Taurus*, may find an extensive prolusion, in dhe investigators comment on *Marfial*; hware *Mercury*, dhe *Amazons*, and oddher mythodological caracters, ar treated (for dhe same cauz, dhat here delineates orthoggraphy) in a simmilarly oridginal manner.

Similar attempts to *rectify* the English language (agreable to the method of *rectifying* British spirits by mixing them with vitriol) have been made, of late years, to the great danger of the orthoggraphy, orthoepey, and grammar of our language. St. Stephen's chapel, without any suspicion of *criminality*, has added many *trifisms* to this returning chaos of absurdity; and the *publicity* of the crime has now become so glaring, that we should *lay* open to the censure of the critical world, if we did not issue our *EDICT* and *PROCLAMATION* against this growing corruption, which we *pledge ourselves to the public* to carry into rigorous execution.

TO THE LITERARY WORLD.

“ WHEREAS it has been represented to us, by our
 “ dear and well-beloved cousins, the Booksellers of London,
 “ that sundry riotous and disorderly persons, not having the
 “ fear of Criticism before their eyes, and led astray by the
 “ malice and instigation of the devil, have, contrary to the
 “ laws of this, and every well-governed realm, deliberately,
 “ maliciously, and traiterously conspired against their MOTHER
 “ TONGUE, and endeavoured to clip, coin, and otherwise
 “ debase the CURRENT LANGUAGE of this kingdom, to the
 “ great annoyance and confusion of our loyal and faithful
 “ subjects, the vowels and consonants of Great-Britain and
 “ Ireland: And, as it appears to us that the English lan-
 “ guage, in its present form, such as it has been transmitted
 “ to us by the wisdom of our ancestors, improved by so many
 “ excellent pens, matured on so many brilliant pages, and ce-
 “ mented by such a profusion of ink, is sufficient to express
 “ all the lawful ideas which are the genuine growth or manu-
 “ facture of these kingdoms; WE, therefore, do strictly pro-
 “ hibit and interdict all such practices in time coming, and
 “ absolutely command every person, or persons, who shall
 “ hereafter write, scribble, or scrawl, in folio, quarto, octavo,
 “ duodecimo, or infra, to abstain, refrain, and desist from
 “ such unlawful, disloyal, and treasonable attempts, on pain of
 “ incurring our heaviest displeasure, and suffering such pu-
 “ nishment as we in our wisdom and justice shall inflict; it
 “ being always understood and permitted, that all the *femile*
 “ *penmen*, and *learned spinsters*, of this island, who, by a mo-
 “ derate computation, do not exceed ten thousand persons
 “ arrived at the years of *discretion*, shall have free ingress, egress,
 “ and regress, to all the letters of the alphabet, and shall be
 “ allowed to conjugate or decline in all possible *moods*, *cases*,
 “ and *times*, as if no such edict or decree had passed; PRO-
 “ VIDED that they obtain a verdict, from a jury of their peers,
 “ declaring them to be *handsome*: A fine mouth will serve as
 “ an apology for the false English which it conveys; a white
 “ hand will excuse the errors of the pen which it conducts;
 “ and bright eyes will make atonement for a *faux pas* in any
 “ part of the grammar, except — *amo*.”

ART.

ART. III. *Bozzy and Pionzi, or the British Biographers, a Town Eclogus.* By Peter Pindar, Esq. 4to. 2s. 6d. Kearley. London. 1786.

THE character of Dr. Johnson has been exposed to much ridicule, by the *injudicious* minuteness of his biographers. They have pursued him into every retreat, watched each unguarded moment, and exposed him in every situation to the public eye. That veil which human weakness requires has been wantonly drawn aside, and the *naturalness* of their idol discovered. Every consideration must give place to the insatiable voracity of an anecdote-hunter; who, without any object but the satisfaction of his appetite, swallows and disembogues his trash with equal want of taste and discrimination. The only impression which these lackies of literature have left on the public, is a confirmation of what has been said long ago; that "no man is a hero to his *valet de chambre*." By recording every burst of passion, every instance of peevishness, prejudice, and coarse impertinence, they have sunk him below his proper level. They have acted as absurdly as a painter, who should pretend to give a faithful portrait by watching every distortion of the features he is to represent, and delineating them on the canvas. Like the Roman patriot, they have assassinated their friend, without benefit to the public; and to them the "*Tu Brute!*" of Cæsar may be justly applied.

In these circumstances, Mrs. Pionzi and Mr. Boswell come under the poetical lash of Peter Pindar: out of their own mouths has he condemned them.

'They are supposed to have in contemplation the Life of Johnson; and to prove their biographical abilities, appeal to Sir John Hawkins for his decision on their respective merits, by quotations from their printed anecdotes of the Doctor. Sir John hears them with uncommon patience, and determines very properly on the pretensions of the contending parties.'

Even Sir John, unable to support the *ennui* produced by the dullness and futility of the anecdotes, is obliged to suspend the contest for a time, and refresh himself with a comfortable nap. During his sleep, Johnson thus addresses him:

'Wake Hawkins, (growl'd the Doctor with a frown)
And knock *that* fellow, and *that* woman down—
Bid them with Johnson's Life, proceed no further—
Enough already they have dealt in murder:
Say, to their tales, that little truth belongs—
If *fame* they mean me—bid them *bold* their tongues;
In vain at glory, gudgeon Boswell snaps—
His mind, a *paper kite*—composed of scraps;

Just

Just o'er the tops of *chimneys*, form'd to fly :
 Not with a *wing sublime*, to mount the sky.
 Say to the dog, his head's a downright *drum*,
 Unequal to the Hist'ry of Tom Thumb :
 Nay—tell, of *anecdote*, that thirsty *leach*,
 He is not equal to a *Tyburn Speech*.

For that Piazzi's wife, let me exhort her
 To *draw* her *immortality*, from *porter* :
 Give up her *anecdotal* inditing,
 And study *housewifery* instead of *writing* :
 Bid her, a poor *biography*, suspend ;
 Nor crucify, through vanity, a friend.
 I know no business, women have with *learning* :
 I scorn, I hate, the mole eyed, *half* discerning :
 Their wit, but serves a husband's heart, to *rack* ;
 And make eternal horsewhips for his back.'

The hero and heroine of the poem, warming as they proceed, at last burst into mutual rage, and reproach each other in very coarse terms with the demerits of their works. Sir John puts a stop to the altercation, and gives his decision in the following lines :

'For shame ! for shame ! for heaven's sake pray be quiet—
 Not Billingsgate exhibits such a riot.
 Behold, for Scandal, you have made a *feast*,
 And turn'd your *idol*, Johnson to a *beast* :
 'Tis plain that *tales of ghosts*, are *arrant lies*,
 Or *instantaneously*, would Johnson's rise :
 Make you both eat your paragraphs so *evil*—
 And for your treatment of him, *play the devil*.
 Just like *seven Mobawks* on the man you fall—
 No *murderer*, is worse serv'd at Surgeon's Hall.
 Instead of adding *splendor* to his name,
 Your books are downright *gibbets* to his fame.
 Of those, your anecdotes—may I be *curst*,
 If I can tell you, *which* of them, is *worst*.
 You never, with *posterity* can *thrive*—
 'Tis by the *Rambler's death alone*, you live—
 Like *wrens*, (that in some volume, I have read)
 Hatch'd by strange fortune, in a horse's head,
 Poor Sam was rather *fainting* in his *glory*—
 But lo ! his fame, lies *souly dead* before ye,
Thus, to some dying man, (a frequent case)
 Two doctors come, and give the *coup de grace*.
 Zounds ! Madam, mind the duties of a *wife*,
 And dream no more, of Doctor Johnson's *life*.
 A happy knowledge in a *pye* or *pudding*,
 Will more delight your friends, than all your *studying*.
 One cut from *venison*, to the heart can speak
 Stronger than *ten quotations* from the *Greek* :
 One fat Sir Loin possesses more *sublime*
 Than all the airy castles built by rhyme.

One nipperkin of stings with a toast,
 Beats all the streams, the Muses Fount can boast,
 Yes! in *one* pint of porter, lo! my belly can
 Find blisses, not in all the floods of Helicon.
 Enough those anecdotes, your *pow'rs*, have shown:
 Sam's Life, dear Ma'am, will only *dawn your own*,

For *these*, James Boswell, may the hand of Fate
 Arrest thy goose-quill, and confine thy prate:
 Thy egotisms, the world, *disgusted* hears—
 Then load with vanities, no more our ears
 Like some lone Puppy yelping all night long;
 That tires the *very echoes* with his tongue.
 Yet should it lie beyond the pow'rs of Fate,
 To stop thy pen, and still thy darling prate;
 Oh! be in solitude to live, thy luck;

A *chattering magpie* on the Isle of Muck.'

Much of Peter's fire is discernible in this publication; but it burns not so clear as we could have wished. He is, in his line, a favourite of the public, and deservedly so; let him remember that fame is perhaps more easily acquired than preserved. He was singularly happy in his Lyric Odes; he was at home, he revelled at his ease. In his compositions of a different kind we do not think that he is equally excellent; there is a want of incident in his *Louisiad*, and in the present performance many careless lines mark the hastiness of the composition. When the world has paid uncommon attention to an author, it is proper he should pay some attention to the world. In works of this kind, however, that turn on the incidents of the times, the charm depends in a great measure on the moment of publication; and where so much extemporaneous merit appears, the severest critic will forgive little blemishes.

ART. IV. *The History of Wales, in Nine Books: with an Appendix.*
 By the Rev. William Warrington, Chaplain to the Right Hon. the Earl
 of Besborough. 4to. 1l. 1s. boards. Johnson. London. 1786,

(Concluded.)

OUR author in his fourth book continues his narrative, from the death of Roderic the Great to the death of Bleddyn ap Cynvyn. Here we have the history of HOWELL, the prince of South Wales, who collected into one code the ancient customs and laws of Wales, "which had nearly lost their efficacy and weight in the lapse of ages, and in the confusion and turbulency of the times." The account we have of these laws forms by much the most entertaining and useful portion of the history before us.

The king possessed, by virtue of his prerogative, the patronage of monasteries, the protection of public roads, the right of creating laws

laws with consent of his people, of coining money within his dominions, and of presiding in the principal causes that related to himself, his crown, and its appendages. He was empowered to lead an army only once a year, and for no longer time than six weeks, out of his kingdom; within his own territories he might at any time muster his subjects and conduct them to battle. He was privileged to hunt in any part of his dominions. He had a power of compelling any of his subjects to build the royal castles.

• If any person addressed the king with unbecoming and insolent language, he was constrained to pay a fine of six head of cattle. Offences against the king were, to commit adultery with his queen, to kill his substitute, and violate his protection. The judges were considered as the king's substitutes. The fine for these treasons consisted of a rod of gold of the king's stature, a bull, and a hundred cows, from every cantred or district belonging to the attainted person. For assassinating the king the penalty was made threefold.

• The witness or debtor, who followed the sound of the military horn when the king went to war, was excused from obedience to a legal summons. At his accession he confirmed the rights of places of asylum; and it was also his prerogative to fix the bounds of cantreds and trevaer townships. He had likewise a power of bringing to immediate trial causes in which the crown was concerned, and of setting aside a written law to make room for a traditional custom. There were species of offences which gave the king the privilege of selling the offenders. The king was not amenable to his own judges.

• To moderate these excesses of authority, some limitations were thrown into the opposite scale. If complaint was made that the king, or any of his substitutes, had violated the laws, and exercised oppression, the matter was then to be decided by a verdict of the country; that is, a jury of fifty men holding lands, sworn to do justice; if the accusation was found to be just, they ordered reparation to be made. The king had no power to punish his subjects for offences committed out of his kingdom, or in the time of his predecessor. Though he had granted to an abbey rights or privileges by which his prerogative was infringed, yet the law ordained that the grant should never be revoked; alledging, that it is safer to diminish than increase the royal power.

• The Welsh, engaged in a roving and military life, had little leisure to exercise the arts, or cultivate the ground; and of consequence were, in some degree, in a state of poverty. They had many usages, however, which tended to make their princes opulent, and to supply them with the means of displaying that unrestrained hospitality by which their residence was always rendered conspicuous.

• The king was the original landlord of the whole of his dominions. The services by which lands were held under him were of three kinds; military service, service in the courts of law, and the payment of the public tribute; which in ancient times was made with horned cattle. When lands, by neglecting the service for the performance of which they were granted, or by deserting them without the king's leave, were forfeited, they reverted to him. His subjects were obliged to build the royal palaces, and, in a great measure, they maintained his household; he was entitled to all treasures wherever found; to all goods

not

not claimed by any owner, and the possessions of deceased bishops. Among the various productive sources of revenue, was the sale of honourable and lucrative places; and the escheat of goods exceeding one pound in value, such as horses, oxen, cows, gold, silver, and embroidered garments; escheated goods of inferior price belonged to the royal officers and domestics. According to the ancient division of Wales, settled by its laws, a cantredh contained two commots, a commot twelve manors, a manor four townships or parishes. A yearly tribute of one pound was due from every free manor, and was paid to the king in money; or in lieu thereof, a horse load of the best flour, a slaughtered ox, a cask of medh or mead, one hundred and sixty sheaves of oats for the provender of the king's horses, a sow, a fitch of bacon, and a vessel of butter. This tribute was paid in the summer. In winter the royal household was in a great measure supported by the free manors; each of which paid likewise two shillings in money, to be divided among the domestics. Those manors which were not emancipated, but remained in a state of vassalage, paid twice in the year a smaller tribute, consisting of ale, butter, cheese, bread, corn for provender, hogs and sheep. In every commot of Wales two townships remained ungranted to any subject, in the king's private possession. A mayor and a chancellor superintended the king's domestics; the latter officer had the privilege of being preceded by a virger; he had also the power of imprisonment, and was not liable to be taxed. Shipwrecks, and all things thrown up by the sea on the shore of the king's personal estates, became his property; when on the coast of a bishop, abbot, or any other lord, that lord was obliged to divide them with the king.

Besides these sources of advantage arising to the king, there were many others which were considered as the fruits of his prerogative. He had the escheat of the goods of suicides. Strangers, who were vagabonds, and were found in any part of his dominions, were the property of the king. He was the proprietor, likewise, of wastes, forests, and the sea. He had the power of commanding a workman from every town in villanage to erect his tent. The villains of the crown were obliged to build for the king nine apartments of his palace: the hall, the royal bed chamber, the pantry, the stable, dog kennel, the barn, the kiln, privy, and the dormitory. Young women were reckoned among the sources of the king's revenue, and to him a fee was paid on their marriage or violation. A fine was paid to the king on any breach of contract. A toll was also to be paid by every merchant ship which came into the ports of Wales; and if any ship, which had not paid toll, happened to be wrecked, its cargo was forfeited to the king. Vassals, in a state of villanage, were obliged nine times in the year to furnish the king's horses and dogs with provender, and his foreigners with provision. They were likewise constrained to yield up all their honey and fish to the use of the court, and to provide horses to carry the baggage and ammunition of the army. A third part of all military plunder was yielded to the crown.

The Queen had a right of patronage, or protection; and received a third part of the revenues of the royal manors. The violation of her person was reckoned among the treasonable offences, with the addition

dution of a moiety to the ordinary penalty. A present of money was due to her, when her daughter was married. She had also a power to dispose of a third part of what she had received from the king.

The Heir Apparent was either the son, brother, nephew, or cousin of the king: and it was believed that the king's private promise or appointment could secure the succession to either of these relations without regard to nearness of kindred. The laws placed him near the king's person, and under his authority: he sat at the king's table, and was served by the royal attendants. The king, the heir apparent, and the master of the palace, paid no portion with their daughters: the honour and influence derived from such an alliance was deemed a sufficient portion. Deformity of person, as well as incapacity of mind, disqualified the king's son or next of kindred from the government, as they did any subject from public offices and the inheritance of lands.

The Officers of the Household, and twelve gentlemen, whose tenure of land was by military service, composed the royal guard, and were mounted on horses furnished by the king.

The Royal Household consisted of the following officers and domestics.

The Master of the Palace. He was sometimes the heir apparent, always of the royal blood. His authority extended to every person of the household; and, when any of them fell under the king's displeasure, this officer entertained him till a reconciliation was effected. He received a share of all military plunder, and, on three festivals in the year, was obliged, by his office, to deliver the harp into the hands of the domestic bard. He was also, it is probable, the king's treasurer.

The Domestic Chaplain was, by his office, appointed to say grace, to celebrate mass, and to be consulted in matters of conscience. He was also secretary to the king, and to the principal court of justice. In the king's absence, the domestic chaplain, the judge of the palace, and the steward of the household, supported the royal dignity, and exercised the authority annexed to it.

The Steward of the Household superintended the inferior domestics; receiving, among other emoluments, the skins of lambs, kids, and fawns, and all other creatures, from an ox to an eel, killed for the use of the king's kitchen. He was the king's taster; and drank, but did not eat, at the king's table. He distributed among the household their wages, he assigned them proper seats in the hall of the palace, and allotted the apartments where they were to lodge.

The Master of the Hawks was required to sleep near his birds: he had his bed in the king's granary, where they were kept, and not in the palace, lest they should be injured by the smoke. He was restricted to a certain measure of mead and ale, that he might not neglect his duty. In spring he had the skin of a hind, and in autumn that of a stag, for gloves to guard his hands, and thongs for the gesses of his hawks. The eagle, the crane, the hawk, the falcon, and the raven, were considered as royal birds; when any of these were killed without authority, a fine was paid to the king. The king owed three services to the master of the hawks; on the day when he took a curlew, a hern, or a bittern. He held the horse of this officer while he took the bird, held his stirrup while he mounted and dismounted; and that night honoured

Honoured him likewise with three different presents. If the king was not in the field, he arose from his seat to receive this officer upon his return; or if he did not rise, he gave him the garment he then wore.

• The Judge of the Palace. The court in which this judge presided, was the principal court of Wales. It is said, that he always lodged in the hall of the palace; and that the cushion on which the king was seated in the day, served for his pillow at night. On his appointment, he received an ivory chess-board from the king, a gold ring from the queen, and another gold ring from the domestic bard; which he always kept as the insignia of his office. When he entered, or departed out of the palace, the great gate was opened for him, that his dignity might not be degraded by passing under a wicket. He determined the rank and duty of the several officers of the household. He decided poetical contests; and received from the victorious bard, whom he rewarded with a silver chair, the badge of poetical pre-eminence, a gold ring, a drinking horn, and a cushion. If complaint was made to the king, that the judge of the palace had pronounced an unjust sentence, and the accusation was proved, he was then for ever deprived of his office, and condemned to lose his tongue, or pay the usual ransom for that member. The other judges were also subject to these severe but salutary conditions. A person ignorant of the laws, whom the king designed to make his principal judge, was required to reside previously for a whole year in the palace, that he might obtain from the other judges, who resorted thither from the country, a competent knowledge of his duty and profession. During this year, the difficult causes which occurred were stated and referred by him to the king: at the expiration of this term he was to receive the sacrament from the hands of the domestic chaplain, and to swear at the altar that he would never knowingly pronounce an unjust sentence, nor ever be influenced by bribes or entreaties, hatred or affection: he was then placed by the king in his seat, and invested with the judicial authority; and afterwards received presents from the whole household. It was reckoned among the remarkable and peculiar customs of the Welsh, that the tongues of all animals slaughtered for the household were given to the judge of the palace.

• The Master of the Horse. His lodging was near the royal stables and granary; and it was his duty to make an equal distribution of provender among the royal horses. From every person on whom the king had bestowed one of his horses, this officer received a present. To him and to his equerries belonged all colts, not two years old, included in the king's share of spoils taken in war. To him also belonged the riding caps, saddles, bridles, and spurs, which the king had used and laid aside. The spurs, we are told, were of gold, silver, and brass. It was part of his duty to produce the horse belonging to the judge of the palace, in good condition, and in his complete furniture. The judge, in return for this care, instructed him in the nature of his rank and privileges. The extent of his protection was, the distance to which the swiftest horse in the king's stables could run.

The Chamberlain was obliged to eat and sleep in the king's private apartment, which he was appointed to guard. It was his duty to fill, and present to the king, his drinking horn; and to keep also his plate and rings, for all of which he was accountable. When the king's bed-furniture and wearing apparel were laid aside, they were given to the chamberlain. If a person, walking in the king's chamber at night, without a light in his hand, happened to be slain, the laws gave no compensation for his death.

The Domestic Bard was considered as next in rank to the chief bard of Wales. He was obliged, at the queen's command, to sing in her own chamber, three different pieces of poetry set to music; but in a low voice, that the court might not be disturbed in the hall. At his appointment he received a harp from the king, and a gold ring from the queen. On three great festivals in the year he received and wore the garments of the steward of the household; and at those entertainments sat next to the master of the palace. He accompanied the army when they marched into the enemy's country; and when they prepared for battle, he sung before them an ancient poem called *Unbenniaeth Prydain*, or the Monarchy of Britain; and for this service was rewarded with the most valuable part of the plunder which they brought back from these incursions.

An officer to command silence. This he performed first by his voice, and afterwards by striking, with his rod of office, a pillar, near which the domestic chaplain usually sat: and to him a fine was due for every disturbance in the court. He took charge of the implements of husbandry, and of the flocks and herds belonging to the king's demesne, in the absence of the bailiff, or during the vacancy of his place. He was also collector of the royal revenues.

The Master of the Hounds. In the hunting season he was entertained, together with his servants and dogs, by the tenants who held lands in villanage from the king. Hinds were hunted from the middle of February to Midsummer; and stags from that time to the middle of October. From the ninth day of November to the end of that month, he hunted the wild boar. On the first day of November he brought his hounds, and all his hunting apparatus, for the king's inspection: and then the skins of the animals he had killed, in the preceding season, were divided, according to a settled proportion, between the king, himself, and his attendants. A little before Christmas he returned to the court, to support his rank, and enjoy his privileges. During his residence at the palace, he was lodged in the *kila-house*, where corn was prepared by fire for the dogs. His bugle was the horn of an ox, valued at one pound. Whenever his oath was required, he swore by his horn, hounds, and leashes. Early in the morning, before he put on his boots, and then only, he was liable to be cited to appear before a court of judicature. The master of the hounds, or any other person who shared with the king, had a right to divide, and the king to choose. It was his duty to accompany the army, on its march, with his horn; and to sound the alarm, and the signal of battle. His protection extended to any distance which the sound of his horn could reach. The laws declared, that the beaver, the marten, and the stoat, were the king's, wherever killed.

killed; and that with the furred skin of these animals his robes were to be bordered. The legal price of a beaver's skin was fixed at ten shillings.

The reader is entertained with this account of the royal household, carried on through the other officers and principal servants. These were the mead-brewer, the physician, the cup-bearer, the door-keeper, the cook, the sconce-bearer. The cook always carried the last dish out of the kitchen, and placed it before the king, who immediately rewarded him with meat and drink.

The QUEEN of Wales had her steward, her chaplain, a master of the horse, a chamberlain, a woman of the chamber, whose office it was to sleep so near her mistress, as to be able to hear her speak, though in a whisper; a door-keeper, a cook, a sconce-bearer. Besides these officers, there was the groom of the rein, an officer to support the king's feet at banquets; who was the footstool of his throne, and the guard of his person; the bailiff of the royal demesne; the apparitor, who had charge of the palace during entertainments, that it might not suffer by fire; the gate-keeper, the watchman, the wood-man, the baker-woman, the palace smith, the laundress, the chief musician. The privileges, the dues, the rewards or hire, the duties required of all these officers of the household, are extremely curious; and throw great light on the state of government and society at the period to which the laws of HOWEL refer. The officers of the household were all of them freeholders by their offices; and, in consequence of this, they all enjoyed the right of protection, by which they granted criminals a temporary safety.

Our author proceeds to give an account of the civil jurisprudence of the Welsh, and their criminal law.—Among the many remarkable particulars that we meet with, on these subjects, we cannot forbear to mention, that even adultery with the queen was punishable only by a fine, to be paid to the king; and that fine was a *golden rod*, a *bull*, and *some cows*.—It is very remarkable, that, notwithstanding the boasted hospitality of the Welsh, and the encomiums bestowed on them by our author, as well as their own historians, there were three sorts of persons who might, by the laws of Wales, be killed with impunity; a madman, a leper, and a *stranger*. There is nothing, in the history of the most rude and savage nations, with which we are at all acquainted, (the cannibals in the South-Seas, and those cannibals that are glanced at in ancient poets, and some historians, excepted) that can equal the ferocity that dictated, and suffered, and gave efficacy to such laws. A few well-authenticated laws and customs avail more in establishing the characters of nations, than the most eloquent and

artful representations of historians, whether intended as offensive or defensive.

Mr. Warrington goes on, in the remaining books of his history, with his narrative, from the death of Bleddyn ap Cynryn to the death of Gryffydd ap Cynan; from the death of Gryffydd ap Cynan to the accession of Llewelyn ap Iorwerth; from the accession of Llewelyn ap Iorwerth to the death of David ap Llewelyn; from the accession of Owen and Llewelyn, the sons of Gryffydd ap Llewelyn, to the death of Llewelyn ap Gryffydd; and from the accession of David ap Gryffydd to the entire conquest of Wales, and the departure of Edward out of that country.

It must be owned that, for the most part, the narrative, in these stages, cannot appear very interesting to any reader who is not attached, by birth, or other strong bands of union, to Wales. This is not the fault of the historian, but of his subject. Had he wrote in the character of a philosopher, or general historian merely, to all periods and all nations, it would have been necessary to select such scenes and traits, of characters and manners, as to all the world would have been instructive and affecting. But, while Mr. Warrington addresses the public at large, when he has an opportunity he faithfully adheres to a continued stream of narration, which involves in its course the principal revolutions of Wales; a stream with which the natives of that country, for whose satisfaction, we presume, this history is chiefly intended, will be carried along with pleasure. Other readers will be but little amused or instructed by the 5th, 6th, and 7th books of this history. The most eager curiosity, that of an ancient Briton always excepted, must be fatigued and exhausted by a continued series of murders and assassinations, hideous and savage cruelties, instances of bravery to no good purpose, rashness and folly ever prevailing in the councils of the injured and oppressed, and vigour and prudence found, where we are sorry to find them, on the side of the oppressors; and all this conveyed in language broken and dashed, as it were, into rugged rocks, and fragments of rocks, that oppose the way of the wearied traveller; barbarous and unheard-of sounds, that almost defy the power of articulation; Rhyrchur ap Iestyn, Gwenwynwyn, Aberhonddu, and Rhaiadrwy, &c. &c.

But the eighth book, which carries on the history of Wales from the accession of Owen and Llewelyn, the sons of Gryffydd ap Llewelyn, to the death of Llewelyn the last prince of North Wales, will furnish a very interesting subject of contemplation to every man endowed with the feelings of humanity; a band of heroes and patriots, on the mountains of Snowden, contending, with unequal power, for the rights

of

of sovereignty, and of human nature. The policy and force of Edward, king of England, prevailed over all that could be opposed to his views by a brave but improvident, simple, and divided people; for, on every occasion, when the pressure of external violence, which alone kept them closely united, was removed, their domestic animosities broke out afresh in poisonings, assassinations, and open war. It was not many years since the brothers of Llewelyn, the last prince of North Wales, conspired together, and waged war against him, but were defeated, and taken prisoners, in a decisive battle. The savage manners, and the extreme simplicity, of the Welsh nation, diminish much of that respect and reverence which it is natural to feel for the spirit of courage, and the love of freedom.

The ninth book of this history traverses the short period which extends from the accession of David ap Gryffydd to the entire conquest of Wales, and the departure of Edward out of that country. The prince David took shelter in a strong hold, accompanied by the feeble remains of the independent spirit of Wales, but was betrayed by his followers into the hands of Edward, who put him to a cruel and ignominious death, if any death could be ignominious that was suffered on account of his unbroken spirit and zeal for liberty. The massacre of the bards, who had nourished so long, and might have again kindled up, the ardor of independence in the breasts of an ancient and brave people, may be considered as the closing scene of Welsh independence.

Here our author very naturally introduces a short history of the bards; "a race of men who possessed, for many ages, so great an influence over the genius of the Welsh, inspiring them with hospitable manners, and with the sentiments of freedom and glory." From this history a desire of furnishing a very pleasing amusement constrains us to give the following short extract.

"Though the order of the bards was common to the Celtic nations, no vestige of them remains but among the Welsh, the Irish, and the ancient Caledonians.

"On the invasion of the Picts, the Scots, and the Saxons, and on the decline of the British empire, many poetical compositions were destroyed, with other ancient records; hence the writings of the bards, and those of the early historians, are exceedingly scarce. Nennius, who wrote in the ninth century, and in the reign of prince Merfyn, is the first of our British historians who mentions the bards. He says, that Talhaiarn was famous for poetry; that Aneurin and Taliesin, Llywarch-hen and Cian, flourished at the same period. Of these bards, the works only of three are extant; those of Aneurin, of Taliesin, and Llywarch-hen. The writings of the other bards being

lost, we can only bring Names as an evidence in their praise, who asserts, that the bards of his age were men of excellent genius. The poems which are extant contain many things deserving of notice, and throw a great light upon the historical events of that age. At the same time they are difficult to be understood, owing, in part, to the carelessness of transcribers, and in part to the language itself, become obsolete from its very great antiquity. Aneurin, to whom his country gave the honourable distinction of Mychdeirn-Beirdd, or monarch of the bards, in a poem entitled Gododin, relates that he had been engaged in a battle against the Saxons. Taliesin, called *Ukowitz Pen-Beirdd*, or the prince of the bards, resided at the court of Maelgwyn Gwynedd, and Urien Reged, prince of Cumberland. Llywarch-hen, or the aged, who was kinsman to the last-mentioned prince, was himself a sovereign in a part of Cumbria, and had passed his youthful days in the court of King Arthur. There are extant some manuscript poems of his, wherein he recites that he was driven by the Saxons into Powis; that he had twenty-four sons, all of whom were distinguished by golden torques; and that they all died in defence of their country. Besides those already mentioned, there were other bards who flourished during this period, the most eminent of whom was Merddin Wyllt, who composed a poem called *Arfellenab*, or the Orchard.

From the sixth to the tenth century it is difficult to meet with any of the writings of the bards, owing, it is probable, to the devastations of war, and to the civil dissensions among the Welsh.

Such was the respect in which the bards were held, that it was enacted, by a law of Howel Dha, that whoever should strike any one of this order must compound for the offence, by paying to the party aggrieved one fourth more than was necessary to be paid to any other person of the same degree. The election of the bards was made every year, in an assembly of the princes and chieftains of the country; in which they were assigned precedence, and emolument suitable to their merit; but the bard most highly distinguished for his talents was solemnly chaired, and had likewise a badge given him of a silver chair. This congress of the bards was usually held at the three royal residences of the princes of Wales; the sovereign himself presiding in that assembly.

There were three different classes of this order in Wales. The first was called *Beirdd*, and were the composers of verses and odes, in various measures; it was necessary that these should possess a genius for poetry, and that genius tinged with a high degree of enthusiasm. They were likewise the recorders of the arms of the Welsh gentry, and the grand repositories of the genealogies of families. This class was accounted the most honourable, and was high in the public estimation. The second class, called *Minstrels*, were performers upon instruments, chiefly the harp and the crwth. The third were they who sung to those instruments, and were called *Dat-gyniaid*.

In the reign of Gryffyth ap Cynan a law was enacted to ascertain the privileges of the bards and minstrels, and to restrain their licentious manners. This statute prescribed the emoluments each was

to rectify, as well as the persons on whom such enactments were imposed. It was likewise enacted, that neither the bard nor the minstrel should lead the lives of vagabonds, nor sing verses in houses of public resort; that they should not be intoxicated with liquor, or be quarrelsome persons, or be addicted to women; and that they should neither be thieves themselves, nor be the companions of such; they were prohibited likewise from entering into any house, or making satirical songs on any person, without the licence of the parties concerned. If a bard or a minstrel should violate these restraints on their conduct, by a singular and unexampled severity, every man was made an officer of justice, and was authorised not only to arrest and to punish discretionally, but to seize on whatever property the offender had about him. This statute, the severity of which, in some degree, points out its necessity, has been frequently put in force by the reigning authority of the country, as appears by several commissions directing the better regulation of the order.

Mr. Warrington, after relating some feeble insurrections in favour of liberty, and the contrivances of Edward to sooth the minds, and conciliate the obedience of a people simple, and easily won by any appearance of regard and accommodation to their prejudices, briefly connects the Welsh, in the same manner in which the celebrated Dr. Robertson connects the Scottish history, with that of England.

Our author writes in an easy and perspicuous stile. In some instances, as when he talks of a *spirit of Quixotism*, and of *different parties spreading with the fury of wildfire*, he exchanges the dignity of the historical, for the light familiarity of vulgar and colloquial stile. In some instances he neglects the just construction of his sentences, introducing first what should be last, and that last which should be first. For example, he writes, which we have quoted above, that HOWEL, prince of South Wales, collected into one code, the ancient customs and laws of Wales, "which had nearly lost their efficacy and weight, in the lapse of ages, and in the confusion and turbulency of the times." How much more elegant and forcible is the following arrangement? "Which, in the lapse of ages, and in the confusion and turbulency of the times, had nearly lost their efficacy and weight." Sometimes our author has been inattentive to what may be called *historical preparation*. At the treacherous interview, which we have quoted, between the Saxon and British chiefs, we are surprised with the following circumstance: "When the festivity was at the height, and probably in the unguarded moments of intoxication, Hengist gave the signal, &c." That a feast was intended and prepared, should have been previously announced to the reader. These little negligencies may easily be corrected in a future edition.

There is a fault in this work of a more important kind, which we have already hinted. The author has imbibed a predilection for the Welsh nation, and is blind to their failings and faults; inasmuch that his general character of them is repugnant not only to the facts he records, but to the acknowledgments he makes concerning their levity, weakness, impolicy, and ferocity of manners. To give, as a character of the Welsh nation, an almost literal translation of the partial Cambrian Giraldus, is an instance of great thoughtlessness and simplicity, bordering on that of the ancient Britons.— His violent predilection for the Welsh appears in the first paragraph of his preface.

The circumstances and actions of the people, whose history is related in this work, stand single and original in the annals of the world. A nation, who, from remote antiquity, were distinguished by their independency of spirit, defending, for ages, the rights of nature and of liberty in the bosom of their native mountains, affords a spectacle sufficiently interesting to awaken curiosity, to excite admiration, and to call forth every liberal sentiment.

The efforts of the Welsh for liberty do not stand single and original in the annals of the world. Other nations, ancient and modern, have struggled as hard for liberty as the Welsh; and, though not with greater patriotism and bravery, yet with more wisdom, and better success. It is a common fault for authors, unknown to themselves, to magnify in their imaginations, and to swell their subjects beyond the bounds of nature and truth. To be free from all prepossessions, and, at the same time, to feel those emotions, whether of admiration, of regret, of hatred, or of contempt, that animate a writer in the laborious work, for it is laborious, of lengthened composition, is indeed a very difficult matter. Yet writers ought to check and revise their feelings, and chasten their minds by a cool appeal to truth, viewed on all sides, and in the various lights of multiplied comparison. To pre-establish any system or doctrine in the mind, and to dispose all subordinate facts as outworks to defend or confirm them, may be panegyric, invective, or apology; but it is not legitimate history. CANDOUR is not only the chief of virtues, since, where candour is found, every virtue may be introduced; but it affords a mighty advantage to the writer on every subject that admits at all of dispute; and, therefore, may be considered not only as a moral quality, but, in some measure, as a high accomplishment.

It is not intended, by this digression on candour, and freedom from bias and prejudice, to insinuate that Mr. Warrington has violated the laws of truth by willingly concealing facts.

as some historians have done, or boldly affirming falsehoods, as has been done by others. He has been, in some instances, seduced, by a predilection for the Ancient Britons, not to disguise, but to give truth the colouring of his own genuine feelings and conceptions. But, on the whole, it is justice to say, that Mr. Warrington enters fully into the nature and spirit of historical composition; knows how to bring forward in perspective the great outlines of his subject, which he judiciously fills up in detail. He arranges his matter under general views, and passes, by easy transitions, from one topic to another. He marks the conduct of the passions, and traces, with considerable success, the links that form the chain of events. With matter, and even facts, not generally interesting, he has mixed much general entertainment and instruction. He is the first regular historian of Wales; all other authors, on the affairs of that country, being mere chroniclers and antiquarians. He has been judicious in the choice of a subject, and not unsuccessful in the execution of his design.

ART. V. *Medical Sketches: In Two Parts.* By J. Moore, M. D. 8vo. 6s. boards. Cadell. London, 1786.

SUCH is the awe which accompanies the very name of a favourite with the public, that, should he appear, in the character of an author, during one of those moments when weakness steals into the heart of the wisest, it is unhappily necessary for the reviewer to scrutinise his defects, and lay them out at full length before the reader. He cannot, as in the case of a writer not known, or not respected, remit him to the *Monthly Catalogue*, among those whose labours demand but a farcasm, or an exclamation.

The chief merit, we apprehend, of Dr. Moore's former works lies in his agreeable anecdotes, and shrewd remarks. Wherever there is an opportunity, in these *Sketches*, for exercising this talent, it still appears to advantage; but, in the great body of the work, we can discern but few vestiges of those qualities that render a medical book worthy of praise; the style, indeed, must be excepted; such simplicity and neatness are very uncommon among the compositions of authors of his profession; who, from the nature of their education, being, in general, unacquainted with the propriety, and still more with the elegance of language, and, at the same time, having caught the prevailing passion for a frothy and affected style, bring forth an heterogeneous mass of metaphor and

solecism.

Solomon. If, as HAWKESWORTH * suggests, all who cannot write English, were to be degraded from the rank of *regulars*, how much would the product of the tax upon quack medicines be increased?

Notwithstanding Dr. Moore gives a *raison d'être* in his preface, it is not unlikely that he was impelled to this undertaking by that general motive which actuates so large a portion of the civilized part of the human race, the determination to write a book. The contents are scarce consistent with any other supposition. The latter part, from p. 265 to 426, is evidently designed for the information of those who practise medicine. The first sketch (*on the practice of medicine*) one must suppose to be intended for the same purpose. The remainder of the work will surely not instruct the student who has read one elementary book; or heard one course of anatomical lectures. "It is an attempt to explain, in familiar language, certain processes continually carried on in the animal economy," the knowledge of which must be "as interesting to mankind as any other part of natural philosophy." These processes, to observe it by the way, fall under the head of natural history, if this be distinguished, as it ought to be, from natural philosophy. This explanation, then, is evidently intended for the uninitiated; the rest of the work for the faculty.

So much for the design—we shall now attempt to analyse the first sketch; the reader will easily see the amount of the gold that is extracted. We learn, p. 1, that the mind is apt to fall into a state of suspense in studying medicine; and that this suspense is often increased by further inquiry—that the art itself is probably uncertain and conjectural.—P. 2, that some physicians are very confident of their own talents, and the efficacy of medicines—that others, "men of real penetration, who understand character, imagine that the former are ostentatious, weak, and superficial."—P. 3. A state of constant scepticism is irksome to a mind eager in the search of truth; but it is better than arrogance, implicit faith in any system, or credulity with respect to facts. Great men once supported doctrines now exploded, which ought to repress presumption.—P. 4. The medical student should study such theories, because they are ingenious; because such exercise improves the faculties; and because they may serve to guard us from like mistakes.—P. 5, 6, and 7. Reasonings, *a priori*, have seldom led to the cure of diseases; observation only could discover the effects of remedies; "since all the sense and

“ learning in the world cannot, *a priori*, find out the qualities of any simple or mineral whatever.”—P. 8—11. Old stories, about the discovery of medicines from observing the instincts of animals. Man often directed, by Nature, to the best method of relieving his complaints. Persons ill of fever desire “ cooling, light, acedent drinks, and dislike those “ which are of an heavier and more heating nature.”—P. 12 and 13. Story of a patient ill of a putrid fever, who rejected every thing but wine, which he sucked in with avidity, and recovered. The doctor adds, that, in such cases, he has seen wine produce better effects than “ all the cordials and alexipharmics of the shops put together.” Indeed! well now, it must be owned that this is surprising! The doctor himself seems surprised at it; and yet this doctor lives amid the light of the experience of London!—P. 14. “ Return of appetite is a favourable sign in fever.” Is not a return of appetite a favourable sign in most diseases? and in most fevers of a dangerous kind, is not the recovery slow; and do not many other favourable signs commonly precede the return of appetite? and if so, what is the value of this aphorism?—P. 15. Nature seems to inspire men, in sickness, “ with a temporary “ use of the instinct of other animals.” We could relate cases where the gratification of an appetite for uncommon food has been *succeeded* by recovery from dangerous diseases; but they are so rare, that if Nature has any particular *design* in raising such an appetite, it must be confessed that she is very malevolent for not doing it oftener.

We find the author a few paragraphs below warning us against hastily concluding, that, because recovery *followed* the exhibition of any particular medicine, therefore such medicine was the cause of the recovery;—has he not himself here stumbled against this block? P. 16. It is a vulgar error to suppose a fool can be a good physician. P. 17—20. Caution against hasty opinions concerning the virtues of medicines. P. 20—26. the same thing and the old song about nature. P. 27. & seq. about quacks and James’s powder.——Immenſe fortunes made in London and Paris by quack medicines.—These medicines do not support their reputation in country towns, on account of the ease with which forged cures may be detected.—James’s powder produces effects resembling those of antimonials; cuts short fever, when early administered. Where antimony is proper, the doctor gives this powder, if the patient’s relations have a predilection for it.—It may get the credit of curing diseases that would have gone off of themselves, since we cannot certainly distinguish an ephemeral from another fever.—Some physicians averſe to giving medicines of which they do not know the composition; but the doctor thinks that this rule

may

may sometimes be neglected.—The enthusiastic admirers of James's powder will think that what he says is cold praise; others, that he has said too much.—We are now, reader, arrived at the 30th page; this sketch extends to the 65th. Shall we proceed in our analysis? Thou only, who canst certify that thou hast not heard all this before, hast a right to impose such a task upon us; others we can assure, that the rest of the piece is much of the same texture, and of the same thread.

We have hinted that there are occasions when the liveliness of the author's *happier hour* returns. It is with pleasure that we adduce the proofs of this position. The perplexity of physicians, in cases where symptoms of apparently opposite indications occur, is very happily illustrated in the following passage:

‘A young man happened to be present at the trial of some causes of no kind of intricacy, where the proof was full, and where law as well as equity lay clearly on one side. The judge of course decided without hesitation, as any man of common sense and honesty would have done. “Of all professions,” said the young man to the judge, “certainly yours is the easiest; any body who has eyes may be a judge; all that is necessary is to distinguish black from white.” “But that is a very difficult matter,” replied the judge, “when the cause is grey.”

‘In medicine, as well as in law, there are many cases of a grey complexion, in which it requires all the experience of the clearest-sighted to determine whether the black or the white predominates. Till this important point is justly decided, neither reasoning nor experience can assist us in treating the disease: Although repeated experience in rheumatic and scorbutic cases, for example, should have convinced a practitioner of the efficacy of a particular treatment, if he happens to mistake the pains and blotches which originate from a venereal source for rheumatic or scorbutic, his treatment will not avail.

‘But to resume the comparison, what renders the situation of the physician more distressing than that of a judge is, that it is only in doubtful cases that the latter is at a loss; for when the case is quite clear, he has a relief for the white, and a proper remedy for the black in his power: Whereas, even in some of those cases which admit of no manner of doubt, and where the disease is perfectly ascertained, the physician knows of no cure. I do not say he knows of no prescription; those he will find in some of the practical books in as great abundance for incurable as for curable diseases.’

Speaking of the merit due to Harvey for his discovery, the author makes this just and striking observation:

‘But all attempts to diminish the merit of this discovery, by ennumerating what was known in anatomy before his time, and by enhancing the advances made by Vesalius, Servetus, and others, are equally vain and invidious. They had done so much, it is said, that they had left him *little* to do. But why did those great men leave

leave to another that which would have done themselves more honour than all their past labours?

'How infinitely absurd to call that *little* which those very men, whose genius and acuteness are described as *prodigious*, could not accomplish, and which escaped the penetration of all the anatomists, physicians, and philosophers, that the world produced, till Harvey made the happy discovery,—a discovery not made, as many useful arts have been discovered, *by accident*, but in consequence of deep reflection and careful investigation; by weighing and comparing facts, drawing inferences from the discoveries of others, which their authors were unable to do, and advancing step by step to that important demonstration which has justly acquired so much honour to the discoverer himself, and has added dignity to the name of an Englishman.'

Could Dr. Hunter himself have placed the following sophism in a more ludicrous point of view?

'The blood sent to the brain is more *spirituous* and *refined* than the rest of the mass.'

'I do not find it so.'

'Yes, but it *must* be so.'

'Why?'

'Because the animal spirits are secreted from it, and all the world knows that the animal spirits are the most refined of all fluids.'

'Where is this fluid?'

'In the nerves.'

'Cut a large nerve, and shew it to me.'

'You cannot see it, it is so refined.'

'That is unlucky.'

'On the contrary, it is the most fortunate thing in the world; if we could see it, it would be good for nothing; but we are sure it is there.'

'How so?'

'How so? For what other purpose but the secretion of this fine æthereal fluid would the most spirituous part of the blood be sent by the carotids to the brain? So that it is clear, from this circular demonstration, that the most refined part of the blood goes to the brain, because the animal spirits are secreted; and that the animal spirits are secreted there, because the most refined part of the blood goes to the brain.'

The next six sketches are physiological rather than medical. They treat of the following subjects: *Of Digestion—of the Circulation of the Blood—of Secretion—of Absorption—of Respiration—of the Nervous System*. The first is chiefly an abridgement of Spallanzani's *Dissertations on Digestion*; a work of such accuracy and depth of research, that it instructs the most intelligent; and at the same time so perspicuous, that it may be understood by the general reader. In this sketch the author has also gleaned from Dr. Stevens and Mr. Hunter. Easy as it was to make an abridgement of these writers, Dr. Moore seems not to have thoroughly comprehended the first. P. 77,

after speaking of the prodigious effects produced by muscular stomachs, he subjoins, "but whatever is the power of digestion in animals," which have them, &c. as if digestion was not performed in these by the gastric fluid, as well as in other animals, though they differ with respect to the agents of trituration. There is another error, (p. 74.) *suavi risu dignus*. He says, muscular stomachs can "smooth the rugged edges of the hardest substances, even of GRANITE." If Dr. Moore will look into Spallanzani, he will find this said of *garnet*, and not of *granite*; and if he will consult any mineralogist, he will learn that granite is an heterogeneous mass; not defined by any particular sides; whereas *garnet* is a gem, regularly chrystallized in the form of a polygon, commonly of twelve sides. There are other slight errors of this kind, such as perpetually await abridgers, when they light upon passages relating to subjects they do not understand.

It is needless to go regularly through the other physiological sketches. They are occasionally enlivened by the author's peculiar talent; if they sometimes excel other abridgements, as in that which treats of absorption, this arises from the author's situation in a place where this subject has been much and successfully cultivated. Dr. Moore himself displays no peculiar skill or ingenuity. We shall reserve the little we have to say of the other sketches to a future occasion. In the mean time, we think the first sixty-five pages of common place should not have been published; and that it would have been better if he had printed the rest separately.

(To be continued.)

ART. VI. *Consolation to the Mourner, and Instruction both to Youth and Old Age, from the early Death of the Righteous: in two Discourses: by Samuel Cooper, D. D. Minister of Great Yarmouth. Occasioned by the Death of his eldest Daughter; (who had only just entered into her twenty-first Year). To which is subjoined, an Appendix: containing her Character, and two Elegies on her Death. Small 8vo. 2s. 6d. boards. Downes; Yarmouth; Robinsons, London.*

THE history of Don Quixote amuses us when we are young; and instructs us when we are old. The hero of this celebrated romance was remarkable for his great as well as his good qualities; possessed a large fund of knowledge and erudition; and excelled in discussing general maxims of policy and morality; but, from a particular derangement in his pericranium, lost the effect of all his talents and acquisitions, acted like a fool and a madman in every incident of life, and took a common kitchen wench to be an angel. History and observation frequently

frequently present such characters to our view, and realize the fiction of Cervantes. The monarch who "never said a foolish thing, and never did a wise one," has many resembling portraits; and indeed there are few men who have not occasionally taken a windmill for a giant, and perhaps courted, through the whole course of their lives, a favourite dulcinea del Toboso, whose sole attractions were drawn by their own fancy.

Dr. Cooper, the author of these discourses, possesses no common share of learning and abilities. He made a figure in the Warburtonian controversy, and discovered acuteness and erudition in his attempt to overturn the visionary though splendid edifice of the Bishop of Gloucester. The loss of a favourite child, and the consequent regret of a fond and bereaved father, seem to have impaired his understanding, and given a romantic turn to his mind. The following character of his daughter surpasses Clarissa Harlowe, Sir Charles Grandison, or any other "perfect monster which the world has sometimes read of, but never saw."

'Love to God, and charity, or kindness, to mankind, were the ruling passions of her soul; the pole-stars, by which her whole conduct was regulated; the directors of her every thought, word, and deed, throughout this life's short, but, to her, most delightful voyage.'

'The former led her often, *secretly*, to withdraw from the family, when she thought she could do it without observation, to hold converse with her Creator, Redeemer, and Sanctifier; to pour out to them, when she thought herself liable to no intrusion, her ardent thanksgivings for all their mercies; her earnest entreaties for the continuance of their grace, in aid of her own unwearied endeavours, to persevere in true holiness; and to offer up her most fervent supplications for whatever they saw best for herself, her relations, friends, and all mankind.

'Once, when she was unexpectedly found thus employed, by a servant, (for she could not always secure herself in these retirements, as she wished, from observation or intrusion) and being told by the observer, that she was most assuredly always fit to die, she replied, without either any affected disavowal of the truth of this remark, or the least appearance of pleasure in the encomium thus bestowed; "if that be really your opinion of me, let me beseech you to go and prepare yourself likewise."

'Her constant attendance upon every performance of the public services of the church, and on the celebration of the holy sacrament; her earnest attention and fervent devotion likewise, upon such occasions, must have been noticed by some in this congregation, though it was entirely unwished-for by her; and, however striking, was by far the slightest proof she gave of her piety and virtue; though never did she *reluctantly* comply with any wish of those to whom, of earthly beings, she owed the highest duty; and which she always paid in a manner the most inexpressibly tender, and the most unspeakably affectionate; but

but when, from fear of danger to her life, they entreated her to remain at home, instead of coming to join the congregation of Christians in this sacred place of public worship.

Her charity to her fellow-creatures induced her to set apart for them, and to devote wholly to their relief, a sum which was given her for the purpose of decorating her person, or the indulging herself in any other pleasure, which usually most allure those of her age and station. But, as her mind, not her person, was the first object of her care, and all her highest joys sprung from the performance of her duty to God and man, she most highly gratified herself by doing what she thought most acceptable to her Creator; because—it was most useful to her fellow creatures.

Her benevolence and tenderness, which were so constantly conspicuous in the sweet expression of her countenance, and the mild dignity, yet soft humility, of her address, shone forth in every thought, word, and look, even to the last moment of her life. Her thoughts were attentive and anxious, even then, for the inconveniences others might sustain by their attendance upon her. Her very last words, though strongly declaratory of the perfect ease, tranquillity, and comfort she felt in her own soul, were tenderly expressive of the pain she should give her mother, the most exemplary of mothers (for why should mere punctilio restrain me, upon such an occasion, from giving the praise so justly due), when she should no longer be able to return an articulate answer to her much-loved voice. This, however, she would attempt, though her frame, as she herself foresaw, was too much enfeebled to execute her purpose. But, having fixed her eyes upon her beloved parent, with a smile of ineffable sweetness, in that smile, without the heaving of a sigh, her spirit was translated.

Even the inanimate corse likewise, still faithful to its late heavenly inhabitant, retained its wonted smile of benignity and benevolence, till it was for ever inclosed from human sight.

From this blessed example let grey hairs learn wisdom, and youth perfection; for, if ever human being was perfect, she was a complete model of all the perfection the Deity can require; because it was all humanity can attain. I speak it not, I assure you, from the partiality of a parent, but from the most criticising investigation, and most rigorous scrutiny, that she was not only spotless, but besides, being in possession of all those other ornaments of nature which most forcibly attract the attention, and most firmly engage the esteem, of the world, she was endowed with every moral virtue, and every Christian grace, and altogether refined from every the least alloy of any earthly foible, or human frailty.

To these discourses is subjoined an elegy on the abovementioned angel, by a lady, who, according to Dr. Cooper, has imitated the beauties of Sterne; and a copy of verses by a brother of the deceased, who, we are told, is "more nearly united to his sister by kindred of mind, than by the ties of nature." As this author deals in *perfection*, he dedicates his sermons to the Bishop of Norwich, whom he calls "a perfect

"perfect living character," perhaps it would have been better, if the discourses, like the appendix, had been in verse, as in their present form they contain neither "rhyme nor reason."

When our author deviates from his subject, which he does occasionally in the notes, he writes in such a manner as would have reflected no disgrace on any author of the age. The book is exceedingly well printed, and presents a very favourable specimen of the typographical art in Yarmouth.

ART. VII. *Medical Commentaries, for the Years 1783-84. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. Collected and published by Andrew Duncan, M. D. F. R. & A. S. Edinburgh, Physician to his Royal Highness the Prince of Wales for Scotland, Fellow of the Royal College of Physicians, Edinburgh, and Member of the Royal Societies of Medicine of Paris, Copenhagen, Edinburgh, &c. Volume Ninth. 8vo. 6s. boards. Murray, London; Gordon and Elliott, Edinburgh. 1785.*

THIS valuable and much-esteemed work is divided, as formerly, into four sections; the first of which contains an account of New Books; the second, Medical Observations; the third, Medical News; and the fourth, a List of New Books. The second of these sections only come within the province of a Review. Nor is it necessary that we should enlarge on the utility of such a publication; its usefulness is universally acknowledged. Were it not for this periodical vehicle of extraordinary occurrences in medical practice, how many cases, that deserve to be recorded in the annals of physic, must have been totally lost to the world; and how many observations, of great importance, might never have made their progress beyond the narrow boundaries of a single practitioner in medicine! These celebrated commentaries are the great reservoir into which the streams of science flow from the various parts of the kingdom; and which again returns the enriching current with the accumulated tribute of every quarter.

The first of the medical observations, in the present volume, is a letter from Dr. Robert Hamilton, physician at Lynn Regis, to Dr. Duncan, giving an account of a successful method of treating inflammatory diseases by mercury and opium. It appears, that Dr. Hamilton's inducement to the trial of a new remedy, for inflammatory disorders, was owing to some communications he received from an intelligent and experienced surgeon of the British navy, who had served in the East-Indies eight years. This gentleman informed him, that the established method of curing the hepatitis, or endo-

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mial inflammation of the liver, incident to Europeans in that country, was by mercury, which was esteemed a specific in the disease. That the method was, after the patient had lost some blood, and taken some gentle purgative, to have a strong mercurial ointment rubbed in on the region of the liver; and to give calomel, mercurius alcalifatus, or the mercurial pill, until the salivary glands became affected, or the inflammation was removed. That the sooner a gentle spitting was raised by these means, the sooner the patient got well: That this method of cure was generally successful, if employed early in the distemper; but if neglected, the liver, which was commonly so turgid that its enlargement might be perceived externally, soon suppurated.

This information, from a man of probity, and of experience and judgment in his profession, had its due weight with Dr. Hamilton, who entertained an opinion that this practice might be adopted with advantage in many places in England, particularly where he resides; for the environs of Lynn, being very low, and surrounded with extensive fens and marshes, which are liable to inundations, resemble, in their situation, those parts in India where the hepatitis is endemial. The diseases in the neighbourhood of Lynn are likewise nearly the same with those of similar situations in India; particularly the bilious and autumnal remittent and intermittent fevers; an allowance being made for their difference in violence and malignity, from the greater exaltation of the poisonous miasmata, by the intense heat of the Indian climate. Besides other disorders, the country around Lynn is productive of a dangerous hepatitis, which afforded Dr. Hamilton an opportunity of trying mercurial medicines. He accordingly administered them to several patients, and had the satisfaction to find them prove successful. He used the ointment in very few instances; and gave no preparation internally but calomel. But, to relieve the pain, that distressing concomitant of inflammation, he soon found it necessary to add opium, which effectually answered the purpose.

This success led Dr. Hamilton into a train of reasoning, which affords strong proof both of his ingenuity and judgment; and the result was, that he determined to make a trial of the same remedy in every kind of inflammatory disease. The issue of this resolution is highly worthy of being laid before our readers.

The peripneumony was the first disease that fell under my care, after this resolution was taken. The success attending the administration of calomel and opium here, filled me with astonishment. I was successful in a great number of cases, and under a variety of circumstances. I have had the satisfaction to see women, far advanced in

in pregnancy, in a manner rescued from death, in the last stage of the peripneumony, by calomel and opium, after every other means, which had been tried, had failed in relieving the patients. I had the pleasure afterwards of seeing them go their full time, be safely delivered of living children, and enjoy the happiness of bearing several others since that period. I have known many a life saved in the symptomatic variolous and morbillous peripneumony, by these medicines; and I never saw any remedies afford so certain and speedy relief in obstinate dry catarrhus coughs, as those, particularly when continued until the mouth became affected by the mercury. The same means have proved equally efficacious in pleurisies. But the most extraordinary and early relief I ever saw calomel and opium give, was in the phrenitis and paraphrenitis, which has been repeatedly experienced in a great number of cases. Inflammations of the intestines, and other parts within the abdomen, have most readily yielded to this treatment. I have, in the 66th volume of the *Philosophical Transactions*, in the account of a puncture made into the bladder through the anus, for the cure of a suppression of urine, mentioned the use of calomel and opium in that disorder. I have known the greatest benefit arise from those medicines, in child-bed fevers, with highly inflammatory symptoms. In the inflammatory angina, calomel mixed with thebaic tincture and honey, laid upon the root of the tongue, and swallowed gradually, has frequently given great relief.

Having succeeded in the most unequivocal manner, in curing local inflammatory diseases by this practice, my experiments were next directed to that formidable malady of general inflammation, the acute rheumatism; and I had the satisfaction to see this also give way most readily to it.

I have many times experienced the most happy relief from excruciating pain in an highly inflammatory gout; and some of my friends, as well as myself, have repeatedly experienced the most salutary effects from this practice, in this distressing disease, for several years, in our own persons.

We have also found equal benefit from the use of those medicines, in inflammations arising from external injury, either in head, thorax, or abdomen, as we experienced in those arising from an internal cause.

After mentioning the disorders in which the experiments made with this remedy had proved successful, Dr. Hamilton favours us with a detail of the general mode of practice in Lynn and its neighbourhood, ever since that period, in all inflammatory distempers, arising either from an internal or external cause. This part of the commentaries is so important that we cannot refrain from extracting it.

Blood was directed to be taken away in the beginning of the disease, in quantity proportioned to the violence of the inflammatory symptoms, and the age and constitution of the patient. And the bowels were next ordered to be emptied, either by clyster, or (more commonly) by an eccoprotic purgative. After which, a composition, consisting of from five to one grain of calomel, and from one to one-fourth grain of opium, (with any conserve in a bolus), in proportion to

the strength and age of the patient, was administered every six, eight, or twelve hours, as the degree of inflammation, or the threatening aspect of the distemper, seemed to require; and a plentiful dilution with barley-water, or any other weak tepid beverage, was at the same time strictly enjoined. After taking three or four doses of this medicine, in the course of twenty-four hours, the patient was generally greatly relieved; and in twenty-four more, the distemper commonly gave way, and soon terminated. But if not relieved in the first twenty-four, and the high inflammatory symptoms continued, with little or no abatement, (which was rarely the case), more blood was taken away, and this mercurial composition was directed to be more frequently given, and continued until the distemper resolved, either by sweating, purging, or more commonly both, or by a ptyalism being raised. I have observed a great variety in the effects of mercury thus administered. When the patient sweated or purged much, the salivary glands did not become soon affected: But when the evacuations by the intestines and skin were not copious, the spitting was the sooner excited. And I have seen large quantities of mercury given for a continuance, without affecting the mouth in the least, or producing any very large visible evacuation, yet the patient was greatly relieved. A little increase of urine, indeed, was all that was sometimes to be seen; and we may conjecture, that the insensible perspiration might sometimes be increased also. But be that as it may. If this method of cure was employed early in the disease, the patient's recovery was soon accomplished, whatever was the operation of the mercury. But if employed late, it was attended with more uncertainty, the case was rendered more doubtful, and the recovery was more slow, but most commonly the soonest, when the salivary glands were affected.

If the fever was violent, accompanied with a dry contracted and skin, emetic tartar, and sometimes camphor, were added. And I beg leave here to observe, that I never found any medicine, either in a simple or aggregate state, produce so certainly, speedily, and effectually, a relaxation of the skin, and a plentiful discharge from its pores, as a composition of calomel, opium, emetic tartar, and camphor, which has also the advantage of increasing the evacuations by stool and urine: from which it would appear, that the glandular secretions, in general, are most essentially promoted by this composition.

It appears from the paragraph last quoted, and from the subsequent part of Dr. Hamilton's letter, that he has sometimes joined other powerful and usual remedies with the mercury and opium: but we must acknowledge, from the judicious observations he has made, that, in estimating the salutary effect of those several medicines, there seems the strongest reason to ascribe the cure chiefly to the conjunct operation of the two latter, particularly mercury. For we are informed that Dr. Hamilton, and others who adopted his method of practice, have very often seen cases in which emetic tartar, camphor and opium had been for some days employed, with the assistance also of those remedies of the saline tribe, which are usually given in inflammatory disorders, without affording the smallest relief

relief in the disease ; but, on the addition of calomel, the distemper, though arrived at a considerable height, has in a very short time given way. And we are farther assured, that, in Lynn and its neighbourhood, calomel and opium have, since the time when they were first administered in inflammatory disorders, succeeded in a great number of cases, without the addition of any other medicine. Even with the combination of the various remedies abovementioned, many inflammatory diseases have proved so obstinate, as not to discover any tendency to an amendment, until the salivary glands were affected, when the disorder gradually gave way, as the spitting advanced, and afforded convincing proof that the cure had been obtained by the mercury.

Dr. Hamilton informs us, and we previously know of the fact, that in 1776 he communicated his observations to the late Sir John Pringle, who conceived a favourable idea of the practice. So difficult is it to overcome prejudice, however, that nothing but perseverance can effectually recommend it to general use. We shall therefore hope for farther communications on this important subject from Lynn ; and that a method of cure, supported by so respectable authority, will not be suffered to decline, while its patrons, by confirming their former declaration of its effects, may yet overcome that prejudice which has hitherto proved an obstacle to more general experiment and observation.

Article 2. A few Hints on particular Articles of the Materia Medica, communicated in a Letter to Dr. Duncan, from Antigua, by Dr. James Adair, now Physician at Bath.

These observations were made in the course of an extensive practice among the slaves in the island of Antigua ; a class of people the true nature of whose diseases, partly from their ignorance, but more from their inclination to imposture, we are confident cannot be so accurately ascertained as those of white patients. So much is this the case, that physicians, as Dr. Adair informs us, are frequently obliged to draw their information, and form their indications, from temperamental distinctions, aspect, pulse, and the moral character of the person. For the same reasons they cannot always ascertain, with due precision, the effects of remedies ; as they are often not used, and their operation frequently misrepresented. But with regard to the extensive class of pyrexia, practitioners in the West-Indies are in a great measure exempted from those difficulties. We may therefore rely with safety on the observations made in such cases ; and even, in circumstances liable to imposture, there is little danger of being misled, when the observations are made by a physician so well guarded against fal-

lacy, and so conversant with the genuine symptoms of diseases, as Dr. Adair.

We shall now present our readers with a few of the medicinal hints, mentioned under this article of the commentaries.

1st. OF STIMULANTS.

‘**SINAPI**, an ounce and a half, to one pound proof spirit, and half a pound of water, adding to the strained liquor three ounces spirit of sal ammoniac, given in doses from half an ounce to one ounce diluted, once or twice a-day, is a good medicine in debility of the stomach and bowels, chronic rheumatism, and anomalous gout, and all diseases connected with languid circulation and torpor, or depraved sensibility. It is peculiarly useful in the morbid disposition which I call *Cachexia Africana*, but which Sauvage denominates *Anasarca Americana*, cl. x. ord. 2. gen. 6 sp. 7. a most frequent and fatal predisposition to disease among the slaves.’

2dly. OF ASTRINGENTS.

‘**ALUM**. From ten grains to half a drachm for a dose, is an useful and safe astringent, especially when its ungrateful stimulus in the stomach is mitigated by spermaceti, gum arabic, or opium. In a late epidemic dysentery, I used it with advantage; the vitriolic acid combined with earth of alum renders it sedative and antiseptic; and as it is at the same time eccoprotic, in a large dose, it is the safest astringent I have hitherto tried. Dr. Percival's remarks on this drug led me to try it early and boldly. Its use in hæmorrhages is well known; but I think the sanguis draconis does not cover it so effectually as the gum arabic. I have also used it with advantage in some febrile diarrhœas; and in what I call the *Diarrhœa cachectica*, which carried off many negroes last autumn. Whilst the dysentery reigned, I experienced good effects from it, when combined with aromatics.’

3dly. OF ANODYNES.

‘From a long and extensive experience of the effects of anodynes, (especially opium), I am inclined to believe that no class of medicines requires qualifying adjuncts so generally, not so much to promote their efficacy, as to obviate their bad effects. Unless when given to lessen pure nervous irritability, they often become unsafe, by diminishing the secretions and excretions, and promoting accumulation and congestion in the circulating and glandular systems. Therefore I seldom give opium, without combining it with ipecacuanha, the active antimonials, or, in low cases, with some of the pure stimulants, setids, or volatile alkali; and if, by these additions, I can keep the belly soluble, or the skin open, or both, I rarely, if ever, remark any of those untoward effects from it, which it produces *per se*; that is, the head is less affected, and the patient less subject to anxiety and languor. Emetic tartar seems to be a more powerful adjunct than ipecacuanha; and, when combined with opium, renders the latter more

safe and effectual, when given early in diseases from irritation, even when attended with fever, as in cases of dysentery, diarrhoea, catarrh and rheumatism.

The doctor likewise mentions his having made experiments with fixed air. In violent remittents, which began with excessive vomiting, he tried the magnesia in a large dose (two scruples, or one drachm) in water, directing some diluted vegetable acid to be given immediately after. He found that one or more doses in this way restrained the vomiting, proved gently laxative, and abated all the febrile symptoms. If there was a diarrhoea, he gave the fixed alkaline salt diluted, and after it diluted vegetable acid; though he believes the mineral acid will, in general, do as well. If the stomach was not very irritable, he generally added one grain of ipecacuanha to each dose of the magnesia or chalk. He has tried fixed air, in the same manner, in the epidemic flux, and in the worm fevers of children, with considerable advantage. To a physician of his acquaintance, who had been for some years much subject to severe fits of gravel, he advised the use of fixed air with great benefit; as he did likewise to a medical assistant, who had severe attacks of cholic from biliary calculi. In the advance of low putrid fevers, he has experienced good effects from the fixed or volatile alkali, in an infusion of serpentaria and contrayerva, with the decoction of the Peruvian bark, superadding vegetable acid, or acid elixir of vitriol, so that the fixed air, being evolved in the stomach, may act with full power.

On a future occasion, we shall resume the account of these valuable commentaries.

ART. VIII. *A candid and impartial Sketch of the Life and Government of Pope Clement XIV. containing many interesting Anecdotes during that Period of Church History, in a Series of Letters from Rome.* Volumes Second and Third, 12mo. 6s. Symonds. 1785.

IN the first volume of these letters, of which we have given an account in our Review for September 1785, the author, having exhibited a general view of the first institution and early government of the society of Jesuits, and traced Ganganelli, for that was the family name of Pope Clement XIV. from his origin through different walks in private life, follows him in his political career, from the cloister to the conclave, and from the conclave to the throne. In the volumes now before us he considers this distinguished character, not as an ambitious courtier, applying all his thoughts and pains to his

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own advancement, but as a great prince, administering the affairs, and directing the councils, of a powerful state.

What chiefly distinguished the reign of Clement XIV. was the annihilation of the order of the Jesuits; an order which our author respects and defends, and to which it would seem not improbable that he once belonged: circumstances which sufficiently account for that malignity with which he treats Ganganelli, of whom he tells innumerable little stories, with a view to lessen his personal dignity, and his character as a religionist; but who, even through the cloud of prejudice in which our author involves him, appears to every candid reader in the light of a liberal, affable, ingenious man; and in that of a politician enlarged in his views, and equally bold and dexterous in the means by which he executed his designs.

The writer of these letters, in imitation of the language of the British parliament, very absurdly affects to make a distinction between the person of the pope, and of every prince, and the ministers who serve them. This distinction, which forms a part of the British constitution, is not by any means applicable to the Roman pontiff, who is supposed to be his own minister, and even the vicar of God upon earth: for though it is a general council alone, that is supposed to be infallible, yet the pope is at once the head and the great minister and instrument of that council. This affectation is a thin veil to that animosity with which our author regards the person and actions of Ganganelli.

He represents this holy father as addicted to particular favourites, particularly to Macedonio and Buontempi, and the Cardinal Malvezzi, whom he represents as low and ignorant persons, but who (so difficult it is to conceal the truth) seem to have been men of singular address, as well as abilities. He represents it as a very irreligious and indecent thing in his holiness, that he was so indulgent in remitting the rigours of religious discipline and austerities, and so attentive, kind, and affable to separatists, particularly to English protestants.

As the English reader will naturally be armed against the prejudices which the letter-writer endeavours to insinuate against the amiable and benevolent Ganganelli, we shall exhibit, for his amusement, some of the charges which this satyrift brings against him.

Clement was satisfied with the slightest pretext to exempt himself from attendance at the papal chapel. On Wednesday in holy week 1774, while all the cardinals were at the solemn office of *Tenebræ* in his chapel at Monte Cavallo, he suddenly left them, and set out to the Vatican, which was considered as a mockery of the sacred function, and of the college of cardinals assembled at it. To gain time for playing at bowls after vespers on certain days, he would order the clocks

cloaks to be advanced; and hardly were they finished but he was in his coach, on the way to Villa Patrizzi, leaving the spectators in surprise, how he could so quickly divest himself of his pontifical robes. He never attended the devotion of the forty-hours prayer; and when it was kept in the churches of St. Andrew at the Noviciate, and of our Lady della Vittoria, he used to drive to Villa Patrizzi by an unusual road, to avoid passing before those churches. On Saturdays, when he went to the litany at the Vittoria, instead of St. Mary Major's, according to the practice of other popes, the prayers were purposely hurried over, in a manner little less than indecent. The same hastiness was observed in him when he said private mass. If he chanced to go into a church, a genuflection, or a prayer of a moment, satisfied his devotion. At the Carthusians, where he had ordered himself to be announced, he contented himself with a simple genuflection. The Monks, imagining that he rose so quickly in order to visit the noble works which were executing in the church, were astonished to see him walk off immediately, saying, "It is very fine, it is very fine," though he had neither looked at or examined any thing. The next day one of these good solitaries said to Cardinal Trajetto and some prelates, that "The chilliness of the church was probably the cause of his holiness's sudden departure." "No," answered the cardinal, "It is the same every where else; and besides his head is wrong." This was the only apology his eminence thought proper to make for his withdrawing himself, during his whole reign, almost totally from the public worship of God, or of giving such scandal, and offence as would not be endured, without the severest censures, in any other member of the clergy. Any other ministers, though we could suppose them void of all religion, would have advised their prince to pay some regard to outward decency, some respect to station and character: but nothing is to be wondered at in men, who, when pressed with his neglect of prayers, replied very gravely, that "It were to be wished that those, who accused their master, had ever so good an excuse for their absence as he had, or were employing themselves as he was known to do."

Nothing was more disedifying than the manner in which he performed the most sacred functions. To see him laugh and talk, during the solemn service of the church, surprised strangers only, so much were the Romans accustomed to it. He often ordered the choir to precipitate the office, and the hour of Tierce, which is said before the pontifical mass, seldom lasted more than two minutes. His hasty gait in going through the church was equally unbecoming the sovereign and the priest. During a pontificate of above five years, he never performed any episcopal function, not even giving confirmation or orders, an omission which was unprecedented in the shortest reigns of his predecessors. His sycophants were not ashamed to declare publicly, that it would be a sin, and a kind of impiety, for the great Ganganelli to frequent churches and chapels, and to waste so much of his time at prayer, which was so greatly and usefully employed for the public service and advantage.

The known truth is, that during the last years of his life he did no business at all. Monsignor Poteriani, first gentleman of the chamber,

ber, has told all Rome, that, seeing him almost every minute by the duties of his post, he never saw a book or pen in his hand. The cardinals Trajetto and Marefoschi, and indeed all who approached him, declare, that, knowing exactly the manner in which he spent each hour of the day, he could not possibly find time for writing or for reading any thing beyond his breviary. The secretaries of the briefs and bulls assure us, that he never composed one of them. Monsignor Stay, secretary of briefs to princes, has repeated a hundred times, that, far from perusing those important dispatches, Ganganelli had not patience even to hear them read. After a few words of the preamble, he was dismissed with these words, *bene, bene*. If you ask how then he was employed; Doctor Saliuth, in the printed account of his last illness, tells us, that he walked incessantly about his apartments, to excite a copious perspiration. The soldiers of the guard and the women of the neighbourhood tell us, that he amused himself by reflecting the rays of the sun into their eyes from a looking glass: the link boys tell us that it was a favourite diversion with him, especially when he was at Castel Gandolfo, to collect them under his window, by throwing out sugar-plums and dried sweet-meats, and then emptying basons of water upon their heads.

The gentlemen of the chamber were admitted to his presence only when he went abroad in the evening, because he could not then have his mechanics and his buffoons with him. At Villa Patrizzi, no cardinal, no nobleman, was admitted, but upon very urgent business. Then his manners were void of dignity. The person presented was honoured with a hearty squeeze by the hand, and scarce suffered to kiss his foot. After a familiar embrace followed protestations of service, so emphatical, that they became quite insipid and unbecoming. His discourse was neither consequent, sensible, or serious. The greatest part of those who were presented to him, were struck with his behaviour; they ascribed it to humility, and the overflowings of a good heart. Others, more sagacious, remarked, that in many words he had said just nothing; they were astonished, and attributed the whole to policy. Others again, still more attentive, undazzled by the lustre of his high rank, discerned vulgarity in his manners, confusion in his discourse, and a grain of folly in his whole behaviour.

What this bigoted religionist objects to the character and manners of Ganganelli, some levities perhaps excepted, will be considered by the liberal part of mankind, as not only excusable, but worthy of praise. There is not any man, who is not a zealot of the church of Rome, but will excuse our amiable pontiff for his aversion to a monastic life, and for being willing to extend to others an indulgence of which he felt the whole value.

He knew many to whom no other present would be agreeable. The company he had kept in his own convent, and the society he frequented in others, were men of the same licentious principles, and he had a fair opportunity to oblige them. The amusement of the pope was another motive, not only of choice, but of necessity; and it must be confessed, that he furnished some scenes of drollery that would

disconcert

disconcert the gravity of an ancient stoic. When his coach was waiting for him, it was always surrounded by a group of monks and friars on their knees, who, on his appearance, cried out, *Mercy! Holy Father! Mercy!* Once I remember he observed a great brawny fellow, who endeavoured to produce himself to his notice by the most clamorous exertions. "Well!" says the pope, "what do you want?" "Holy Father," he answered, "I have obtained a brief of secularization, and I come to solicit for another to enable me to marry." "Oh, oh," said his holiness, "Fair and softly, child, one thing at once, if you please;" stepped into his carriage, and burst into a loud peal of laughter.

What forms the most interesting and important part of the volumes before us, is, the account they contain of the destruction of the order of the Jesuits.

Our author, having drawn the character of Carvalho, prime minister of Portugal in the reign of Joseph I. says, "Men of his outrageous temper, when once they have broke through the bounds of justice, grow too headstrong for any other ties; and the greatest excess of iniquity becomes necessary when former transgressions have made them despair of impunity;" he proceeds briefly to relate the subjects of accusation adduced by this designing minister, who had conceived an implacable aversion against the Jesuits, to hasten their ruin; and which, he says, were adopted, with some variation, by the other courts.

"The society of Jesus, from its first institution, had always been held in the highest esteem in Portugal, till Carvalho, by his artifices and intrigues, raised himself to the most eminent dignities of the kingdom, and intimate confidence of Joseph I. This influence at court was no ways despicable, as most of the royal family, and even the heir apparent, during the preceding reign of John V. had submitted to them the direction of their consciences, and followed their advice in other matters of importance. Carvalho (whose ruling passion was ambition), whilst in the state of dependence, ingratiated himself into their favour and esteem, by the meanest adulation and entreaties, and a plausible appearance of the most devoted attachment; and, by their interest, obtained, in great measure, the countenance and regard of his sovereign. Jealous of authority, he perpetually awakened the doubts and perplexities of a credulous and pusillanimous monarch, who, at the least shadow of danger, fearing for his throne and life, with weak and implicit reliance, listened to the imaginary plots which Carvalho pretended he had detected by his extreme vigilance and solicitude for the preservation of his person. Having, by these tricks of policy and art, raised his own consequence, and sufficiently strengthened the affections of his sovereign, he wantonly invaded the property, and sacrificed the lives of the nobility, whom he judged obstacles to his ambitious views; and, instead of cherishing the Jesuits, who had been his former abettors, he strove to weaken their interest at court, by false insinuations, and the blackest calumnies, that he alone, or his

creatures, might engross the confidence of the king, and possess the reins of government.

During the latter end of the reign of John V. when illness had prevented him from attending to the concerns of government, a treaty was opened between the courts of Spain and Portugal, for an exchange of territory in South-America. From this epoch the Jesuits may justly date their subsequent misfortunes; I shall therefore be the more particular in my account of it.

In the year 1747, at Rio Janeiro, a Portuguese gentleman, by name Gomez Pereira, noted for his chimerical projects, by which he expected to enhance his own glory and the prosperity of his country, but which ended in his ruin, persuaded the governor, Gomez d'Andrada, that very rich mines had been opened in the missions of Paraguay, which were governed by the Jesuits, and that these fathers had no other object in excluding all Europeans, than the concealment of their immense treasures. To add further weight to these assertions, he advanced, that, from certain intelligence, he knew that the Jesuits annually drew from these mines three millions of crusades*. He therefore proposed an exchange between the two crowns, by which Spain should yield to Portugal the seven districts, called the Missions of Paraguay, and in return should receive the important colony of the Holy Sacrament, with its territory. Pereira had exhausted the resources of his imagination, to give the most delusive colours to this treaty, and to extol, in the most pompous strains, the wonderful advantages his country would derive from it. The ambitious governor, charmed with a project which flattered his hopes of promotion, hastened the dispatches to court, before he had examined the purport of them, assuring with confidence, that the plan, once put in execution, would open a flood of gold from Paraguay to Portugal.

No sooner was this injudicious treaty communicated than adopted with equal blindness by the court of Portugal, and proposed to the court of Madrid, who found the exchange too advantageous to hesitate in their determination. By ceding a sterile and unprofitable tract of country, they would acquire a settlement of the greatest importance to their possessions in the New World, which would exclude the Portuguese merchants from all communication with the interior parts of South-America.

Andrada was commissioned by Portugal, and the Marquis de Valdeliroy by the court of Madrid, to carry the treaty into execution. In the beginning it had been agreed, that the inhabitants of Paraguay should not change their settlements, but should become subjects of the King of Portugal; and, had this wise regulation been observed, a cruel and bloody war, destructive of the missions of Uruguay, the most flourishing in the world, would never have taken place. But, on the contrary, instead of leaving these harmless nations in the un molested possession of their native soil, it was determined, that, in exchanging sovereigns, they should likewise exchange their habitations; and the

* A crusade is valued at 2s. 6d. Three millions will, therefore, make 375,000l. sterling.

unfortunate Indians were condemned to quit their native country, in order to people a fruitless and uncultivated land. Such at least were the orders given by the commissaries of both crowns.

A general mutiny ensued: "With what right," said the oppressed Indians, "do the Spaniards and Portuguese dispossess us of our lands, which we never received from them, but have inherited from our ancestors; which we have cultivated with the labour of our hands, and watered with the sweat of our brows. We embraced Christianity, we became tributaries to the King of Spain, on condition that he should suffer us to remain unmolested, and should protect us against our enemies." The natural reluctance and opposition of these injured victims was imputed to the Jesuits; and Andrada publicly declared, that these missionaries stirred up the Indians, and dictated to them a spirit of sedition and revolt. In reality, finding the emigration attended with general discontent to all the inhabitants, and totally impracticable within the time limited by the commissaries, they made a reasonable and humble remonstrance to the contrary; but, understanding that such were the express orders of their sovereign, they acquiesced, exerted all the force of their authority and influence to induce the natives to submit, and, in case of a refusal, threatened to abandon the mission. Their situation was truly perplexing. On the one hand, they were traduced by the government of Paraguay and the court of Portugal, as the interested incendiaries of the tumult; and on the other, the Indians, no longer considering them as their parents, and the guardians of their privileges and liberty, but as the faithless betrayers of their simplicity, conceived such indignation against those who attempted to prevail on them to expatriate, that several, who had been the most active, were cruelly treated and imprisoned by them.

The like sedition took place in the colony of the Holy Sacrament, and, in its effects, was carried to greater outrage and excess. An armed force was sent into the country; but every attempt proved unsuccessful. Andrada, exasperated, attributed his failure to the misconduct of the Jesuits; and Carvalho, pleased with the information, seized the opportunity to second his secret views, and to discredit them in the eyes of their sovereign. His brother, Francis Mendoza, was soon after dispatched in quality of commander in chief and governor of the Maragnon, with secret instructions to take from them the government of the missions. Frequent remonstrances, complaining of the grievances which they experienced under their new governor, were transmitted to Lisbon, and safely delivered to his majesty, through the hands of his confessor. Among the rest was a secret memorial addressed to the king, by the council of the missions, composed of the bishop and the regular superiors of the Maragnon, which stated to his majesty the outrages committed against the Jesuits, and implored redress. The perusal of this memorial sufficed to inflame the resentment of the vindictive Carvalho, who, from that moment, determined never to relent, till he had effected their expulsion, not only from the Maragnon, but from all the other dominions of Portugal. To the orders which he had given to his brother, he added, that the leading men among the missionaries should be sent to Lisbon under

under a safe guard; and, in consequence of these instructions, many were brought back to Portugal, and banished, by his orders, into little villages at a distance from court.

• Having succeeded in his first attempts, his next effort was to withdraw the Jesuits from court. The veneration in which they were held by the king, and all the royal family, their conduct and principles, had rendered them the objects of his envy and aversion; and the letters which he repeatedly received from Mendoza and Andrada, attributing to them the insurrections in America, he incessantly insinuated to his credulous sovereign, that his orders could never be executed, as long as the Jesuits, relying on the powerful mediation of their brethren at court, continued to foment the disturbances in America; that, in order to put an effectual stop to those scandalous proceedings, and to restore peace, it was necessary to remove those who were intrusted with the education of the royal family, or otherwise employed about his person. After some days deliberation, Joseph, at length, suffered himself to be prevailed upon; and, on the night of the 19th of September, 1757, at the moment when the Jesuits, who were lodged in the palace of Belem, were retiring to their apartments, they were commanded, in the king's name, to depart immediately for Lisbon.

The letter-writer enters pretty fully into the injuries and oppressions inflicted on the Jesuits; and remarks, at the same time, what is indeed worthy of observation, that this celebrated order, renowned for the intrepidity with which, in their rise and progress, they encountered death and all manner of hardships, made but very feeble, and scarcely any efforts at all, for self-preservation: And, on this occasion, he quotes an observation of Machiavel, (which, by the way, he might have traced to LIVY) “that the aggressor has a manifest advantage over the party invaded, because the attack is always carried on with greater vigour than the defence.”

The hesitation of CLEMENT, and the contending passions that distracted his mind, when the brief for annihilating the order of the Jesuits lay open before him for his signature, are circumstantially, and in a lively manner, described by our author.

• The brief is returned to Rome, and lies open for his signature. In this critical situation, it is impossible to paint the perplexity of Ganganelli's mind. As the importance of an action is seldom known till we are on the point of executing it, that which he was now urged to perpetrate displayed itself with all its horrid consequences; so that his bosom was tortured with a crowd of passions equally contrary and violent. Fear, indignation, pity, anger, and despair; whatever prompts to, or dissuades from, guilt, seized at once his heart, and made it the scene of a hundred different agitations. Every passion took possession of it by turns. However, it was absolutely necessary he should come to some resolution. He declared at last in favour of destructive measures; and the 21st of July, 1773, is appointed

pointed for the dispatch of this important business. The day comes, and still he hesitates, still withholds his signature. It was at last necessary to send for Buontempi; who, after urging every motive that could alarm his fears, and awaken his indolence, represented to him, that the necessity of the end justified the means; and that, when his own honour, the safety of Rome, and the peace of the church, were at stake, it was no time to listen to scruples. This was the favourite's way of reasoning, and was the ground of Ganganelli's acting. He had no sooner signed the brief, than, dashing the pen from his hand in a rage, "There," says he, "the deed is done, and will soon be followed by my death. You have compelled me to it; and what will posterity say of me?"

It is commonly observed, that the second part, or continuation of any work, is inferior in merit to the first. This is not the case with the volumes before us, which, in point of eloquence and interest, and justness, as well as refinement of observation, exceed the first. With not a little matter that can appear interesting only to priests and bigots of the Catholic superstition, our author has intermixed a great deal of entertainment, as well as instruction, for liberal minds, and men of the world; and, while he evidently appears in the character of an apologist for the Jesuits, he sustains, at the same time, the character of a man of learning and genius.

ART. IX. Report from the Select Committee, to whom it was referred to examine and state the several Accounts, and other Papers, presented to the House in this Session of Parliament, relating to the Public Income and Expenditure; and also, to report to the House what may be expected to be the Annual Amount of the said Income and Expenditure in future. March 21, 1786. 8vo. 3s. sewed. Debrett. London, 1786.

THE committee, before they enter on the first part of their report, premise, that they have confined their examination to the present state of the revenue, as it appears, either from the amount actually received in the periods contained in the papers referred to them, or from the best estimates which they could form of the produce of such articles as had not been brought to account in those periods, but compose, nevertheless, a part of the present income of the public. The large amount of taxes imposed since the commencement of the late war, in addition to the then subsisting revenue; the difficulties under which the different branches of our commerce laboured during the continuance of that war; and the great and increasing prevalence of smuggling, previous to the measures recently adopted for its suppression; appeared to the committee

to

to render any averages of the amount of the revenue, in former periods, in a great degree inapplicable to the present situation of the country: On the other hand, they did not think themselves competent to discuss the various contingencies which may, in future, operate to the increase or diminution of the public income. A revenue so complicated in its nature, and depending so much on the various branches of an extensive commerce, must always be liable to temporary fluctuations, even although no circumstances should arise to occasion any permanent alteration in its produce. The committee, therefore, judged it proper to submit to the wisdom of the House of Commons this extensive consideration; and to state, in this report, the present amount of the public income, as resulting from the papers before them.

The net produce of the different branches of revenue, which are stated, paid into the exchequer in the year ending at Michaelmas, 1785, was 12,321,520*l*. But the committee found, that in this period there had been paid by the East-India Company a sum, for respited arrears of customs, amounting to 401,181*l*.; which sum, as not resulting from the regular course of the revenue, is to be deducted from the total above stated.

The committee state such estimates as they are enabled to form on the information which they have procured respecting the produce of the taxes imposed in the year 1785. Having investigated the amount of the several articles of the public revenue, they proceed, in like manner, to state the several branches of expenditure. And, in order to place the whole subject referred to them in the clearest light, they have annexed to their report an abstract of the different accounts, in which they have brought, into one point of view, the amount of the several heads of public expenditure, as well as the produce of the several branches of the revenue. This abstract is infinitely important; and, referring our readers to the work itself, we shall only add, that, in this report, the commissioners of accounts lay open promising views to their countrymen.

Art. X. Sermons preached in the Parish Church of St. Alban, Wood Street. By Samuel Hoolc, A. M. 8vo. 5s. boards. G. Nicol. 1786.

IN these sermons we find a kind of UNITY or WHOLE. The author, without the formality and pomp of system, touches on the most important points in natural and revealed religion, whether relating to theory, which is often in the scriptures called

called faith, or to practice. Mr. Hoole having, in his first and second sermons, discoursed on the nature and worship of God, and given a short account of the most considerable modes of worship, which have been practised by mankind, in different ages, proceeds to review the Christian system of faith and practice, and to shew the manner in which we ought to draw nigh to the Majesty of Heaven.—In his course he is naturally led to inculcate the necessity of good works; the importance of religious education; and the shortness and vanity of human life,—Thence he proceeds to a future state of rewards and punishments, and the danger of impenitence. But Christians are not only impelled by the scourge of the law, but attracted by the cords of love. Purified from the grosser stains incident to human nature, they are advanced beyond the watery baptism of John, and initiated into the sublimer doctrines of the evangelical dispensation, which teach and inculcate not only *works of the law*, but *good works*, the genuine emotions of love to God and man; the former chastened and exalted by adoration, the latter softened by sympathy and tender affection. It is by a natural gradation therefore that Mr. Hoole passes on from the danger of impenitence, to benevolence, the great characteristic of a Christian temper. The charitable affections of the mind, the great sweetener and consolation of life, are insufficient for human happiness, since, after we have numbered fourscore years, the little remainder of our days is but labour and sorrow. Mr. Hoole discourses on this subject; and next on the kingdom of heaven.—But this Christians are well assured that they can never obtain, without much previous tribulation, earnest assiduity, and strict self-denial. Our author therefore discourses, next in order, on self-examination, or the knowledge of our hearts, and our proficiency in the faith. Sermons on the death of the pious, and the day of the Lord, conclude this series of excellent discourses.

The merit of Mr. Hoole's sermons consist not in any novelty of invention, or boldness of fancy, but in higher qualities; sound sense, justness of thought, candour and meekness of temper, and a plain and persuasive earnestness of manner. He is chiefly sedulous to point out, and remind his readers of the miseries, the brevity, the uncertainty of life, and the certainty of judgment; or, in fewer words, the wants of human nature; which, he shews, religion, and religion only can supply.

ART. XI. *Nosologia Methodica Oculorum: or, a Treatise on the Diseases of the Eyes, selected and translated from the Latin of Francis Boschius de Sauvages; wherein the whole are methodically arranged: to which are also added, the Descriptions and Modes of Cure, as recited by those Authors who have written professedly on the various Subjects herein enumerated. With Annotations. By George Wallis, M. D. No. 53. Broad-street, Saco. 8vo. 6s. boards. Robinsons. London. 1786.*

THE eye being in its structure extremely complicated, the diseases to which it is liable are consequently numerous; and the intimate connection of this noble organ with a principal source of human happiness, must always render the means of removing its various blemishes one of the most important subjects within the compass of medicine. This branch of science has accordingly received great improvements in modern times. Our knowledge of ocular disorders has extended with the theory of vision; and operations, at which formerly the boldest empiricism would have startled, are now daily performed by practitioners with equal dexterity and success. Among the writers who have chiefly cultivated this department, particular attention is certainly due to the laborious industry of Sauvages; and we therefore think that a translation of his system, with the more recent improvements on the subject, cannot fail of being favourably received by the medical faculty. In the volume under consideration, Dr. Wallis has endeavoured to furnish a work of such a kind. We observe, that, in the transference of the names of diseases, he has been studiously careful to adapt the terms of the Greek and Latin authors to the ear of an English reader; and has likewise, on some occasions, compounded names, with the view of more accurate discrimination. Such liberties as these, in nomenclature, when judiciously taken, and only for the purpose of perspicuity, every candid person must approve. But in many of the diseases, the author has unnecessarily multiplied the titles, by the addition of terms obviously synonymous, and even of similar appellatives in the same language.

As a specimen of the work, we shall present our readers with an extract from a part where we find the author most practical.

* 14. *Ophthalmia sicca*.—Xerophthalmia.—P. *ÆGINETÆ*; Ophthalmia Angulos Oculi afficiens; St. YVES ab Acrimonia Sanguinis. Sp. 5. DE MEYERREY, No. 386.

‘ DRY, TARSAL OPHTHALMY.

‘ In this Xerophthalmia, there is no tumour in the eye-lids, a redness and itching only on the margins, scarce any effusion of tears, the palpebræ agglutinated in the night; the eye can scarce bear light reflected from water; it is more easily cured than the inflammation attended

attended with moisture;—though it is obstinate and habitual, as it is supported by the acrimony of the lymph; for a slight dysury coming on gives relief, as it were, by a crisis, a metastasis or translation occurring from the tunica conjunctiva to the Præpuce.

• Bleeding is often all that is necessary; but generally a cathartic being administered before, warm baths, repeated for a few days, are crowned with success; acid waters also drank in the summer season for nine days—cooling gruel, or milk whey, should be taken going out of the bath;—at night anodynes are of service, particularly to children, according to SYDENHAM.

• The topical applications indicated are collyriums of rose and plantain water; mucilage of fleaworth, water of frog's spawn; the leaves of the quince tree; rose leaves; the water, or solution of Saturn, or Sal Saturni, plentifully diluted with water; sugar-candy, &c.—But St. YVES prescribes the following eye-water:

• R Aq. Rosar.

Plantagin. aa ʒij.

Lap. Tutie pp. gr. xij.

Sp. Vin. R. ʒ℥. M. soveatur per Diem Oculis hoc Collyrio.

• In the evening he applies a small pledget dipped in a decoction made of the leaves of male speedwell, thyme, and roses, in red wine; small slices of pears, or apples are excellent sedatives.

• Dr. Cullen ranks this with the two former species, some consider it only as a variety of the Sclerophthalmia.

• 15. *Ophthalmia Scrophulosa*.—Diction. de Med.

• SCROPHULOUS OPHTHALMY.

• This is common to scrophulous children, and is humid, with the margin of the eyelids swelled, covered chiefly with a viscoous lippitude, the tunica conjunctiva red, rather swelled, and the tears acrid—the afflicted hang their heads down, and have their nose, lips, and neck, rather full and swelled, and often the cornea is rendered opaque by a leucoma.

• The cause of this disease is scrophulous lymph, viscid and acrid, which ought to be attenuated, and depurated: repeated cathartics are here estimable, a calomel pill of twelve grains preceding: then opening pilsans which receive into their composition a few steel filings, china root cut thin, and millepedes, a small handful of wild marygold, or half a handful of goose-grass being added. The following pilsan has its uses:

• R Rad. Chinæ.

Lapathi aa ʒj.

Coq. in Aq. Font. lb. x. ad lb. v. sub finem coctionis addant. Summ. cupressi, pugillos tres

Rad. Glycyrrh. ʒij. ft. utatur pro potu ordinario.

• Twenty or thirty grains of æthiops mineral should be given in a bolus for three days, on the fourth a cathartic. These must again be applied to seven days afterwards; if the weather will permit, baths in this species happily succeed—and also, which is more effectual than the rest, a seton should be set in the neck, and suffered to continue, particularly

particularly during the temperate months. Sir Hans Sloan's remedy quadrates aptly with this disease—a collyrium of viper's fat and tutter, at the same time a large blister applied to the nape of the neck. The use of milk is not to be neglected, whilst, in the mean time, collyriums, mixed with resolvents drawn from thyme, vervain, and eye-bright, are to be employed, which were not in the beginning safe, for fear of increasing the inflammation.

Dr. COLLEN arranges this under Ophthalmia, amongst the symptomatic species which depend on diseases of other parts, or of the constitution in general.—It is productive of many other complaints of the eye, affecting different parts of that organ; when inflamed from that cause, the eye itself appears of a dull red, or leaden colour; there are often white specks on, or near the pupil, small running ulcers are often seated in the great angle, which discharge acrid serum, that scalds the cheek, or a whitish thick matter, that agglutinates the eyelids in the morning.

Though SAUVAGES here recommends repeated cathartics and large doses of calomel preceding, no good will accrue from them, nor indeed any other mode which contributes to induce debility in the system—gentle aperients may, now and then, be proper; but whatever will give strength to the constitution, assist the digestive powers, and remove the obstructions in the glands, can only be depended on.—Bark and calomel joined with aperients have been attended with success—*Med. Obs.* V. 1. P. 305.—and also the use of hemlock.—Mercurials joined with sal soda and bark had been singularly serviceable in many cases; sea water also, and sea bathing, in particular states of this disease; and cold's foot bath been given with great advantage—all of which will be spoken of more diffusely when the scrophula is particularly treated of;—I shall now only add, with regard to the complaint of the eye, the present subject, I have seen the inflammation give way to the tinctura thebaica, drop'd into it two or three times a day, which arose from ulcers of the cornea, and fomentations of poppy heads, which ulcers afterwards yielded to the aqua sapphirina, though the constitutional malady remained unsubdued.

As this treatise has no claim to originality, its merit or demerit can alone consist in the manner in which the compilation is executed. The author describes the various diseases briefly and with moderate precision; but, in respect to the method of cure, his directions, for the most part, are too cursory. The work, in its present form, may undoubtedly prove useful; though the utility might have been greatly increased by a more copious display of the subject, particularly in the curative part; where we find it, in many places, rather a directory to the consultation of other books, than a competent system of practice.

ART. XII. *A Narrative of the Death of Captain James Cook. To which are added, some Particulars concerning his Life and Character; and Observations respecting the Introduction of the Venereal Disease into the Sandwich Islands. By David Samuel, Surgeon of the Discovery.* 4to. 1s. 6d. Robinsons. London, 1786.

THE death of the brave Captain Cook, while prosecuting his discoveries so successfully, was an irreparable loss to the world, and will ever be regretted by the friends of science and human kind. According to the present narrative, this unfortunate event, far from being the effect of any temerity in the captain, proceeded from other circumstances, entirely unconnected with his own acknowledged prudence and activity. But the subject is too affecting, as well as unavailing, to recite the particulars. The author of the narrative informs us that Captain Cook was born in 1720, at Marton, a small village, situated five miles south-east from Stockton, in Yorkshire. At an early age he was placed an apprentice with a shopkeeper at Staith (always pronounced Steers), a fishing town about nine miles to the northward of Whitby. Continuing but a short time in this situation, he betook himself to the sea, and voluntarily served as an apprentice, for nine years, in the coal trade. In this employ he afterwards became mate of a ship, in which station he had the offer of being a master; but, having now turned his thoughts towards the navy, he declined the promotion. At the breaking out of the war in 1755, he entered on board the *Eagle*, of sixty-four guns, to the command of which ship Sir Hugh Palliser was soon after appointed. The uncommon merit of Cook did not long escape the observation of this discerning officer, who promoted him to the quarter-deck, and ever after continued his zealous patron. We shall present our readers with the character of this great nautical genius, as delineated by the author of the narrative.

The character of Captain Cook will be best exemplified by the services he has performed, which are universally known, and have ranked his name above that of any navigator of ancient or of modern times. Nature had endowed him with a mind vigorous and comprehensive, which, in his riper years, he had cultivated with care and industry. His general knowledge was extensive and various: in that of his own profession he was unequalled. With a clear judgment, strong masculine sense, and the most determined resolution; with a genius peculiarly turned for enterprize, he pursued his object with unshaken perseverance:—vigilant and active in an eminent degree:—cool and intrepid among dangers; patient and firm under difficulties and distress; fertile in expedients; great

and original in all his designs ; active and resolved in carrying them into execution. These qualities rendered him the animating spirit of the expedition : in every situation he stood unrivalled and alone ; on him all eyes were turned ; he was our leading-star, which, at its setting, left us involved in darkness and despair.

His constitution was strong, his mode of living temperate. Why Captain King should not suppose temperance as great a virtue in him as in any other man, I am unable to guess. He had no repugnance to good living ; he always kept a good table, though he could bear the reverse without murmuring. He was a modest man, and rather bashful ; of an agreeable lively conversation ; sensible and intelligent. In his temper he was somewhat hasty, but of a disposition the most friendly, benevolent, and humane. His person was above six feet high ; and, though a good-looking man, he was plain both in address and appearance. His head was small, his hair, which was a dark brown, he wore tied behind. His face was full of expression ; his nose exceedingly well-shaped ; his eyes, which were small, and of a brown cast, were quick and piercing ; his eyebrows prominent, which gave his countenance altogether an air of austerity.

He was beloved by his people, who looked up to him as to a father, and obeyed his commands with alacrity. The confidence we placed in him was unremitting ; our admiration of his great talents unbounded ; our esteem for his good qualities affectionate and sincere.

With respect to the introduction of the venereal disease into the Sandwich islands, both Captain Cook and Captain King were of opinion that it was received from our people. Mr. Samwell, however, entertains a different idea. It must be acknowledged, that there is not satisfactory proof on either side ; so that, for any evidence hitherto produced, this contested point must yet remain undetermined.

ART. XIII. *A Chinese Fragment. Containing an Inquiry into the present State of Religion in England. With Notes by the Editor.* 8vo. 5s. boards. Strahan, London, 1786.

THE humorous or satirical contemplation of European manners and customs, through the optics of Asiatic eyes, has been a frequent and favourite entertainment of the literary world. Swift tells us, in his letters, that he suggested to Addison an idea of this kind, which the latter has happily pursued in some papers of the *Spectator*. The Turkish Spy, we believe, was previous to this attempt ; but the Persian Letters of Montesquieu, his *chef d'œuvre*, according to the testimony of Voltaire, form the happiest example of this singular kind of comic painting, in which the contrast of opposite national manners

manners reflect light and shade on each other. In a moral, as well as critical view, this mode of writing, if happily conducted, has singular success, as it relieves us from the dogmatism of the stern or stoic philosopher, and, by presenting portraits, which we ourselves have seen reflected from the mirror of impartial eyes, leads us to acknowledge the justness, as well as resemblance, of the picture.

The author before us, who, if we may judge from internal evidence, is an old and orthodox clergyman, has turned his chief attention to the state of religion in England. The idea of our Chinese traveller on this subject, is, that possibly, in some remote age, Christianity was sincerely embraced by our ancestors; but that now little of it is retained, bating a few fragments of its phraseology. He observes, that polite persons are cautious how they admit a word or idiom borrowed from the sacred authors; since, unless it be done with exquisite taste, as when some *uncouth antique* is skilfully contrasted with modern elegance, it favours of a low understanding, and illiberal manners. Should a foreigner, adds he, form his language upon the bible; should he imagine that the title of *saint* is still an honourable distinction, and, upon this idea, should utter your *saintship* for your *lordship*, the consequence might turn out very unpleasant; and how surprised would he be to find that the word *saint* is now English for a *fanatic*, or a *scoundrel*!

From such a misrepresentation of things, and abuse of words, to infer that religion is not only declining, but expiring, is a very *abrupt* and *impotent conclusion*. If we compare the present times with the past, we shall find, that there is less zeal for opinions now than formerly; less animosity and rage between factions; less intolerance and persecution, fanaticism and hypocrisy; but, to compensate for these defects, there is more of that peace, gentleness, forbearance, and charity, which, in scripture, are called the *fruits of the Spirit*; and which indeed express the genius of the gospel, as displayed in the discourses and the life of its divine Author. Nor is the former temper and spirit altogether forgotten. If the scene in *St. George's Fields*, about six years ago, did not equal the *massacre of St. Bartholomew*, it was not from want of inclination in the actors. Such gloomy speculations and predictions are not confined to religionists. Buffon has entertained an idea, that the moon is not only decayed, but actually *dead*, some time ago; the celebrated Herschel has lately discovered a burning mountain on her surface; a proof that the principle of life is neither dormant nor extinct in our sister planet.

The following account of education in England is a specimen of our author's manner.

‘ But let us return to our young gentleman. Before he is well escaped from his grammatical tutors, he is put into the hands of three learned professors of much greater importance, who are to shape, and accoutre, and introduce him gracefully into the world. The dancing-master, indeed, is often engaged before the child enters upon his Latin; but this is a point of chronology of no consequence. Here then lies the serious part of his education; the rest is but a trifle. He may prove a fool ’tis true, and a profligate; but what then? He will know how to dress well, assume an air, and be admired at an assembly; and this will be sufficient recommendation with all reasonable and well-bred people.

‘ And now he has only to skim over a choice set of novels and romances, and the works of two or three fashionable infidels, to be very decently equipped. He will then be fully entitled to admission into the best companies, where he will see exemplified all that he has been learning, and find proper opportunities to display his own abilities, which must, no doubt, greatly promote his progress. But nothing will so effectually do this, than a diligent attention to the drama, which mirrors of life (as we before observed) will reflect him more amiable to himself, converting his foibles into excellencies, and his vices into virtues. If he also occasionally visit brothels and gaming-houses, and the diversions of the turf, it will mightily conduce to his purpose; for, though they may happen to cost him his health, fortune, and character, they will add to his knowledge of the world, which is the great desideratum of a gentleman. And, if he is ambitious to unite every possible advantage, he may contrive, by stealing now and then an interval from these various avocations, to trot a few terms at one of the learned universities; which, with due care, would do him no harm, and might chance to help his credit with strangers.

‘ And thus having furnished himself with all the learning and elegant accomplishments of his own country, what remains, but that he betake himself to his travels, in order to glean up the excellencies of other nations? And though he should mistake their fopperies for such, it is no matter; he may import them safely; not one in a thousand will perceive the difference. But his great object will be to pick up curious notions concerning morals, religion, and government, that may serve (if possible) more thoroughly to convince his dear countrymen, that they are the merest impositions upon the reason and liberties of mankind. This, when set off with a thousand foreign embellishments in his person and address, must surely at once recommend him to their taste and judgment, and may possibly obtain him a seat in the senate.

‘ Such is the education of a fine gentleman, and such his flattery of himself, which is too often realized by success. And yet a coxcomb is by no means the natural growth of the island; it is a forced production, which requires warmer suns, or hot beds at home, to bring it to maturity. The native genius of Britons is plain and sensible, and rarely becomes affected or foppish, unless sophisticated by art or foreign infusions. Wrong methods of education, and injudicious

cious travel, have greatly contributed to corrupt the national character.

But their method of training up young ladies, if not more immoral, which would seem impossible, is, however, more abhorrent, from the customs of our empire. Perhaps we have strained too far our ideas of feminine modesty; and it is probable, that an occasional intercourse of the sexes, with caution and reserve, would contribute to their mutual improvement. But in this, as in other instances, we have not duly attended to the doctrine of our philosopher laid down in his *immutable medium* *. And yet, methinks, of the two extremes, we have adopted the safer. If the graces of person, and a cultivated understanding, are superadded to virtue, it will appear, indeed, the more like itself; but, at any rate, let virtue be secured. It is on this principle that our females are excluded from all converse with the other sex, prior to their marriage; which is contracted too without their advice, or a single interview with the intended party. And when they are conducted to their new home, with abundance of ceremony, it is but a splendid passage from one prison to another. This is doing violence to nature, and is too severe to be endured. But here I observe, that no sooner can the little miss scramble round the room, than she is taken from under her mother's eye, and placed in some fashionable seminary, where, instead of her duty to God, a true modesty of temper and carriage, with the useful arts of domestic life, she is usually instructed in the whole system of coquetry. After a due time spent under this discipline, she is introduced into the world, for a finishing of her education. And, having whirled a while in its giddy circles, her head turns, and she fancies herself, if not a primitive Christian, at least a perfectly accomplished lady: And she will often persist in the same rounds of dissipation, notwithstanding the remonstrances of an unfortunate husband. If we consider this, we shall not much wonder to find so many young men in this country averse to the marriage state.

Upon the whole, this satire has little merit or demerit. The observations and reflections are common and trite. The author possesses no vein of humour or ridicule; and never raises a smile from beginning to end. The stile has neither beauties nor faults; never rises to excellence, and never sinks to absurdity. The frequent *flings* at infidels and dissenters betray the clerical hand; for it is as impossible for a clergyman of the church of England to write a book, on any subject, without reasoning, raging, or railing against deists and nonconformists, as it was for Cato the elder to conclude a speech in the Roman senate, on any question, without his usual peroration, *Delenda est Carthago*.

In this pretended Chinese Fragment the author has even forgot to conceal his own character. The *Chinese philosopher* is an orthodox parson from the beginning to the end of the work.

* The second canonical book of Confucius, so called.

FOREIGN LITERATURE.

ART. XIV. *Précis sur la Vie et les Ouvrages de François le Fort, Citoyen de Genève, General et Grand-Admiral de Russie, Vice-Roi du Novogorod, et Principal Ministre de Pierre le Grand, Emperor de Moscovie. Par M. de Bassville. A Genève, et se trouve a Paris. 8vo. 1785.*

ART. XIV. *An Abstract of the Life and Works of Francis le Fort, Citizen of Geneva, General and High-Admiral of Russia, Viceroy of Novogorod, and Prime Minister of Peter the Great. By M. de Bassville.*

THE projects and exploits of Peter the Great, and the revolutions that took place in the extensive empire of Russia, are well known; but it has been doubted how far the plans, which he executed, were formed by himself, and how far they were the production of Le Fort, the prime minister, the friend, and the confidant of the czar. Voltaire ascribes them wholly to the czar, and considers Le Fort merely as the seconder and abettor of the councils of his master. M. de Bassville, on the contrary, would pluck all the laurels from the head of the czar, and consider him only as the instrument in executing the schemes of Le Fort. His arguments are drawn chiefly from the confidence which the czar placed in his minister; the honours to which he raised him; the important transactions in which he employed him; and the strong influence which Le Fort possessed over the mind of the prince. But these arguments are weak and inconclusive; and the death of Le Fort, and the subsequent conduct of the czar; his regulations and arrangements, military, political, and commercial; the exploits which he performed, and the glory which he achieved; place it beyond the possibility of a question that all his plans originated in his own wisdom and genius; and that, as Voltaire expresses it, *il les avoit tous conçus et il les exécuta sans Le Fort*. In the mean time, we wish not to rob Le Fort of the honour that justly belongs to him. At the time that he was presented to the czar, Russia was in a state of barbarism, and the young prince involved in all the softness and indolence of the court of his sister. It was Le Fort that roused him from his lethargy, and gave a right turn to his mind; it was Le Fort that taught him how to live, and how to reign; and perhaps it is to Le Fort that Russia owes its present civilization and refinement. Let this satisfy his historian.

M. de Bassville is by no means a despicable writer; but he is unboundedly partial to the hero of his work. His materials he professes to have been communicated to him by the relations of Le Fort. The communication, however, has not thrown much new light upon the subject.

ART.

ART. XV. *Les Leçons de l'Histoire, ou Lettres d'un Pere a son Fils sur les Faits interessans de l'Histoire universelle.* 2 tomes. 12mo. Paris. 1786.

ART. XV. *Historical Lessons, or Letters from a Father to his Son, upon the interesting Points of universal History.*

“**T**O write history requires only labour, judgment, and a common understanding.” It is the opinion of Voltaire. But surely a more erroneous opinion was never entertained. To write history is of all things the most difficult, and that which requires the greatest variety of talents. Labour, judgment, understanding, may suffice for the dull compiler and the annalist; the historian must possess a thousand superior qualifications. Taste, morality, a knowledge of human nature, of the affections and passions of the heart, their motion, their progress, these are indispensable requisites in an historian. But there is a requisite still more necessary than these, the *sine qua non* of an historian. We scarcely know how to describe it, or by what appellation to distinguish it. It is the union of taste, of eloquence, and a discriminating spirit of philosophy. Understanding, and learning, and education have no share in the formation of it. It is the gift of God. “A man must be born an historian as well as a poet.” It was bestowed, in an eminent degree, upon Livy and Tacitus, among the ancient, upon Hume, Bossuet, and Vertot, among the modern, upon Stuart and Logan among the living historians.

We were led to these reflections by the perusal of the work before us. The Abbe Gerard, whom we understand to be the author, possesses several of the necessary qualifications of an historian. He has understanding, judgment, learning, and writes in an easy and agreeable style; and yet we cannot rank him in the class of historians.

The professed object of the Abbe Gerard is to present a general history, suited to the taste of readers of every description, and of every age; a history that should contain every necessary discussion and research, without that dryness and disgust of erudition almost inseparable from the study of the early ages; that should neither be deficient by too great comprehension, nor dull by too minute precision; that should present, at one view, all the grand and important events of an epoch, in a manner that the reader may not be obliged, after having perused the annals of one nation, to return upon his steps to commence the history of another, to the risk of reading again and again the facts with which he had already been made acquainted.

A history well executed upon this plan would have been a valuable acquisition. But something more than Voltaire's re-

quistes was necessary to its success; and here the Abbe Gerard is deficient. He is also too much the slave of religion. His professional character is visible in every page, and the histories of the Old Testament bear too great a proportion in his work. In his sacred history, indeed, all is dull detail and toilsome minuteness. He has employed an hundred pages to describe the creation, the fall of man, and the promise of the Redeemer. The deluge takes up almost an equal number. After the deluge his work begins to entertain, but the entertainment is seldom of long duration. In the prophane history the abbe has succeeded better. His account of the origin of idolatry afforded us pleasure and information. But the most valuable portion of his work is that in which he treats of the ancient Greeks. Upon this subject he discovers talents of which, from the former part, we little suspected him to possess. It is thus that he concludes his account of them. The passage is elegant: we will not do it the injustice of a translation.

• Les Grecs de ces anciens tems attachoient, comme tous les peuples presque sauvages, le droit à la force, et l'héroïsme à l'audace jointe au pouvoir. Guerriers presque en naissant, accoutumés à la rapine & au brigandage, ne connoissant d'autre train à leur passion que l'impuissance de les satisfaire, implacable dans leurs ressentimens & leur haine, ils se liguèrent ensemble pour être plus impunément ravisseurs & barbares; et rien n'étoit plus commun parmi eux que les enlèvemens, les meurtres et les vengeances les plus atroces.

• Quelques uns cependant des plus courageux et des plus distingués par leur naissance, entreprirent des exploits utiles. Semblables en quelque sorte à ces preux Chevaliers qui ont commencé à faire luire sur nous, parmi toutes les horreurs de la féodalité, les premiers rayons de la justice et de l'humanité; ou ils arrachèrent à la mort, au péril de leurs jours, des victimes infortunées; ou ils exterminèrent les monstres et les brigands qui désoloient impunément les contrées voisines; ou ils se livrèrent à des travaux aussi glorieux que pénibles, & ajoutèrent ainsi, aux premières idées qu'on s'étoit formées de l'héroïsme, des idées plus nobles & plus pures, des notions plus précises, en y faisant entrer pour quelque chose l'utilité publique, dont le recherche, vue en grand, poursuivie avec autant de force que de confiance, signalée par de grands travaux et de grand sacrifices, devoit, par dessus tout, constituer à nos yeux le caractère essentiel des véritables héros.

• Ceux toutefois des tems héroïques de la Grèce, les Hércule, les Thée, les Pirithoüs, les Ajax, les Achille, plus remplis du désir de faire parler d'eux par des actes extraordinaires d'un courage intrépide et d'une valeur bouillante, que pleins de ce zèle pur & magnanime qui porte efficacement à servir le genre humain et la patrie pour eux-mêmes, ne méritoient que très improprement ce beau nom. Ils le méritoient d'ailleurs par des injustices, des violences & des passions brutales, bien moins excusables encore dans les hommes qui aspirent à la gloire, que dans les ames vulgaires. Aussi n'est-ce que dans

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le tems bien postérieurs à ceux dont nous parlons, qu'on trouve dans la Grèce de vrais citoyens profondément pénétrés de l'amour du bien public, et de vrais héros.

Ce que l'esprit aventurier et romanesque, qui régnoit dans ces contrées avant la guerre de Troie, eut au moins d'avantageux pour les Grecs, c'est que la mémoire de ces hauts faits, que la fable avoit exagérés et embellis, entretenoit parmi eux pendant bien des siècles cette vive émulation, cette valeur guerrière et cette soif de la gloire, qui s'unissant bientôt à l'amour de la Patrie, mirent enfin les Grecs en état de soutenir tous les efforts de l'Asie, et de s'en rendre vainqueurs. Mais, avant cette brillante époque, ils retinrent long-tems des vestiges de la férocité de leurs anciennes mœurs : et continuant à se faire un titre de ce que la force pouvoit leur donner, leur premier métier, quand ils commencèrent à trafiquer par mer, fut celui de pirates. Ils attaquoient les bourgs et les villes foibles, fondant la plus grande partie de leur subsistance sur ce brigandage, aussi honorable à leurs yeux qu'il est infame en lui-même. Le même esprit ne régnoit pas moins sur terre que sur mer, et s'étoit conservé chez quelques peuples, tels que les Etoliens, les Arcadiens, les Locriens, du tems même de Thucydide.

On est saisi d'horreur, en considérant quelles étoient alors les loix de la guerre. La mort ou l'esclavage devoient l'unique partage du peuple vaincu ; rien n'en mettoit à couvert. Les souverains massacrés, et leurs cadavres jetés en proie aux chiens & aux vautours, les enfans à la mamelle écrasés, les reines trâmées indignement dans les fers, étoient des excès ordinaires auxquels les vainqueurs s'abandonnoient. On ajoutoit l'outrage & l'humiliation aux rigueurs de la captivité. Grands dieux ! s'écrie Hector, sur le point de quitter son épouse et son fils pour retourner au combat ; un Grec chargeroit Andromaque, de fers, & l'emmeneroit sur ses vaisseaux captive & désespérée ! Esclave dans Argos, tu serois le fûseau sous les loix d'une maîtresse impérieuse, excédée de peine et de misère, tu porterois l'eau des fontaines de Messéïs et d'Hypérée !

Qu'on ne regrette donc pas ces siècles tant vantés, et que l'on reconnoisse que moins les peuples sont policés par les sciences et par les arts, plus, à parler en général, dans leur stupide ignorance, ils sont féroces, vicieux, et dépravés. Peut-être au reste l'état le plus désirable, pour les nations comme pour les particuliers, se trouve-t-il dans ce juste milieu, qu'il est, après tout, si difficile de rencontrer, et auquel on s'arrête plus difficilement encore lorsqu'on y est une fois parvenu. Quoi qu'il en soit, dans le choix de l'un des deux extrêmes, je veux dire de cet état presque sauvage qui dévoue les peuples aux plus affreuses superstitions, aux mœurs les plus licencieuses, aux coutumes les plus barbares ; ou de ce genre de civilisation, qui, par le progrès des arts, conduit à tous les raffinemens du luxe & de la mollesse ; malgré tous les inconvéniens, malgré toutes les suites funestes de ce dernier état, quel tant soit peu raisonnable préféreroit le premier.

The Abbé Gerard has given to his history the form of letters, that he may be the more at liberty for the discussion of particular subjects. "A father writing to his son may be permitted a thousand indulgences, observations and reflections; that

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would ill accord with the severe and formal rules prescribed to the regular historian." But even this does not afford sufficient scope for the unbounded spirit of animadversion possessed by the abbé; and he has therefore added a variety of notes historical, critical, and moral, by way of appendix, and ornamental postscript, we presume, to each letter.

ART. XVI. *L'Enfer des Peuples Anciens, ou Histoire des dieux infernaux, de leur culte, de leurs temples, de leurs noms, de leurs attributs; avec la description des morceaux célèbres de peinture, gravure et sculpture, des artistes anciens et modernes, qui ont représenté ces divinités. Par M. de Landine, avocat de l'académie des sciences, belles lettres & arts, de Lyon, associé de celles de Dijon. Villefranche, de la société littéraire de Bourge-en-Bresse, et correspondant de l'académie des belles lettres et inscriptions. 2 tomes en 12.*

ART. XVI. *The fabulous Hell of the Ancients; or a History of the infernal Gods, of their Worship, their Temples, their Names, and their Attributes, together with a Description of the celebrated Pieces of Painting, Sculpture and Engraving of the ancient and modern Artists, that have represented these Deities.*

HEATHEN mythology will ever be an interesting subject to poets and painters, as well as to men of taste and literature of almost every description. The poems of Homer, the *Æneid* of Virgil, all the beautiful works of the Greek and Latin poets, and the celebrated productions of more modern times, must lose half their relish to a reader perfectly ignorant upon this subject. It is the same with respect to many of the most celebrated paintings. Without the assistance of fabulous history, the handmaid to the fancy of the artist, we may gaze with a stupid applause, and admire the drapery and the colours, but it is impossible to read the picture, and discover the beauties of the painter's imagination. To take a recent instance. During the late exhibition at the Adelphi of the pictures of Barry, we were witnesses to an ignorantus whose sole pleasure—and it was by no means of narrow extent—was derived from the magnitude of the work, the variety and multiplicity of figures that occupied the canvases, and whose sole occupation was to take with a rule the exact dimensions of each picture. His companion, a man of taste and erudition, ashamed of this stupidity, entered with enthusiasm into the design of the artist, and gave a dissertation upon the "*Orpheus*," "*The Harvest Home*," and "*The Thanksgiving to Ceres and Bacchus*," that did honour to his head and his heart. To him every picture was a poem, and every feature of every picture conveyed instruction and delight. His friend stared, "And where

where do you read all this?" But to return. It is in fabulous history that we see established all the general ideas of order and justice, the hope of a future state, and the immortality of the soul, the reward of virtue, and the punishment of vice. It is there we learn the origin of the ancient customs, the history of the manners of antiquity, the works that it produced, the monuments that it raised, and of which there remains to us only the tradition.

Many have wrote upon this subject, but few or none have wrote well. Their accounts are dull, dry, and uninteresting; dictionaries fit only to be consulted, and unsatisfactory even then. The work was reserved for M. de Landine. From the deep and rich mine of heathen mythology he has presented us with a work useful and entertaining, in which we see at once the man of taste, of learning and of philosophy; and in which, while we are instructed, we feel our passions interested, and pleasure and information united. That the reader may not suspect us of unfounded partiality, we will present him with a few extracts. The following is his account of the origin of mythology.

* If love and gratitude have raised altars and created deities, fear has not been less active and devout. Man felt his weakness and trembled for his fate. Born without his consent, and dying in like manner, he soon learnt that a power superior to himself maintained the springs of life, and which might make his days longer or happier, as it pleased. His rude and gross ideas soon led him to forget, that he owed his homage but to one being, the Creator of all. He could no longer comprehend that the same God could dispense good and evil, benevolence and cruelty, give the blue serenity to the sky, and darken it with the black tempest, and hurl the fatal thunder. He divided the power of his God, and imagined a good and an evil one, a remunerator, and an avenger. From this moment, every thing in the universe, that struck with force upon his senses and passions, became an object of worship, and received his homage. All nature was vivified, and became a deity. The world was governed by genii, whose business it was to watch over the happiness of man, and provide for his necessities. It was thus that he peopled with gods the heavens, the earth, and the waters.

* There was still wanting to his idolatry other motives of fear. As yet he had conceived only of Gods that might serve or injure him during his existence upon earth. There must be others to reward or punish him after death. There must be a delicious abode, an elysium for the virtuous and good; a place of punishment, a tartarus, for the wicked. There must also, to complete his system, be judges to decide upon his actions, gods to ordain punishments, and ministers of cruelty to execute them. These beings were more or less honoured as they were conceived to be formidable. Terror prostrated him upon the earth before his imaginary deities. It was with a trembling hand he offered his sacrifices; it was not till after numerous purifications that he dared address to them his prayers. All the nations of antiquity ac-

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knowledge the power of these divinities; and the Greeks and Romans were particularly distinguished by the sacred homage they paid them.

We will add to this the history of Proserpine.

* The lot of the monarch of Tartarus appeared so gloomy and cruel to the brilliant and happy imagination of the people of Greece, that love only was capable, they thought, of sweetening it. An empire, whose profound obscurity never disappeared but when it was illumined by the torches of the furies, or the flames prepared for the unhappy victims; the continual spectacle of pains and tortures ever new and never ceasing; the merciless privilege of inflicting torments; the clanking of chains, and the dismal cries and groans of the miserable sufferers;—such was the terrible lot of Pluto. Like a despot he reigned in his domain, but it was over wretched and despairing spectres. Respect and esteem, the offspring of affection, serenity and satisfaction, and the sweet smile of happiness, never approached his austere presence. In the mean time he was one of the most powerful of the gods. But it was necessary to render his life less sorrowful, and to chequer it with a few pleasures. They represent him, therefore, as enamoured of Proserpine.

* The daughter of Ceres, in the bloom of youth and beauty, was ignorant of the effect of her charms upon the heart of the gloomy tyrant. It was her custom to promenade with her companions in the pleasant and fertile plain of Enna. There, by the side of a running brook adorned with myrtles and evergreens, tranquil and happy, she was gathering flowers, when Pluto rushed upon her with all the vehemence of lust, and bore away the object of his passion. The car of the god flew towards Syracuse; and near this city, it is said, he made his way through the earth and returned to Tartarus. A profound lake filled up the gulf where he disappeared, and for a succession of ages it was a custom at Syracuse to offer their sacrifices upon the borders of the lake. It became the favourite retreat of the young virgins; and it was there they poured forth the wishes of their hearts to experience the fate of Proserpine, to be ravished like her, that they might enjoy the love of a god, and the honours of a throne.

* Ceres, inconsolable for the loss of her daughter, made all Sicily resound with her groans. To recover Proserpine she kindled two torches at the flames of Etna, and flew like the forked lightning over the earth. Pluto, god of the subterranean fires, and Ceres desolating the earth with her burning torches, are striking emblems of the violent eruptions of Etna. This terrible volcano, which has so often reduced Sicily to ashes, rolls with impetuosity its desolating and fiery torrent, destroying the harvest, and spreading over the face of the country barrenness, famine and despair.

* To console Ceres, and to prevail on her to renew to the earth its fertility, Jupiter promises that her daughter shall be restored to her, upon condition that she had not tasted food during her abode in Tartarus. Proserpine flatters herself with the idea of being shortly restored to the fond embraces of her mother, when Ascalaphus discovered that she had eat nine kernels of a pomegranate, which she had gathered in the orchard

orchard of Pluto. The indiscretion is punished by Ceres, who transforms Ascalapus into an owl. The angry mother could obtain nothing further of the father of the Gods, than that Proserpine should live six months with her, and six months with her husband.

In the praise which we have bestowed upon the work before us we mean not to assert that it is free from errors and defects, but they are few, and of trivial consideration, when weighed against its general merit. It is beyond comparison the best book upon the subject that exists; and the addition of those celebrated paintings and sculptures, that have an intimate connection with heathen mythology, is a valuable improvement of all former plans, and will be particularly useful to the young artist. In the present volume M. de Landine has confined his attention to the infernal divinities; we are happy, however to learn that he will shortly complete his Pantheon, by presenting us with those of the heavens, the earth, and the waters.

Errata in our Review for May.

Page 377, lines 8 and 10, for Heraclitus read Heraclius.

Page 371, line 27, for These read Those.

MONTHLY CATALOGUE.

[For JUNE, 1786.]

MISCELLANEOUS.

ART. 17. *Letters written in London by an American Spy. From the Year 1764 to the Year 1785.* 12mo. 3s. sewed. Crowder. 1786.

A Vessel, as we are informed by the editor, belonging to the Americans, homeward bound, had the misfortune to be driven upon a rock not greatly distant from Portsmouth, and was wrecked; by which accident, though the crew and passengers were saved, the greatest part of the cargo was damaged, and some of it entirely lost. The letters before us, and many more by the same hand, were picked up by a fisherman, &c &c.

Letters written by a judicious and enlightened American, under the immediate impressions of the various public transactions and events, which filled up the space between the year 1764 and 1785, might indeed have furnished no small matter of amusement and instruction. But these letters are evidently fabricated by some person, who only assumes the guise of a Philadelphian quaker, and who supports this character chiefly by constant repetitions of *thee* and *thou*. We have already had two of these letters, those we mean that are addressed to Mr. Hume,

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under our inspection already, for a very brief account of which see our Review for December 1785. The present are a miscellaneous collection of politics, morals, philosophy, common life, religion.

They are nothing more than compilations from well known and popular writers, made by a weak and illiterate mind.

ART. 18. *Juliana, a Novel.* By the Author of *Francis the Philanthropist*. In three Volumes. 9s. Lane.

Of this novel, the story or rather stories it exhibits are not interesting. The incidents are unnatural. It details common place thoughts in turgid language. It communicates no pleasure, and is not calculated either to refine the taste or mend the heart. *Expatriation* and *comatoble* are words, in the serious use of which our author we should imagine will seldom be imitated. The following sentence will give the reader some conception of his style and manner: "I come my dearest mother! fond indulgent parent! kind protectress! liberal benefactress! directedress of my youth! guardian of my honour; partaker of my sorrows! gentle soother of my woes! counsellor, adviser, and tenderest monitress! I come"——

ART. 19. *A Discourse on the Use and Doctrine of Attachments, with a Report of Proceedings in his Majesty's Court of Common Pleas at Westminster, against an Attorney, collaterally, during the Terms of Trinity and Michaelmas 1784, and Hilary and Easter 1785, which Proceedings were enforced by Writ of Attachment: and a Proposal for an Act of Parliament: by T. A. Pickering.* 8vo. 1s. 6d. Fielding. 1786.

The subject of this publication is of general and extreme importance; and the author unites a keen insight into the nature and spirit of the English laws and constitution, with a glowing zeal for liberty, which not only appears in his writing, but has been manifested in his public conduct.

In a short preface, he takes notice that the doctrine of attachments has not undergone that examination which its great moment requires; nor would he, on a subject of such extent, and on which so little information is to be collected from books, have ventured to offer his sentiments to the public, had he not been actuated by a natural desire to vindicate his professional conduct and character from misrepresentation.

'If any species of attachments, says our author, be such that it does not admit of bail, it is not, as many practitioners contend, of the nature of an execution, but far worse. By the law of the land an execution is awarded only upon a definitive judgment on record; which judgment is subject to a revision by a superior court, and, when the execution issues, there must not be any appeal depending. But, if such caution and anxious delicacy are involved in the nature and frame of executions, with what mistrust and jealousy are unbailable attachments to be viewed? It is a matter of doubt, he continues, whether either of the courts of common law have, after solemn argument, ever declared that there is a kind of attachments not bailable'—The author proceeds to mention of the remedy for any case wherein a subject finds oppression, and the judge conducts himself with impropriety. And having treated

treated the subject of attachments in general, he lays before the public his own particular case.—Mr. Pickering has, certainly started new and important matter for the consideration of the lawyers, and indeed of his countrymen in general.

ART. 20. *A Review of the Import and Controversy between Dr. Carrol and the Reverend Messrs. Wharton and Hawkins; including a Defence of the Conduct of Pope Clement XIV. (Ganganelli) in suppressing a late religious Order, in a Letter to a Gentleman. By the Rev. Arthur O'Leary. To which is annexed a Letter from Candour to the Right Hon. Luke Gardiner, on his Bill for the Repeal of a Part of the penal Laws against the Irish Catholics.* 8vo. 1s. 6d. Keating. 1786.

The editor of these tracts affirms, in a short advertisement, that the very name of "O'Leary carries with it such weight, and is become so respectable among the liberal minded of every description, as to render panegyric both *vague* and superfluous." Mr. O'Leary, it must be owned, is above the praises of so unpolished and *vague* an encomiast. This reverend gentleman introduces himself to the subject he proposes to treat, in a serio-comical manner, which accords but ill with the meek spirit of Christianity. Mr. O'Leary goes on to defend the church of Rome, and to attack the protestants.

His defence of Ganganelli is written in a more Christian and a nobler strain.

The general stile of O'Leary's writing, is that acrimonious banter which so long disgraced theological controversy, but which the just taste and urbanity of the present age has generally exploded from controversial writing on every subject.

As to CANDOUR's letter to Mr. Gardiner, it were indeed to be wished that still greater indulgence, and even a full communication of the privileges of protestants, might be extended to the Irish Roman catholics. But could this be done without ultimately subverting that political order of affairs which is now established in Ireland?

ART. 21. *An Inquiry into the Influence which Inclosures have had upon the Population of England. By the Rev. J. Howlett, Vicar of Great Dunmow, Essex.* 4to. 1s. Richardson. 1786.

Mr. Howlett, from reasoning, observation, and testimony, contends, with great appearance of truth, in opposition to Dr. Price and others, that inclosures are not unfavourable, but, on the contrary, highly conducive to population.

ART. 22. *Carey's actual Survey of Middlesex, on a Scale of an Inch to a Mile; wherein the Roads, Rivers, Woods and Commons, as well as every Market Town, Village, &c. are distinguished; and every Seat shewn with the Name of the Possessor: Preceded by a general Map of the County, divided into its Hundreds. To which is added, an Index of all the Names contained in the Plates.* 8vo. 5s. Carey.

This is a publication which deserves the encouragement of the public; it is comprized in twenty-eight octavo pages, with an index map. The scale of this map being one inch to a mile, it has enabled Mr. Carey to lay down every object in a clear manner

The high roads are coloured yellow, gentlemen's seats are tinged with green, and the name of the proprietor prefixed, and the commons, heaths, &c. are worked in an imitative manner.

The whole appears to be executed with great care and attention, and we hope Mr. Carey will meet with that encouragement from the public, he seems so justly entitled to.

DIVINITY.

ART. 23. *The First and Second Advents of our Lord and Saviour Jesus Christ considered, in their Nature, Purpose, and Effect; in a Sermon, preached Nov. 27, 1785, being Advent-Sunday. By John Kennedy, Rector of Langley, in Kent, and Vicar of Godstone, in Surrey. To which is added, a short Appendix, containing some Observations on the great Advantages arising from the Establishment and Support of Sunday-Schools; and a Submission of some Hints to the Public, for rendering of still greater Utility to the Nation at large these truly Christian Institutions.* 4to. 1s. G. and T. Wilkie. London, 1786.

The first advent Sunday of Jesus Christ, Mr. Kennedy observes, however darkly, yet was so revealed as to inspire confidence. The promises of this, he shews, were gradually unfolded, and became clearer and clearer, and at last were fulfilled.—How different, says he, his second coming! when the Lord Jesus shall be revealed from heaven, in flaming fire, with his mighty angels; not as a redeemer, to preach peace and salvation; not to publish tidings of mercy, and manifest his healing powers; but to take vengeance—vengeance on whom? Let him that heareth understand: “On them that know not God, &c. &c.—none can then rise to the life immortal, who, in the time of this mortal life, have not cast away the works of darkness, and put on the armour of light.” This is the substance of a sermon on a subject as fruitful and as animating as it is possible to conceive; a subject which might naturally have led Mr. Kennedy to compare the prophecies respecting the *first*, with those relating to the *second* advent of Jesus Christ; to trace the growing evidence that is given for the expectation of both; and to wield the whole artillery of the sacred scriptures.—Why are such sermons as Mr. Kennedy’s published?

He recommends Sunday-schools; and gives some hints for their improvement, which might, perhaps, be of service.

ART. 24. *The Advantages of Sunday-Schools; a Discourse preached for the Benefit of that useful and excellent Charity, at St. Mary’s Church, in Manchester, on Sunday the 2d of October, 1785. To which is prefixed some Account of the Origin, Design, and Progress of the Institution. Published by the Order of the Chairman of the Committee. By the Rev. John Bennet, Secretary to the Society.* 4to. 1s. Cadell. London, 1786.

In this title page we are promised an account of the *origin* of the CHARITY at St. Mary’s church, Manchester: And this would not only have gratified curiosity, but afforded an useful example to other humane

humane cities, corporations, towns, and parishes. Not a word is said, however, of the *ORIGIN* of the institution; or *how*, and *in what manner* it was established; we are only told, that, though it has met with many obstructions, and still labours under many wants, it has done a great deal of good.

The sermon is good and apostolical.

ART. 25. *Ember Days Exercise; or, the true and false Minister delineated, in a Dissertation on the Importance of the Ministry.* 8vo. 6d. Buckland. London, 1786.

These characteristics are written with justness, precision, and not wholly without poignancy and force. Having delineated the true and faithful minister, in a general manner, as deeply impressed with an awful sense of the state of man by nature, and the infinite importance of the ministerial office, and contrasted this character with that of the false and unfaithful minister, our author proceeds to delineate the true and faithful minister, in his views; and also to delineate the false and unfaithful minister in *his* views.—He goes on, in this mode of contrast, to shew how the true and faithful minister may be known by his diligence in his pastoral care; and how the false and unfaithful minister may be known by his indolence and pleasure. He shews how the true and faithful minister may be known by his doctrine; and how the false and unfaithful minister may be known by *his* doctrine. He compares them in respect of diligence and negligence in the discharge of their duties, and in respect of their tempers. He quotes from the *Martini Lutheri Colloquia Mensalia* the qualities and virtues of a good preacher, and the qualities of a preacher who intends to please the world. He makes a pious and affecting improvement of these opposite characters, in an address to his own soul. The author is a man of piety, sound understanding, and acute discernment.

ART. 26. *Reasons from Prophecy why the Second Coming of Christ, and the Commencement of the Millennium, is immediately to be expected.* 8vo. 6d. Printed and sold at the Millennium Press, No. 40, the Corner of Dorset-Street, Spitalfields. 1786.

The author of this pamphlet puts the question, Whether any thing can be clearer than that Christ and his elect shall reign and live on this earth for one thousand years? "This," says he, "was the belief of the early Christians; and they wisely halted to shed their blood, as martyrs, being certain of rising again and partaking of the millennium."

Our sanguine author, after many long quotations from the scriptures, and from sundry commentators on the prophecies, at the head of whom appears Sir Isaac Newton, and reasoning concerning kingdoms, and kings, and eagles, and whores, and horns, &c. &c. concludes that the millennium is to commence in 1790.

If our author's reasoning be sound, we entirely agree with him in his practical conclusion, "Let us then watch and be prepared."

POLITICAL.

ART. 27. *Seven Letters to the Lords of the Privy Council, on the Police: pointing out the Causes of the Depravity of the lower Orders of the People:—why such Numbers are constantly put to Death every Sessions, and Remedies for the same: with some Observations on the Impolicy and Inhumanity of our present Mode of Arrests, and the keeping of Debtors in Prison. The corrupt State of our Gaols, and how much evil they are productive of.* By Josiah Dornford, Esq. 8vo. 1s. Bew. 1785.

The evils Mr. Dornford complains of, and the remedies he proposes, have been pointed out, several years ago, to the public by Mr. Howard, the gentlemen of Gloucestershire, and various writers. And the letters now before us have been inserted, before this publication of them, in the Morning Chronicle. Mr. Dornford anticipates, in a preface, the substance of the letters, which he republishes in their present form. He expects to be heard.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS.

For JUNE, 1786.

IMPEACHMENT OF MR. HASTINGS.

THE TRIAL and IMPEACHMENT of Warren Hastings, Esq. late governor-general of Bengal, for *high crimes and misdemeanors*, has attracted the attention of Europe, and may decide the fate of Asia. The representatives of a great nation sitting in judgment on a delegated sovereign of India; the omnipotence of the British parliament displayed, in erecting a THRONE OF JUSTICE for the universe; furnishes one of the grandest spectacles which ancient or modern history has transmitted to our contemplation. The celebrity of the accuser, who in his *happier hours* has delighted the world with the eloquence of Greece and Rome; the celebrity of the person accused, who has represented with unparalleled success the MAJESTY of the first of European nations in the remote regions of Asia, and who comes crowned with victory and laurels to that tribunal at which he is accused; the manifold discussions, the nice discrimination of particulars, and general conclusions upon the whole, which an inquiry into an administration of more than fifteen years standing necessarily involves, render this one of the most important causes which has ever been submitted to the decision of mankind. On the side of the accusers we may expect all that ingenuity, argument or eloquence can hold out, to move the passions or gain the voice of the public. On the side of the accused we may expect all the punishments attendant on delinquency, when ascertained by authentic evidence; present death, or permanent infamy. Mr. Burke and his associates have popularity and power to acquire—Mr. Hastings has every thing to lose.

On the side of the accusers it may be said “the numerous charges against the pannel must infer no common share of criminality; his long administration in India, in direct disobedience to the orders of the Company,

pany, is almost one uniform scene of cruelty and oppression : you trace his progress, like that of a storm, by marks of devastation ; before him is the garden of Eden, behind him a desolate wilderness. He seems to have examined the map of India merely to mark out a cool geographical line of destruction. When the resolutions of 1782 were voted in the House of Commons, it was observed by Mr. Dundas, one of his present defenders, that he scarcely ever left the walls of Calcutta that his steps were not followed with the deposition of some prince, the desertion of some ally, or the depopulation of some province : though ultimately he may have served the interests of the India Company and his own, he has dishonoured the British name, and given an odious impression of the British character in that part of the world, and among the nations of Europe ; it interests therefore the honour and the dignity of parliament to vindicate itself from any share of the infamy, and set an example of justice to mankind, by impeaching Warren Hastings.

If a Roman senator condemned his son to death for gaining a victory contrary to the laws, a British parliament should punish a governor-general of Bengal for having promoted the interest of the India Company, at the expence of greater interests of justice, humanity, good-faith and national character. Setting aside the Rohilla war, on account of the distance of the time at which it happened, and the alleged important services of Mr. Hastings since, the charge against him for his conduct towards THE RAJAH OF BENARES infers such criminal matter as to be a proper ground for impeachment. About four years after the death of Bulwant Sing, prince or zemindar of Benares, and the succession of Cheyt Sing to the rights and inheritance which he purchased from the Vizir of the Mogul empire, viz. the Nabob of Oude, the governor-general and council of Bengal obtained the sovereignty paramount of the province of Benares. On the transfer of this sovereignty, Mr. Hastings proposed a new grant to the Rajah Cheyt Sing, confirming his former rights, and conferring upon him the addition of the sovereign rights of the mint, and the powers of criminal justice with regard to life and death. The resolution for this purpose contains the following words, ‘ that the perpetual and *independent* possession of the zemindary of Benares be confirmed and guaranteed to the Rajah Cheyt Sing, and his heirs for ever, subject only to the annual payment of the revenue hitherto paid to the Vizir, and that *no more* demands shall be made upon him of *any kind* ! Can language express with more precision or greater strength the absolute independence of the Rajah of Benares, and his future exemption from any further demands. Notwithstanding, Mr. Hastings in the year 1778 demanded from him five additional lacks of rupees, the Rajah murmured, but obeyed ; Mr. Hastings next demanded five lacks more, which were also paid with reluctance ; he again demands a third five, which are also paid. He then calls for two thousand cavalry ! Cheyt Sing alleges that he had but thirteen hundred, and of these he would spare him five hundred. Mr. Hastings declares, that his patience was exhausted by such repeated acts of contumacy, and that he determined to convert them into advantage for the company. Who ever heard of such *patience*, such *contumacy*, or such *punishment* ? But from Mr. Hastings’s defence it appears that he had conceived private resentment

against the Rajah, and was resolved to ruin him. It had been reported that Mr. Hastings was to resign the office of governor-general of Bengal, and General Clavering attempted to assume the chair. Unfortunately upon this Cheyt bing deputed an agent to compliment General Clavering on his accession to the government. Hence the delays of the Rajah on his contributions over and above his annual tribute were construed into acts of *contumacy* by the *singular patience* of Mr. Hastings, who, in consequence, resolved to levy on him a fine of 500,000*l.* not for the great end of all punishment—example—but for the benefit of his employers! Upon his refusal and incapacity to comply with this exorbitant demand, he made a journey to Benares, treated the Rajah with rudeness and insolence, and with unparalleled indignity, and arrested him in his own palace. His ruin was now determined, and soon after accomplished, by such a series of cruelty and oppression, as astonished the eastern and confounded the western world. Thus, from resentment of a personal affront Mr. Hastings dethroned a sovereign of India! These facts need no commentary: They are undeniable; they are atrocious; and so important, that upon the vote of parliament the fate of Bengal will depend. Happy was it that in former times we could plead ignorance of our affairs in the east; but the VEIL is now drawn aside; the plunderers of Indostan are brought forward to public view; and the hour is arrived when we are to demonstrate to the world the striking distinction between the unauthorized enormities committed by individuals, and the wisdom and justice of a British House of Commons. From the proceedings of parliament, Europe and Asia will learn what system of government in future is to be carried on in India. We have no alternative to make. We must give our sanction to virtue or to vice; we must either be the AVENGERS of the oppressed, or the ACCOMPLICES of the oppressor.

On the other side it may be replied—The accusers of illustrious men have a ready access to the public ear, on account of that envy which ever accompanies as its shade the success of those who have risen to renown by their talents and their virtues. “Calumniate boldly and something will adhere” is the Machiavellian maxim, which is always put in practice on these occasions; and when vast and voluminous charges, though destitute of probability and confuted by evidence, are once presented, they will be presumed by the vulgar in part to be true.

It must be confessed that this business wears a very singular aspect. After a war so unfortunate and disgraceful as the last, justice as well as policy might demand a victim to be sacrificed to the public resentment. But it is remarkable, that, while disasters and disgrace attended the English arms in other quarters of the globe, in India alone they were crowned with unparalleled and uninterrupted success. Had generals H—w—e and B—r—ne, admiral K———l, and others, been impeached for having dismembered the British dominions, and for having lost the new world to this empire, the feelings and reflections of the nation would perhaps have gone along with the measure. But to drag before the tribunal of parliament the governor-general of Bengal for the HIGH CRIMES and MISDEMEANORS of having SAVED INDIA, of having protected and extended our dominions in that quarter of the globe,

globe, is the most singular kind of impeachment recorded in history. On the same system, it is to be presumed, his accusers will impeach Admiral Rodney for his victory over the French fleet; and General Eliott for his gallant defence of Gibraltar. At tribunals of this kind *solum effulgebunt qui videntur*; not to be impeached will be the only mark of infamy.

The manner in which the trial and impeachment of the late governor-general of Bengal comes into the House of Commons is equally worthy of attention. The right honourable members who bring it forward, while they were in office, from which they have been lately *dismissed*, introduced a bill of a singular nature, for the *better* government of India, of which the mal-administration of Mr. Hastings was the pretended foundation. The real object of that bill was early seen through by the nation, and as early exploded. Under the pretext of reforming India, it was to create a new power, subversive of the constitution; it was at once to annihilate the prerogative of the king, the power of the nobles, the natural influence of the people, and the chartered rights of the India Company; to transfer the sovereignty of Britain and Indostan to a *junto* of *patriot and republican nabobs*, who, crowned with the diadem of Britain, and the turban of the Mogul, should reign in both hemispheres, and give law to the east and the west. These new NABOBS were created by themselves, and deposed by the nation. Their plan indeed was the mighty structure of an ambitious fancy, but it burst like the baseless fabric of a vision, and has left no trace behind, except in the imagination of the architects. Disappointed of empire, they thought of revenge; and as the East India Company, whose influence had not been *dormant* at the last election, had been particularly the objects of their rage, they fixed upon their favourite servant, whom they had formerly criminated, as an object of persecution and impeachment. In such a questionable shape this business comes before the House of Commons.

General charges and vague crimination, such we have often heard in the course of this affair, can only be answered by a general contradiction, and happily in this instance they contradict each other. Mr. Hastings is said "to have turned India into a desert," and at the same time is allowed to, "have promoted the interest of the Company." Whatever opinions we may form concerning a company of merchants, they will at least be allowed to understand their own *interest*. Are they so ignorant of *that*, as to reckon themselves indebted to the person who cuts down the tree whose fruits they were to gather?

To a particular and circumstantiated charge, concerning the Rajah of Benares, a particular answer can be given. The question hinges on one point; was the Rajah of Benares an independent or a tributary prince? If the former, Mr. Hastings acted wrong; if the latter he acted right. It is evident that Bulwant Sing was merely an *aumil* or farmer and collector of the revenues for the Nabob of Oude, Vizir of the Mogul empire. It is as evident that, after the new grant to Cheyt Sing by the governor and council of Bengal, conferring upon him the privileges of the mint, and power of criminal justice, that *then* he became a zemindar, a tributary prince, or feudatory vassal of the British empire in Indostan.

The right honourable gentleman dwells on the undefined word independence,

dependence, which is mentioned in the new grant. Does an independent prince pay an annual tribute? It is deceitful and dangerous to reason from words that are not defined. British acts of parliament recognise the *majesty* of the *people*. But when the people, reasoning like the right honourable gentleman, attempt to coin money, or exercise any other act of royalty, they are punished for their false logic.

The feudal system, which was formerly supposed to be peculiar to our Gothic ancestors, has always prevailed in the east. It has always been established in Tartary, whose migrating hordes have so often shaken the thrones and conquered the kingdoms of Asia. In every description of that form of government, notwithstanding accidental variations, there are two associations expressed or understood; one for internal security, the other for external defence. The king or nabob confers protection on the feudatory baron or tributary prince, on condition of an annual tribute in the time of peace, and of military service, partly commutable for money, in the time of war. What are called the feudal incidents in the middle ages in Europe, the fine paid to the superior on *marriage, wardship, relief, &c.* correspond to the annual tribute in Asia. Military service in war, and extraordinary aids in the event of extraordinary emergencies, were common to both.

What was the situation of India in 1778, when the governor-general of Bengal made an extraordinary demand on the zemindar of Benares for five lacks of rupees? the British empire in that part of the world had been in a declining state, and was surrounded with enemies who threatened its destruction. A general confederacy was formed among the great powers of Indostan for the expulsion of the English from their dominions. Hyder Ally Khan, the Suba of the Deccan, Madajee Stonlar, Madajee Sindia, the Peshwa, all the Marhatta tribes, dropt their usual animosities, and joined in a formidable league to extirpate the English name from the east. All India was in arms! At this crisis, sufficiently alarming of itself, a war broke out with the French, which was soon followed by one with the Dutch. It was *two days* after Mr. Hastings's information of the French war that he formed the resolution of exacting the five lacks of rupees from Cheyt Sing, and made *similar exactions* from all the dependencies of the Company in India. To have passed over *these circumstances*, so striking and so obvious, and to have ascribed the conduct of Mr. Hastings to the base and diabolical motives of malice and resentment, conveys an idea of his right honourable accuser which language fails to express. Let his own feelings attempt to reconcile this unsupported construction to the honour of an English gentleman, or the justice of a British senator.

The right of calling for extraordinary aids and military service in times of danger being universally established in India, as it was formerly in Europe during the feudal times, the future conduct of Mr. Hastings is explained and vindicated. The governor-general and council of Bengal having made a demand upon a tributary zemindar, and that demand having been resisted by their vassal, they are justified in his punishment. The necessities of the Company, in consequence of the critical situation of their affairs, calling for a high fine, the ability of the zemindar, who possessed near two crores of rupees in money and jewels, to pay; his backwardness to comply with the demands

mands of his superiors ; his disaffection to the English interest, and desire of revolt, which even then began to appear, and became afterwards conspicuous ; fully justify Mr. Hastings in every subsequent step of his conduct. In the whole of his proceedings it is manifest that he had not early formed a design hostile to the zemindar, but was regulated by events which he could neither foresee nor control. When the necessary measures which he had taken for supporting the authority of the Company, by punishing a refractory vassal, were thwarted and defeated by the barbarous massacre of the British troops, and by the rebellion of Cheyt Sing, the appeal was made to the *ratio ultima regum*, an unavoidable revolution took place in Benares, and the zemindar became the author of his own destruction.

The only point in which there can be any difference of opinion on this question, is, whether the fine which Mr. Hastings intended to impose on Cheyt Sing be apportioned to his guilt ? That the right of levying fines, and that to an arbitrary amount, had been exercised on Cheyt Sing by Suja ul Dowla, to whose sovereignty over Benares the governor and council of Bengal succeeded ; Cheyt Sing had been highly favoured and honoured by his new superiors ; Mr. Hastings raised him from the rank of aumil to that of zemindar ; had conferred upon him the rights of the mint, the powers of criminal justice, and intended to have made him an independent prince, and an honourable ally of the Company if he had not been controlled by Mr. Francis. In such critical situations as that in which the Company's affairs then stood, being at war with the most formidable powers of India and of Europe, the inferior rajahs and zemindars are always ready to revolt ; That disregard to the authority, and disobedience to the orders of the governor-general and council of Bengal, by a favoured and an honoured dependent, was at that moment a most *flagrant offence*, and if not punished might have been attended with very fatal consequences, and encouraged the other dependents of the company to rebel : NECESSITY therefore, as well as JUSTICE and sound POLICY, called upon the governor to make such an exertion of his authority, as should at once punish a refractory and ungrateful zemindar, and impress the other powers of Indostan, dependent on the Company, with a proper respect for his government. Even in private life it is a maxim to "beware of quarrels, but, when you are once engaged, to let the aggressor beware of you." In public life it is more necessary ; it is essential. Ill-timed lenity and indulgence nourish the disorders which vigilance and vigour ought to prevent ; and the delay of a moment may be the loss of empire.

Hitherto I have considered the conduct of Mr. Hastings on the principles of European politics : but, to judge of his character with justice and candour, we ought to view him in the light in which he would be viewed by his *peers*, the princes of Indostan, and try him by the standard of Asiatic manners. The political code of Asia hath always differed essentially from the political code of Europe. The kingdoms of the east, though feudal in their form, have always been despotic in their nature. Look to the volumes of history ; survey the annals of Asia for three thousand years past ; you find one form of government invariably to prevail ; absolute power universally established.

lished. "The power of the king is every thing, the rights of the people nothing," is the description which Montelquieu gives of the Oriental empires; is the maxim which Tamerlane lays down in his laws; and which, antecedent to both, nature has established in that division of the world. At thirteen different periods hath Asia been overrun and subdued by the nations of the west and the north; but a revolution there is only the alteration of a name in the reigning family; the sovereign is changed, but the despot remains. *Who dare say to the king, what dost thou?* characterises Asia from the subjects of the great monarch of Persia to those of the petty rajah of Jerusalem, and from the period of Ninus to the recent reign of Hyder Ally. In the situation in which Mr. Hastings was placed, a delegated sovereign of India, fettered by the orders of a Company, at the distance of the diameter of the globe; controlled by the factions of a divided council; subject to responsibility at home, and to a trial according to European maxims and manners; with all these disadvantages, to have held a distinguished rank among the princes of India; to have displayed the power of Asia tempered with the virtue of Europe; to have protected the British empire in Indostan, against the most formidable combination that was ever concerted for its destruction; to have extended its boundaries, improved its fertility, augmented its revenues, explored its antiquities, meliorated the condition of its inhabitants, and introduced better maxims of policy and government; exhibits a combination, and a lustre of political and military talents, that are seldom the portion of humanity, and which will shine in the history both of the eastern and the western world. It was for this that all ranks of men in India were impressed with a superstitious belief that a fortunate influence directed all his actions to their destined ends; that his name struck terror and respect into the enemies of Britain; that his reputation extended to the continent, and to all the kingdoms of Europe; that the weeping administration of the English, and the regrets of the natives, attended his departure from India; that the directors and proprietors of the East India Company voted their *unanimous thanks* for his splendid and honourable services; and it is for this—hear it Europe! let the last generations of men hear it! It is for—*this*—that he is **IMPRACHED** by his country!

In the scrutiny of an administration which continued for thirteen years, which involves the operations of war, the revolutions of empire, and comprehends a greater variety of events than has in general fallen to the lot of mankind, we are not to expect a total exemption from error; infallibility of judgment; impeccability of conduct are not the attributes of man. But if there be a *bald spot* on the head of Mr. Hastings, grown grey in the course of thirty-five years spent in the service of his country, he has covered it with *laurels*!

Indian peculation, and oppression and cruelty, have been common topics of declamation among those patriots in speculation, who are all alive to the sufferings and sensibilities of Gentoos, while they are unjust, cruel and oppressive, to their own neighbours and inferiors. Nor is it denied that there have been crimes as well as calamities in India.

India. The great strokes that decide the fate of empires necessarily involve the ruin of individuals. Even the government of the world is conducted by general laws, and partial evil is blended with public good. The operations of war are unavoidably attended with scenes of anguish and distress, that lacerate the bosom and rend the heart of humanity. But the lawless violence, and licentious fury of the soldiers, are never imputed to the general. Individuals in the service of the Company have been guilty of rapacity, extortion, and bloodshed. But are the Company or the governor-general of India to be charged with the crimes of their servants? when these are criminated, let them be tried, and if found guilty condemned. There point the thunders of parliamentary vengeance; there exhaust the rage of patriot zeal! One of these, a criminal of note, was lately arraigned; the name of RUMBOLD is still on the records of parliament. Him, though a selected victim to violated justice and to the vengeance of mankind, in an ignominious manner you have allowed to escape. When you have absolved the guilty, will you punish the meritorious? after you have released *Barabbas* will you condemn the SAVIOUR of India?

Upon the whole, whatever may be the particular decision with regard to Mr. Hastings in this country, the general voice of mankind will bring in their verdict—NOT GUILTY.

Having thus stated what might have been said on both sides of the question in St. Stephen's Chapel, on the memorable thirteenth of June, we intended to have added many observations, tending to throw light upon so celebrated a question; but as this article has already swelled to an unusual length, we shall conclude with a single observation. On reviewing the characters of the most distinguished personages who were employed in the executive branches of government during the last war, the chief, if not sole object, of almost all of them, was, to amass immense fortunes,—except Mr. HASTINGS. His object, during a government of thirteen years, was the prosperity of the India Company, and the glory of the British empire. Ambition he had; but it was an ambition of an honourable kind, an ambition that was connected with all the elegant feelings, and productive of all the noble virtues of human nature. When we consider his varied talents and qualities, as a general, a politician, a friend to his country, and a patron of letters, posterity, we believe, will justify us in applying to him what an elegant historian affirms of the most amiable of the Roman heroes, "*Nil non laudandum aut dixit, aut fecit, aut sensit;*" a hero too, who, like Mr. Hastings, was impeached for peculation by a *tribune of the people*, and who, after hearing the charge, with a gallant magnanimity replied, "Romans, it was on *this day* three years ago that I triumphed over Carthage; let us proceed to the temple in order to give thanks to the gods!"

Modern history, as well as ancient, affords striking proofs, that the fate of empires often depends on single men. Had Mr. Hastings been sent to America, and General Howe to Bengal, in all probability the history of the last war would have been inverted; we would have lost our possessions in *Asia*, and retained the *new world*.

MEASURES OF ADMINISTRATION.

In a retrospect to the proceedings of the present session, it is impossible that we should affirm of our ministers, that they are too partial, or have a youthful attachment to the liberties of the people. Whatever measures are started for the preservation of the empire, for the good government of its dependencies, or the melioration of its revenues, all of them tend to swell the prerogatives of influence and power. This, however, is not to be imputed as a singular feature to the present administration. A strong government will always be the most tranquil, placid, and sedate. The love of power is congenial to the mind of man; and he must have an extraordinary share of self-denial and public spirit, who, possessing a portion of it, does not aim at more. From administration little danger is to be apprehended to the constitution, if their character is open, ingenuous, and well understood. The man whom we are most to fear, as an enemy, is he who deludes us into a false opinion that he is our friend.

The measures we had in our eye, as bearing out the assertion we have made, were such as the new India bill; the late model of the mutiny bill; the Duke of Richmond's plan of fortifications; and the rejection of Mr. Marsham's bill for the better securing the freedom of election. Some measures have passed, during the present month, that confirm our idea. Lord Surrey's motion for a parliamentary reform, and Mr. Sawbridge's for shortening the duration of parliaments, passed in the negative, without almost one word being offered, by any party, in their favour. At the very time that the plan of fortifications, naturally dear to every friend of monarchy, appears to have been so warmly cherished by our ministers, the militia has suffered from the nipping blights of neglect. The plan for the extension of the excise, which is now upon the point of being carried into execution, respecting the duty on wine, forms a striking contrast with the celebrated sentiments of Lord Chatham upon that head. But the pliant temper of Mr. Pitt accommodates both his father's sentiments and his own to the interests of administration. The truth of the last observation appears from the unwary promise he made towards the close of the first debate upon the fortifications—from which promise he afterwards departed. The farce that was played in the House of Lords, when Mr. Pitt personally assisted the members in drawing up a message to the House of Commons, which, three days after, he instigated the House of Commons to reject, is of the same colour. The House of Lords is to be reckoned a most respectable branch of the constitution, or a passive instrument in the hands of government, just as it suits the situation of the minister.

HIGH BAILIFF OF WESTMINSTER.

The decision of the present month, respecting this gentleman, is sufficiently singular. Though the damages given are by no means equivalent to the loss incurred, upon the supposition that the conduct

of Mr. Corbet was illegal; yet, to have given any damages at all, after his proceedings had received the sanction of the House of Commons, is one of those efforts of independence, in judicial proceedings, which are to be found in no body of men upon earth but an English jury.

CARDINAL DE ROHAN AND MR. FITZGERALD.]

The present month seems to have been the æra of remarkable trials. The decision in the celebrated affair of the necklace, has occasioned a good deal of astonishment. Its general character is clemency and mildness. No person is sentenced to capital punishment; and almost all the parties concerned are set at liberty. The discharge of Mademoiselle d'Oliva, who was employed to personate the Queen of France, is particularly extraordinary. From the general tenor of the sentence, some have been willing to make inferences to the disadvantage of the queen. This is not the first time she has felt the touch of scandal; people of a spirited and generous line of conduct must expect to encounter it; but her character is, in reality, above all aspersions.

But the true reason for which we thought the subject deserving of notice, in a disquisition upon national affairs, is to be found in the amusing and instructing contrast between the two trials at the head of our article. France and Ireland are countries at no great distance from each other; and yet, in the present instance, they exhibit manners widely discordant, and relative to different periods in the progress of civil society. The Irish transaction revives in our memory the age of the fierce and untameable barons of the feudal times. Kind and generous to their dependents, they knew no bounds in their vengeance upon an offender, and their hatred against an enemy.

Strong was their wrath, eternal their resentment.

On the other hand, the right honourable and royal art of swindling, displayed upon the continent, convinces us that the country, in which it was exhibited, is arrived at the last stage of dissoluteness, shamelessness, and profligacy.

TURKEY.

Several changes and revolutions have taken place in the Ottoman court since the commencement of the present year. In the month of January the Grand Vizier was deposed, and his disgrace, as usual, was succeeded by decapitation. The new Vizier, as well as Morosini, recently advanced to the office of hospedar of Wallachia, is the creature of the capitan pacha. These appointments have rendered the power of that celebrated minister more absolute than ever. His character has long been said to incline him to the side of war. Accordingly a fleet has been fitted out, under his auspices, to reduce the rebellious

rebellious Bey, who has long held out in Egypt against the power of the Porte; and an answer, somewhat spirited, has been returned to the representations of the czarina upon the troubles of Georgia: But these are merely the convulsions that precede dissolution; and are so many interruptions to the *euthanasia*, as Mr. Hume has termed it, so much to be desired by a falling empire.

TO CORRESPONDENTS.

¶ Our anonymous correspondent, upon the subject of Dr. Johnson's Prayers and Meditations, cannot expect to have more notice taken of that performance in the English Review. But, if that gentleman chuses to divulge himself, we are ready to explain ourselves, upon the subject of Aristides, in as ample a manner as he could wish.

† We had procured an account of the same article before A. B.'s came to hand; which will be the less displeasing to that gentleman, as our opinions of the performance in question nearly coincide. We shall be glad to receive impartial communications occasionally from this correspondent.

* Phocion's intelligence of a faction being formed against our Journal, is a circumstance that we have, for some time past, been aware of. We shall not, however, on this account, lay aside the strict impartiality that has distinguished The English Review. We disclaim all unjust prejudice to any book, were it the production of our greatest enemy. And we trust that the liberal and independent will encourage a performance that has truth and taste for its only basis.

‡ The continuation of our account of Dr. Gillies's History of Greece will be given in our Review for July.

§ No. 1 of the Fine Arts shall appear in our next.

|| TITLE, INDEX, and CONTENTS to Vol. VII. will also be given in our next Number.

* * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

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